

**San José State University
Department of Urban and Regional Planning
GEOG 10-80: Cultural Geography**

Fall 2023



January 13, 2020

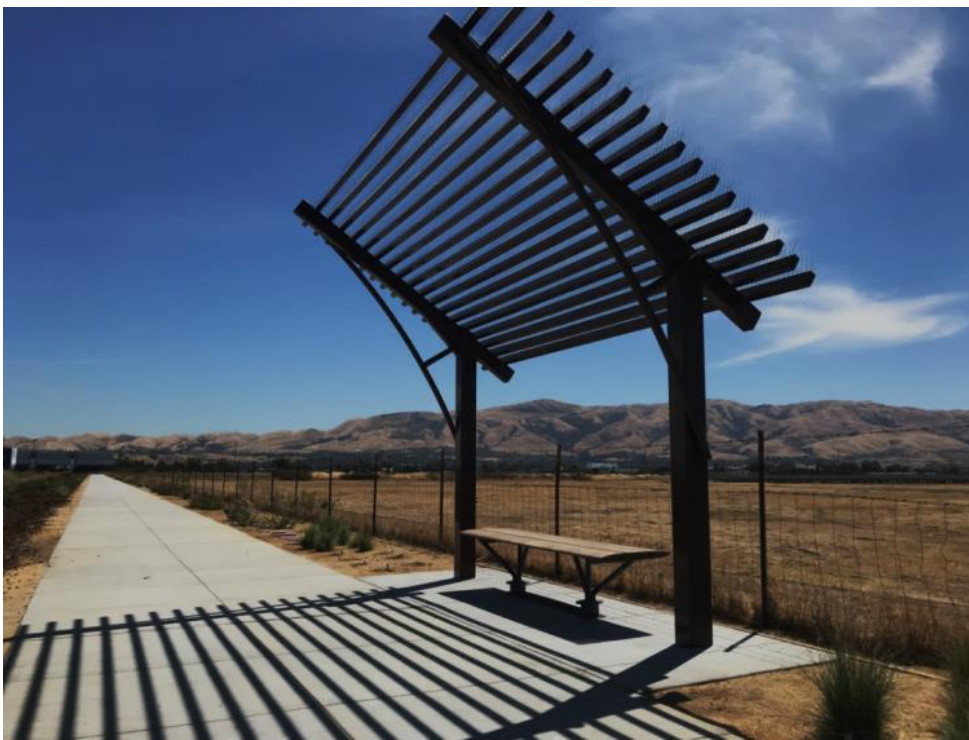
Course and Contact Information

Instructor:	Gary Pereira
Office Location:	Online only.
Telephone:	(510) 825-3506 (text please, at least initially)
Email:	(Canvas messaging preferred , or text 510-825-3506 in emergency) gary.manuel.pereira@gmail.com
Office Hours:	Please message me if you need to set up an appointment.
Class Days/Time:	Weekly homework and announcements as scheduled.

Course Format

This is an online-only course. Internet connectivity and computer are required. Many of the resources that we will use are from safe, reliable sources on the Internet. The course itself can be accessed through the Canvas Learning Management System course login website, primarily through the **Announcements** and **Assignments** for this class. Additional course materials (including this syllabus) can be found and uploaded from **Files**, as prompted by the schedule. Students are required submit one homework assignment each week, as well as a final evaluation paper. Study material and assignments are listed and described under **Assignments**, but additional requirements or suggestions may be described within the **Announcements**. Please check the Announcements at least once a week, particularly before submitting homework. Your grades may reflect repeated failure to address additional questions or concerns that I may post there. All homework must be submitted, even if late. Any work that has not been submitted by the end of the semester will receive a zero grade. Repeated lateness should be explained in an independent Canvas message or with a message pinned to the submission itself. Messages may be pinned to particular assignments by both the instructor and student. I will try to get to each submission within a week after its due date, although I may sometimes run late. Check later for any remarks or instructions that may have been pinned to that assignment, regardless of whether you have received a grade. Please address any requests for revision and resubmission I may have made. If you want to respond to a pinned message after a grade was issued, please do so by sending me an independent message within Canvas. I am unlikely to return to any particular submission once it has been graded, unless I've been prompted to do so by you.

The photo below represents (hopefully with a little humor) my impression of some of the systems and applications that have become commonplace in education. You might notice something a little strange. The structure looming over the bench looks it might provide some shade or shelter from the rain, but in fact it does neither, at any time. You can take this photo as my commentary on contemporary decision-making. Several of these structures were built, and it wasn't easy. Spikes had to be installed to keep birds from perching and messing up the bench, which would have been left undisturbed, had this remarkable structure not been there.



The bench is intended here to represent the parts of Canvas that we will be using: **Announcements, Assignments, Files,** and messaging. The stylish, attractive, but useless structure looming above it might be taken to represent what I consider some of the less helpful facets of Canvas, as well as most of the published resources that students are often required to buy. For this course, I have found that freely available readings are sufficient to supplement some carefully chosen Internet sources, as well as some of my own material. This strategy I believe results in a more substantive, robust, personal, and direct understanding of the topics described here than even the most expensive textbooks and their associated resources offer.

What makes a course engaging should be its subject matter, not the structure of the course or the personalities of the instructor or participants. Let's try a simple metaphor. If you're looking for the moon in the night sky, it would certainly be foolish to confuse the finger that someone might be using to point out the moon for you, with the moon itself. The characteristics of the finger are completely unimportant. It just points the way. For the most part, that is what I will be doing for you: pointing the way. As best I can, of course, given what I find to be true and meaningful thus far in my understanding of things. I've kept the structure of this course simple so that we will have more flexibility to follow relevant current events, discoveries, or connections in real time. Therefore, despite the structural simplicity of this course, it is important that you follow the **Announcements** by checking them at least once a week, and **respond in subsequent homework assignments to specific questions that may be posted there.**

Remaining within our metaphor, the tendency to confuse some pointing 'finger' with some external object of study can have another unfortunate association. Because we can manipulate our fingers any way we want, we might start to believe that by doing so we can magically affect the object being pointed at. Consider that the opposite might be true. Possibly, at least for educational purposes, I would like you to try to set aside the implications of your own personal or collective identities and just do your best to learn about what exists well beyond (or invisibly within) yourselves. I have found that, by taking this approach, we can learn to more realistically evaluate and adapt to whatever the unknown forces of nature (and of the human heart) might throw our way.

Within **Announcements**, I might try to be helpful by making some observations or offer general advice regarding earlier and future homework responses, but I will never identify students by name without prior permission. I further promise to keep any information we exchange via either messages or homework completely private. You of course may share any such exchanges or documents with anyone at all, at any time.

We can communicate as much or as little as you'd like, within Canvas messaging. I've had some long conversations with some students, and none (outside of homework comments) with others. I leave that up to you; it has no effect on your grade. With messaging, conversations cannot be ignored, misplaced, manipulated, forged, modified, or inappropriately shared with others. There are no such assurances with email (including the one assigned by the university, and is run by Google) or with other social media platforms, which are as a result often used as tools of manipulation, power, confusion, and disrespect, particularly by people in positions of authority. I prefer not to use email in my role as educator. The gmail address listed on page one here is a good way to get in touch with me down the line, but during the semester, **Canvas messaging is sufficient.** Text my private number, which is also listed on page one, if you have a time critical emergency, and I'll call you back. Being late with homework is not an emergency. If any of your work is late, submit it anyway and pin an explanatory message to the homework itself, or message me separately regarding more serious issues.

Given the current state of America's universities, I will not require you to share your work, your opinions, or even your image with others in the class or with anyone else that happens to be looking in at the time, or even much later, through immortal recordings of whatever happens. Every misinterpreted exploratory or casual remark can grow to enormously distorted proportions in the minds of malevolent people. I do not want anyone to suffer retaliation for anything expressed in any of my classes. This is not an idle concern. I know what it's like. For the foreseeable future, I will not be asking students to use zoom or whatever the latest thing happens to be, and I will not organize or participate in any online

discussions, so long as innocent people like you and me remain under threat for expressing or exploring ideas that someone somewhere at some future time happens to find intolerable. Instead, **I encourage you to refine and edit the work that you do for my courses and for others, and to post it online: in your own time, at your own discretion, in a way that is fully under your own control** (e.g., via Portfolium).

Please carefully read and view the material that I have provided at the beginning of each **Assignment**, as well as any new **Announcements**, every week. These locations are where the material or pointers to the material that would otherwise be covered in lectures will be located. Homework questions are posed within each **Assignment**. If I pose an additional question for your homework in an **Announcement** and you have not addressed it in your homework, this may be reflected in your grade.

I am not obsessive about the quality of your writing, since you have a limited amount of time each week to proofread, but I do appreciate good organization, reasoning, and grammar. **I am looking mostly to see that you have actually accessed and examined the material in question, and that you have put in the time.** If you are uncertain, make adjustments based on the grades and pinned comments you receive from me. You might want to ask someone to independently read and edit your homework before submission. However, your words and thoughts should be your own. You may quote extensively from material in the assigned or suggested texts or videos, but please provide attribution, by means of notes or references. A URL alone is not enough; provide proper references. The style is unimportant; just be consistent.

Copying and pasting text without attribution, or using an AI service to generate homework responses, is very likely to:

1. get me (your instructor and grader) extremely annoyed;
2. prompt me to investigate how much of your response has been synthesized or plagiarized (this isn't difficult);
3. generate a zero grade for each synthesized or plagiarized response, and possibly for the entire assignment;
4. prompt me to investigate all previous and subsequent submissions from you very carefully, and repeat steps 1,2,3.

So plagiarism on assignment 1, even if it is only discovered at the end of semester, can still lead to a reevaluation of its original grade. You will find that most of my questions are intended to elicit your impressions, rather than just regurgitate facts, so plagiarism would be pointless anyway. It should be easy to ask yourself for such impressions. Try writing the way that you talk. If you have no clear impressions or opinions when I ask for one, just try the following strategy: on the one hand..., on the other hand....

The university expects that each student put at least **nine hours of work per week into each three-credit course** (University Policy S12-3 at <http://www.sjsu.edu/senate/docs/S12-3.pdf>). Your homework assignments and final paper will be evaluated and graded primarily on the degree to which this expectation has been met, based on my impression of your work. The more detailed, organized, and thoughtful your responses are, relative to your classmates, the better your grades will be. You are not graded on the basis of any opinions or conclusions you may express on any issue, even when I might ask you to express one. I am more interested in whether you understand and appreciate the issues themselves. Further details are discussed below under **Course Requirements** and Assignments, in the **Course Schedule**, and in my introductory video.

Course Description

This course presents a contextual geography of world culture, organized along the following lines: the significance of place and time; language; symbolic representations; the performing arts; art and design; craftsmanship; architecture,

monuments, and public spaces; theft, desecration, destruction, and renewal; measurement and craftsmanship; invention and innovation; ritual and belief; sports; family and community; and food and agriculture. It is intended to provide a platform from which to appreciate aspects of human culture around the world.

Textbook

This course is not based on a textbook, and no textbook is required. We will however occasionally use as reference portions of the textbook **Introduction to Human Geography**, edited by David Dorrell and Joseph P. Henderson. We can use this book freely because it is intentionally licensed for such purposes under a Creative Commons Attribution 4.0 International License by the University System of Georgia. You can download it from Canvas **Files**.

Readings

Readings are required for certain assignments. All of the readings listed in the schedule are preceded by one of the following:

Read: take the time to read all or most of the text, keeping in mind any associated homework questions.

Reference: contains information that may help to fill out your understanding of key terms and relationships. You may use this information to inform your homework responses.

Recommended reading: read this if the topic interests you, and if you intend to study or write about the topic in greater detail (for example, for the final paper).

Videos

Videos are a big part of this course, and much of the homework will be judged on the basis of how closely you consider them in your discussions. If you are accessing each assignment directly through CANVAS **Assignments**, you can watch the videos coming from YouTube embedded directly within CANVAS, but you also have the choice of running each video in a separate browser. Watching videos within separate browsers often provides you with additional textual information, as well as access to the author's channel. You might want to watch videos on a tablet or TV as you write on a laptop. Use whatever method feels comfortable, but make sure you have a large enough screen to clearly see the details (including text) in the videos. You also obviously need sufficient bandwidth, which may change for you over the course of a typical day, particularly if you use public portals.

Videos are indicated by a short description, followed by the channel name in brackets. If a particular video interests you, you might want to check out other channel offerings. All of the videos listed in the schedule are preceded by one of the following instructions:

Watch: take the time to watch all or most of this video. You may find it helpful to 'pause' and watch key portions repeatedly, taking notes as you watch.

Examine: You may watch the video in its entirety if you like it, but there is no immediate need to do so. You might want to scrub through segments and watch only those portions that look particularly interesting or connect to the questions you need to address. Many of these videos have no narration, although they do convey a great deal of information. Some just provide a deeper sense of context. In any case, do NOT just skip over these videos, since they nearly always connect with the homework questions.

Recommended: You are not required to either watch or examine this video, but I have found it to be of exceptional value or interest with regard to the topic at hand, so you might want to check it out.

It is important that you have clear audio with easily adjustable volume. The sound processing on some of the videos is binaural, meaning that it simulates the geometry of human hearing. This provides a more realistic, 3D experience than normal stereo processing, particularly if you use earphones.

Most of the videos that I require or recommend embed within Canvas. If you click on the video, it should play. However, it is possible that the channel supplying the video has prohibited embedding, in which case you will get a screen indicating that it must be opened in a separate browser. If you do open any video in a separate browser, you will find that many of them contain or are preceded by ads. Some of these ads are part of the video. But often, ads can be cut short by clicking on the Skip Ad button that might appear, or by clicking on the **X** within the ad itself if it's a popup. YouTube reserves the right to place ads in front of, including my own videos, although I get no monetary benefit. By the way, I do not generally provide tags on my videos, and I sometimes disable comments. Views of my videos embedded within Canvas are not counted as views by YouTube. These are some of the reasons why most of my videos get few officially counted views, which is fine with me. Feel free to subscribe to any channel that interests you, including my channel, and to share these videos with others. If any of the videos for the course become unavailable over the course of the semester, don't panic. Check the Announcements to see whether I have recognized the issue yet and have provided alternatives. If I have not addressed it yet, please let me know about it. Otherwise, if time is short, do your best with the resources at hand, and if you're feeling resourceful you may searching for alternatives. In any case, videos disappear from YouTube only rarely.

Course Requirements and Assignments

Homework

Fourteen homework assignments should be completed on or before the due dates, as described in the course schedule below. They must all be submitted, even if late. Please submit all files via Canvas; never email them to me or as attachments to messages. If you are having difficulties, message me through Canvas. If personal life intrudes or if Canvas or the Internet are giving you problems, just be patient, try again later or the next day, and let me know about it in general terms. There is no penalty, obviously, if you let me know. For each homework assignment, I would prefer that you use 10 (or 12) point font with 1½ line spacing. Put your name, the Assignment number, 'envs121-80' or 'geog121-80', and 'Fall 2022', arranged at the upper right of the first page.

Text, figures, and images copied from documents or screenshots may be embedded within your homework, but these should include full attribution (not just the URL). In other words, just be honest about which words, figures and images are yours, and which are from other sources. You will need to be especially careful about this if you decide to publish or post your work in an online portfolio. Most of the text in each homework submission should be your own. If you do upload anything to a platform like Portfolio, you immediately get basic copyright protection under Creative Commons. That is evidence that you published it, and when. So make sure that it's all really yours.

Regarding the length in pages or word count expected for each assignment: this depends on the topic, and also on your writing style. **I'm looking for evidence of understanding, substance, and a willingness to sufficiently pursue each point you are making until you've made it properly.** I understand that you only have a few days for each one. It is also perfectly reasonable to be unsure about topics that you are just beginning to understand. The ability and willingness to openly express one's own doubts and uncertainties is a virtue, since it often leads to further understanding. If your writing

style is average, if you avoid redundancy, and you put in the time expected of you, each homework assignment should probably run at least three pages. The time and effort you spend on each question may vary, depending on your interest. **If you cannot find much to say about one topic, make sure you compensate for that with another one in the same assignment.**

Each of your submissions is graded relative to those of your classmates in the current and former semesters. I often look through each week’s submissions repeatedly before deciding on grades. I may offer comments or advice in Canvas for each assignment. Check back on each assignment a week or more after the deadline for any comments that I may have tagged to it, even if it hasn’t been graded. If you would like to begin or continue a conversation about an assignment, please do so with an independent Canvas message. I encourage you all to go back and expand and polish up some of your most interesting essays and **publish them online**, in Portfolium at a minimum. In my opinion, the work you are doing for this class and others should be used in support of your professional career. Please read ‘About your instructor’, below.

Final Evaluation

Instead of a comprehensive exam, I want you to write a thoughtful essay as described below in the Course Schedule.

Grading Information

Fourteen homework assignments and the Final Exam should be completed on or before the due dates, as described in the Course Schedule below. They must all be completed by the end of semester. Please submit these responses as either Word or pdf files via Canvas.

Homework assignments (6.5% each) x 14	91%
Final Evaluation	9%
Total	100%

98% and above	A+
94% - 97.9%	A
90% - 93.9%	A-
87% - 89.9%	B+
84% - 86.9%	B
81% - 83.9%	B-
77% - 79.9%	C+
74% - 76.9%	C
70% - 73.9%	C-
67% - 69.9%	D+
64% - 66.9%	D
60% - 63.9%	D-
below 60%	F

About the instructor



I grew up in a semi-industrial town in New Jersey, near New York City. Refinery flares lit the night sky. I went to public schools and held several untrained jobs in various settings, from our single-screen downtown movie theater to the reactor building of an active nuclear power plant. I began working professionally with a two-year degree in electronics engineering, on a team of about a dozen technicians that built and maintained the data acquisition and instrument control system for Princeton University's tokamak reactor 'TFTR', the largest nuclear fusion experiment in the world at the time. After six years at Princeton and the reactor's successful completion, I worked as an electronics technician for the science departments of Brooklyn College in NYC, where I took evening courses and earned a master's degree in computer science. While in Brooklyn, I met Cheri, we married and had a child. We moved to Bethlehem, PA, where I worked as a technician for the Physics Department at Lehigh University, later as a geographic information systems engineer for Lockheed Martin. After a few years we moved to Minnesota, where I worked at a NOAA facility called NOHRSC, which processes remote sensing, GIS, and hydrological models to produce online data products. I earned a PhD in Geography at the University of Minnesota, where I did tropical fire research, taught physical geography, and met and worked with some of the most well-known and highly respected scholars in geography and related fields. We finally moved to the Bay Area, and I've been at SJSU for over 20 years.

I encourage all students to participate in professional organizations or guilds and to make use of any truly meaningful learning opportunities or certifications that are being offered, at least until you are settled into a career path. Learn a few extra skills. Even if you don't end up using them all, you will have demonstrated to yourself and to others that you remain capable of learning. I've worked for business, government, and education, and everywhere the intentions and capabilities of individual people are the key to the success or failure of any given project. Before anyone serious hires you or decides to collaborate with you, they will probably want to know more about you than what your degree and GPA or even an interview or two may provide. I encourage you to revise and publish your best work (in whatever medium you use, but certainly including your most engaging text), within a setting that potential employers or collaborators can easily access, like Portfolium. Here's a little story to show what might happen if you just let people know what you're capable of doing. I worked for a few years as a technician for Lehigh University, where I also took the classes that I needed for a PhD in Computer Science. We moved away before I could make much progress on a dissertation, but I'd been working independently on something. Based largely on what I'd learned on my own and at Brooklyn and Lehigh, I developed a system in software that performed some novel analyses and visualizations (at the time) in remote sensing and GIS. I presented a paper explaining its function at an international conference in Vancouver. I paid for the membership, registration, flights, hotel, and everything myself. A couple of weeks later, I got a call from someone at Lockheed Martin Corporation who'd been to the conference and had read my paper. He described a position at a cutting edge GIS project within commuting distance of my home. They interviewed me and offered me a job as a systems engineer, which I accepted.

<https://portfolium.com/garympereira/portfolio>

GEOG 10-80: Cultural Geography, Fall 2023

Please submit your homework responses as either Word or pdf files. Use 10 point font, with ~1 ½ line spacing and normal margins. At the top of the first page of each assignment, arrange your name, my name, the homework #, geog10-80, Fall 2023.

Course Schedule

Week	Due Date	Topics, Videos, Readings, Assignments
1		<p>If you haven't already done so, please</p> <p>Watch: General notes for my online classes [Gary Pereira] https://youtu.be/AN8k0OgwI0</p> <p>Topic 1: Culture in context</p> <p>This course explores selected aspects of human culture around the world in terms of the places and times within which they appear and grow. It might better be described as a course in the 'geographical context of culture', than as a course in the academic discipline called 'cultural geography'. If you want to see the difference, or if the latter interests you, textbooks and essays can easily be found online by searching for them. You can find <i>The cultural geography reader</i> in pdf form, as well as a couple of standard textbooks. Cultural geographers tend to use particular examples, often just in anecdotal form, to justify theoretical claims they'd like to make about society and culture. I prefer to provide you with many examples, and let you think and decide for yourself about what it all means. Nevertheless, I am making available to you under the Files tab a free digital textbook that includes aspects of cultural geography, called <i>Introduction to Human Geography</i> (2nd edition, 2018), by Dorrell, Henderson, Lindley, and Conner. I've included this particular book not as required reading, but as an optional supplemental reference source, because it is licensed under a Creative Commons License. This allows us use it freely so long as we attribute the original source, the University System of Georgia.</p> <p>Human culture by its very nature is changeable and subjectively defined. Cultural traits or practices that may have existed somewhere in the past might not exist in that place any longer. These traits and practices may now exist somewhere else, or they might not exist anywhere at all. Cultural traits can emerge from nowhere and become ubiquitous. And what may seem to be culturally significant to one person may not seem to be at all significant to someone else. So what can we make of it all?</p> <p>I've decided to design this course from scratch, rather than follow any publisher's or previous instructor's structure. If you look through the topics listed for each week, you will find that most of them involve aspects of life that are common to all of us. I've tried to provide representative examples for each topic that express something interesting that you may not have thought about before. There is no way that a course like this can be comprehensive, but that doesn't mean we can't look into some of the details, which are often the most interesting. I hope that you will enjoy working with this material each week (at least most of the time).</p> <p>But I want to do a bit more than that. I suspect that many of you have some doubts or reservations or</p>

Week	Due Date	Topics, Videos, Readings, Assignments
		<p>maybe you're just ambivalent, about the course of world culture, or of American culture. I have long had such questions, as I shall point out from the start, and as we proceed further through the semester I will be introducing more and more material that is of historical, social, and political significance. This is intended to get us thinking about the sorts of decisions that we might make down the road, both personally and collectively.</p> <p>Change remains unpredictable even in purely physical realms. The universe is 'radically unconstrained' in terms of what may happen within it, without violating any fundamental law. The process of change in any given domain is often full of hidden meaning, and change very often generates unexpected patterns and structures. Human beings in particular often think and act in ways that are contrary to expectation. In so doing they have managed to develop some incredibly successful, generally stable, beneficial complex social systems. These sorts of insights can be derived by paying attention to the frontiers of science and math, often expressed in terms of theories of complexity. We will explore some of these insights as we proceed.</p> <p style="text-align: center;">1.1: The individual and the collective</p> <p>Most discussions of the human experience are predicated on some commonly accepted categorizations: nationality, race, ethnicity, livelihood, income, religion, political affiliation, age, sex, gender, marital status, etc. Twenty-five years ago, while I was working with old books of census data at the University of Minnesota, I discovered that many of these presumably stable categorizations actually come and go over time, despite everyone's best efforts to keep them orderly and continuous. Any given category may emerge out of nowhere or disappear entirely, depending often on dynamically changing technological and social factors. This represented my first practical understanding that more care and contextualization are required than we might assume, when using social categorizations. In order to truly understand how and why human life changes on a local, regional or global basis, we need to recognize that it often depends upon multiple sources of agency at indeterminate scales, individual human beings, and ephemeral circumstances. Social dynamics are often observable, and possibly explainable, only at a much finer resolution of discernment than most social analyses manage to achieve. This semester, we will discuss some conceptual and technical ways to possibly bridge some of that gap.</p> <p>Most of us would probably accept the idea that every society, regardless of how large or complex it may be, is ultimately comprised of uniquely individualized human beings. Even within the largest of crowds, and even under the most oppressive of circumstances, there are no 'non-player characters'. Everyone is a player. Everyone, regardless of circumstances, has some sort of human agency. This is message is often conveyed to the rest of us by people who have survived some of most horrific experiences imaginable. This access to an individualized human existence is pretty obvious to most of us as children, but as we grow older we often shape our inner selves to match outer expectations, categorize people in various ways, and form impressions about ourselves and others that may not actually be true. We may even lose sight of our own essential nature. Regardless of how mysterious or undefined 'human nature' may be, and whatever it is, most of us would recognize it as being present in each of us. I think it's easy to recognize the presence of individualized agency in members of other species as well, but for the most part we will focus our attention on human beings. I just wanted to begin the semester with this simple point: we should keep in mind the significance of ourselves as individual human beings, while we look at how our common needs and unique aspirations play out in space and time.</p>

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		<p>Watch (or listen while reading): Humanity [Gary Pereira] https://youtu.be/IeT2AObKkJM</p> <p>As you take in the sights and sounds of this video (which I shot early one weekday morning from the deck of a boat on the Yangtze River), you might think that the absolute numbers of people on this Earth are just too overwhelming to consider in individual terms. Nevertheless, I'd like you to try to do just that. Behind those windows, thousands of people are waking up to another day. Each one of them has had unique personal experiences, attachments, dreams, ambitions, disappointments, successes, joys, and sufferings. Regardless of how distant much of the world may seem to be from our own experiences, we also know instinctively, without having to be told, that each of these people's lives is just as important to each of them as mine is to me and yours is to you. If we keep that in mind, we can learn a great deal more than we otherwise might.</p> <p>In the syllabus, I try to describe my role as pointing out what I think might be potential sources of insight. The characteristics of the person doing the pointing are unimportant, but in light of what I've just said about human individuality, and so that you might appreciate my particular focus, it might be helpful to discuss a few of my own experiences from time to time. My father was an electronics technician, specializing in radio and TV. He had served in the Signal Corps in WWII, setting up transmitters on remote islands in the Pacific. As a kid, I had access to shortwave radios, including a Heathkit GR-64 that I built myself. The shortwave bands in the 1960s and 70s were filled with mysterious codes, conversations, and noises, like some kind of dark ambient music. Shortwave signals bounce off the ionosphere as they make their way around the world, so different stations fade in and out depending on the time of day, time of year, and current space weather. The precise heartbeat of Greenwich Mean Time was always there, and the chimes of Big Ben introduced each hour's news programming on the BBC. The Voice of America and Radio Free Europe provided (and continue to provide) people around the world with programming in English and many other languages. But some of the most powerful signals that I could pick up at the time came from the Soviet Union and associated Eastern Bloc nations. Particularly strong were Radio Moscow and Radio Sofia (Bulgaria), broadcasting in English. I often listened to these stations, since their broadcasts put a human face (or rather many real human voices) to a set of enemies that seemed evil and malevolent to the adults around me at the time. Hearing the utopian socialist line and its stirring music, I could understand how downtrodden people around the world might feel after hearing it. But I was able to deconstruct the rhetoric and develop a more critical understanding of Soviet socialism than I otherwise would have. There is something to be gained from paying close attention to what your antagonists have to say, as well as the dissidents among them. Although the Internet should make this easier, most Americans are probably unwilling to even look at what our nation's antagonists have to say, for fear that our own government might be watching. The great thing about good old fashioned radio is that nobody knows you're listening.</p> <p>Many people, including of course academics and intellectuals, like to theorize on a grand scale about societies and cultures. It is often said for example that Western societies have a more 'individualized' focus, while Eastern societies have a more 'collectivized' focus. You can find any number of videos with titles like "Me or We? Cultural Difference between East and West". I do not recommend that you accept any claims of this sort without first carefully examining the facts in a detailed way. When you do, I think that you will find, as I have, that assumptions of this kind are often misleading or just plain wrong, when you compare them to what you might witness directly in this rapidly changing real world. Unless you have personally examined these or any other social or cultural premises or claims very carefully, I do not recommend that you rely on them as fact. I've chosen our sources here carefully, rejecting dozens of</p>

Week	Due Date	Topics, Videos, Readings, Assignments
		<p>videos for each one chosen, based mostly on their superficial and stereotypical rendering of human life.</p> <p>As an illustration of the fundamental reality of individualized differences and similarities among people within a single culture, regardless of culture, I'd like you to watch the following video of short street interviews in Russia on a YouTube channel called "1420 by Daniil Orain", with question 1 below in mind. I've been watching Daniil's videos for some time now. They present a remarkable record of attitudes within Russia on a number of provocative topics.</p> <p>Watch: 5 years in jail or going to war? [1420 by Daniil Orain] https://youtu.be/krD3xySrwNk</p> <p style="text-align: center;">1.2: The particularities of place</p> <p>The notion of 'place' in the psychological sense is one of the principal themes that distinguish Geography from some of the other spatial disciplines. We all know what having a 'sense of place' means, so we don't need to formally define it here. I'll let you explore the idea in your assignments. It clearly involves our impressions and memories of physical locations at various scales, particularly if they have personal significance. Most of us can conjure up spatial memories of familiar places. Words can create a powerful sense of place, and this is one of the characteristics of great literature. But for purposes of this class, I would like you to consider the idea that recognizing the particularity of the actual places through which we navigate our lives will help us to appreciate the real human significance (down to the level of the individual) of some of our most difficult environmental and social challenges. These may involve the deterioration of what might be called place stability, often associated with economic collapse, human rootlessness, displacement, and migration, accompanied by urban, rural, and environmental decay.</p> <p>For instructions on viewing videos in this class, be sure to read the section in the syllabus titled Videos. Since they are mostly on YouTube, you can either view most of them either within or outside of Canvas. If you click on the hyperlink above a video rather than the video itself, it should open up in a separate browser. If the video indicates that it cannot be viewed within Canvas, you will have to view it in a separate browser. You might also want to view the videos and other resources on a device separate from the one you are using to write with. There are lots of strategies you can use. Many of the 4K and 8K videos in particular look spectacular on a high definition screen. It is important that you have clear and easily adjustable audio. The default sound volume on videos can vary enormously. The sound on many of the street videos in particular is binaural, which simulates the geometry of human hearing, thus providing often a more realistic experience than ordinary stereo, particularly if you use earphones.</p> <p>As a reminder, a video labeled Watch should be watched at least once. One labeled Examine does not need to be watched from beginning to end. You might want to swipe through or sample segments at intervals to get an overall impression, and then go back and watch those segments that seemed to be most informative. Keep the homework questions in mind, and pause videos to write down notes. In order to address some of the questions, you might end up spending more time examining than watching.</p> <p>Probably the most common trend throughout the world is the massive, relentless move of people away from rural areas and into cities of ever increasing size. Cities do often grow in part from the pressure of population growth, but economic, political, and cultural forces influence their growth as well. In other words, cities are growing even within nations that are not experiencing population growth. Urbanization</p>

Week	Due Date	Topics, Videos, Readings, Assignments
		<p>often co-occurs with the depopulation of the rural countryside, which is a co-phenomenon that is often neglected. In addition, many rural areas around the world (including prime farmland) are being urbanized.</p> <p>New urban development is often growing upward, into the third spatial dimension. This represents an astonishing change in the lives of a great many people. Imagine moving from a village or five-floor walkup into a new apartment on the 38th floor? The largely unwritten history of the elevator and of construction technology is creating neighborhoods where people have walking access to restaurants, shops, parks, and entertainment. It does seem possible that people in highly populated urban spaces do feel a greater sense of freedom living in these places. On the other hand, a respectful and law-abiding population is a prerequisite for this to work, I think. In any case, these sorts of changes both require a stable culture to actually work, while often changing that very culture in some fundamental ways. I will provide scenes mostly from East Asia, not because I consider that region to be more important, but just because I am more familiar with the region and confident that what I'm showing you is representative.</p> <p>Examine: Huaguoyuan, Guiyang, China, one of the largest residential area in Asia [Wang's record] https://youtu.be/Zvq9pybXg-4</p> <p>Examine: An apartment complex for 500,000 in Guizhou Province, China [CN Walking] https://youtu.be/YuwZLyQEIH0</p> <p>Examine: Songdo Central Park in Incheon, South Korea [Seoul Trip Walk] https://youtu.be/XP36tRBFbbU</p> <p>Let's explore some of the particularities of place with of the most famous neighborhoods of what has been and may still be the world's largest metro area. I've chosen a video with weather conditions that we lack: summertime rain. The reflections of rain on the streets of a busy modern city often seem to add another dimension to the scene. I'd like you to examine this and at least two more videos below from Japan and Korea, with question 2 below in mind.</p> <p>Rainy Night Walk in Shinjuku [VIRTUAL JAPAN] https://youtu.be/SiryvrStb8E</p> <p>Examine at least one additional video from Japan, and one from Korea:</p> <p>Japan: Shinjuku in Tokyo [Japan Walk] https://youtu.be/i111Cpv2cBU</p> <p>Japan: Tokyo market street Sugamo [Ramblac] https://youtu.be/oWSwQ8ZtG1A</p> <p>Korea: Walk around Insadong Street, Seoul [4K Seoul] https://youtu.be/6IINgT2TfAc</p> <p>Korea Ikseon-dong Hanok Street , Seoul [Seoul Travel Walker] https://youtu.be/R9hqsGFt00Q</p>

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		<p>We will return to some cultural aspects of hydrology later in the semester, but I'd like you to begin comparing your own impressions or memories of urban streams here in California, with what is being done for example in three East Asian nations.</p> <p>Examine at least two of the following five videos, for question 3 below:</p> <p>Rainy night Sakura cherry at Tokyo Meguro River [Ramblac] https://youtu.be/wuXmlyS3pVw</p> <p>Cheonggyecheon and surrounding scenery at sunset [Bau Walk] https://youtu.be/YNEymTSjpYA</p> <p>Cheonggyecheon in the Evening (Sep.2021) [4K Korea] https://youtu.be/LqEnkG5LY9k</p> <p>Peaceful evening walk in Seoul, Danghyun Stream [Walk Together] https://youtu.be/H61dOkJfEW0</p> <p>The waterfront of Liangma River at night, Beijing, China [Beijing Walking] https://youtu.be/gJCJQwGi5MU</p> <p style="text-align: center;">1.3: Current realities</p> <p>We need to honestly assess where we as a nation, state, and region stand with regard to our understanding and appreciation of urban life. We need to recognize the limited, incomplete, and often inconsistent nature of some of our common assumptions. Collectively, in and near several of our nation's largest cities, our understanding of the nature and possibilities of urban life is poor and getting poorer, but as an individual each of us can disentangle the truth from delusion. We might begin by engaging in a little self-reflection. I'd like you to watch the following videos with question 4 below in mind.</p> <p>Examine: Every Store is CLOSED in San Francisco Downtown [Nomadic Solo Travel] https://youtu.be/HV7F9YNxmWE</p> <p>Examine: Every store is CLOSED on Market St, San Francisco [METAL LEO] https://youtu.be/5UWIyGDnHmk</p> <p>Regardless of what your impression of San Francisco currently may be, you might assume that the Tenderloin is as bad as it might get. If that is your impression, please take a good look at Kensington Avenue, Philadelphia. I am not presenting this in order to shock or impress. I think that any serious student of the social sciences should be aware of this, happening at this time, in many locations throughout the US,.</p> <p>Examine: Kensington Philadelphia on a Friday Morning [GhettoMerica] https://youtu.be/pll0MaIi3c</p>

Week	Due Date	Topics, Videos, Readings, Assignments
	08/28/23	<p>Examine: Kensington Avenue, July 2023[StreetRecord] https://youtu.be/F0MWxbN89Aw</p> <p>Homework 1:</p> <p>Reminder: check each week for any new Announcements.</p> <ol style="list-style-type: none"> 1. Did anything about the questions and responses in the video of spontaneous interviews on Russian streets surprise you? Why/why not? 2. Although they are not necessarily representative of each of these cities and nations, they present an interesting challenge to the observer. Discuss a few things about the scenes from Tokyo and Seoul that you found particularly interesting or unexpected. Are there any clear differences between these cities, other than language? What seems to be the general mood among the people? How do they interact? Do you think you would feel comfortable in these surroundings? You may organize your response to this sort of question any way you'd like: in paragraph form, or as lists or developed bullet points, for example. 3. What are your impressions of the Japanese, Korean, and Chinese stream videos? Do they look like neighborhoods where you might be comfortable living, at least for a time? How do these scenes compare with urban streams with which you may be familiar, or perhaps may have ignored until now? 4. After watching the videos that were shot in San Francisco and Philadelphia, as well as contemporary scenes from Tokyo and Seoul, I want you to think about what precisely goes into forming or fostering a sense of place. Is it the buildings, roads, lawns and trees, existing in space and in history as if in a snapshot? Or is it somehow deeper? To what extent is our sense of place dependent on the presence, absence, general mood, and behavior of the people that occupy that space? Do we retain a sense of place even in the dead of night, even if no people are around? Can our impression of a place be changed irrevocably by one tragic event, or by the sort of slow social malaise that some of us may see happening at present before our own eyes? I'd like to keep the contrast between what could be and what is ever present in your mind. We Americans pretend to be world leaders, particularly here in California, and particularly in California's state-run schools. But do we really have an understanding of what comprises healthful urban life? Might we have something to learn, perhaps, from others?
2		<p>Topic: Human well-being as the basis for culture</p> <p>Reminder: check each week for any new Announcements.</p> <p>I'd like to center our discussion of culture generally on the concept of human well-being. It could be argued, I think, that the systems and artifacts of culture are mostly the result of a desire to maintain and improve human well-being. Anything fun is cultural. All forms of entertainment to be cultural. We have nearly always considered the practice of medicine to be cultural. Physical and mental games are cultural. Food, clothing, and shelter are cultural. These may all be universal properties of human life, but they are expressed in wildly different ways even by individuals, both within and across cultures. Can we precisely define and measure well-being?</p>

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		<p>Watch: How can countries measure the well-being of their citizens? [TED Institute] https://youtu.be/4PkD4JebMAY</p> <p>Recommended: The economics of human well-being Jan-Emmanuel De Neve [TEDxINSEAD] https://youtu.be/DV1ks-TLYoM</p> <p>If we think collectively about individual, family, or community well-being, we enter into the realm of quantitative representations of human development. The connections between culture and development are not always entirely clear, and development can occur at the expense of existing cultures.</p> <p>Watch: What is Human Development? [UNDP Kosovo] https://youtu.be/HwgZO1DqG3w</p> <p>Reference: Human development (economics) [Wikipedia] https://en.wikipedia.org/wiki/Human_development_(economics)</p> <p>Reference: Human Development Index (HDI) [UN Development Programme] https://hdr.undp.org/data-center/human-development-index#/indicies/HDI</p> <p>“The Human Development Index (HDI) is a summary measure of average achievement in key dimensions of human development: a long and healthy life, being knowledgeable and having a decent standard of living. The HDI is the geometric mean of normalized indices for each of the three dimensions... The HDI simplifies and captures only part of what human development entails. It does not reflect on inequalities, poverty, human security, empowerment, etc.”</p> <p>Please forgive me for returning once again to East Asia for our discussion of these sorts of issues. As indicated earlier, I do not consider this region to be particularly important as compared with others. I’m just a bit more familiar with this region than with others, and it is often better represented on YouTube. After having observed South Korea casually using street videos last week, the following videos that look more deeply into life there should interest you.</p> <p>Examine: Walking to work in the morning [Seoul Trip Walk] https://youtu.be/RT4hEmX5OJ0</p> <p>Watch: Why South Korea's Seniors Are So Poor [Asianometry] https://youtu.be/fvkGOeLoZG4</p> <p>Watch: Poverty in South Korea (Those Left Behind) [Coreanofilos] https://youtu.be/k2wseOFQRP</p> <p>Watch: South Korea plans more flexible overtime rules, hoping to shore up a fertility rates [DW News] https://youtu.be/mLMy5E3Ooy4</p> <p>Watch: How Japan Keeps Clean [Life Where I’m From] https://youtu.be/BOGMkgnc2YY</p>

Week	Due Date	Topics, Videos, Readings, Assignments
	09/04/23	<p>Watch: What a Japanese Childcare Centre is Like [Life Where I'm From] https://youtu.be/IqRfqboYWN0</p> <p>Homework 2:</p> <p>Reminder: check each week for any new Announcements.</p> <p>How can countries measure the well-being of their citizens?</p> <ol style="list-style-type: none"> 1. What is human well-being? What is human development? What are some ways in which these social characteristics have been or might be measured? Is it really possible to precisely define or quantify these concepts? 2. South Korea is one of the world's richest and most advanced countries. So why are many of their seniors so poor? 3. Describe working conditions in South Korea and how that might affect family life. 4. Why were public trash cans removed from Japanese streets? Why are Japanese streets so clean nevertheless? 5. What are your impressions of Japanese childcare centers? If you have any insights, compare them to childcare here in the US.
3		<p>Topic: Symbolic representation</p> <p>Reminder: check each week for any new Announcements.</p> <p>Of all the facets of culture we may begin with, symbols may be among the most ancient. Amazingly, symbolic representations continue to dominate cultural life, possibly as much as language. Increasingly, in this Internet age, everything has been assigned an icon or brand that is intended to convey meaning instantly, without having to be read. In fact, although they are based in language, acronyms themselves can be seen as symbolic representations of something significant. We have certainly been educated in a number of three-letter acronyms recently.</p> <p>Human beings may have first become capable of communicating with one another across space and time through the use of visual representation. Most potential evidence has long turned to dust, but there are some rare examples of extraordinary preservation. Consider the Chauvet cave in France. There are many similar sites across Europe and Central Asia, but this one is particularly well-preserved. About 35,000 years ago, someone carefully drew representations of animals on walls deep within the cave. Sometime later, the cave entrance was sealed off by an earthquake. Its treasures remained hidden for tens of thousands of years, until they were rediscovered in 1994.</p> <p>Watch: Chauvet cave: Preserving prehistoric art [BBC News] https://youtu.be/3OLaTtK0JFk</p>

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		<p>These drawings may have been used ritualistically, intended exclusively for the people who created them. But they are drawn in such detailed and thoughtful ways, that it is easy to imagine that the artists may have intended to communicate specific information about their changing world across time, to an unknown future audience. These drawings are located very deep within the cave, and ancient visitors would have had to take a long and dangerous walk by torchlight to get to find them. These drawings would not have been found by casual visitors to the cave. Someone would have required a reason to go that far into the darkness. Perhaps these drawing were put so far out of reach precisely in order to protect them from casual destruction. In any case, they do not seem to have been visited often before they were sealed off by natural processes.</p> <p>The Chauvet cave drawings convey precise information about the animals that dominated their lives: not only the prey upon which they may have fed, but also predators whose minds they were obliged to try to understand, for obvious reasons. They seem to have been particularly interested in horses, although it was many thousands of years before domestication. Among other surprises, these drawings seem to answer the question of whether European male lions of the time had manes like their African cousins. They apparently did not. Many of these drawings are three dimensional, conforming realistically to the contours of the wall, and the animals ate sometimes distributed around points where water seeped through the rocks and may have collected in small pools. Some of the drawings convey animated movement in ways that have not been reused until modern times. As we shall see throughout this course, artifacts of history and prehistory like these can astonish us with their inventiveness. Could it be, knowing how quickly things were changing, that the authors wanted to create a permanent representation of what they had experienced, for no other reason than to communicate with future humans? Assuming they possessed language and could tell stories of the distant past, they might have had an understanding of time that also extended far longer into the future than we might think.</p> <p>Watch: any three of the following eight videos, all from [Symbolikon – Worldwide Ancient Symbols] for the purpose of addressing question 1.</p> <p>Celtic Symbols https://youtu.be/Va3kcJLiaL0</p> <p>Norse Symbols https://youtu.be/Lb1XcQg0e-w</p> <p>Mayan Symbols, Glyphs https://youtu.be/ih3WYBx04ic</p> <p>Aztec Symbols https://youtu.be/rbhRAcNodWk</p> <p>Mapuche Symbols https://youtu.be/20ILuWU3Qlo</p> <p>Muslim Symbols, Arabic Symbols https://youtu.be/UJ9UyQnyNEK</p>

Week	Due Date	Topics, Videos, Readings, Assignments
		<p>Buddhism Symbols https://youtu.be/mvdMsMc5R08</p> <p>Japanese Symbols, Japanese family crests https://youtu.be/ysIuhXRnt8M</p> <p>The Celts were an Indo-European tribe that, at one time, covered large parts of northern and western Europe. The Celts lived in small, rural societies. Dependent upon the seasons, good weather, and the fertility of crops and animals, they deified natural phenomena such as sun, rain, thunder, and lightning. Celtic symbolism reflects this preoccupation with the natural world. Deities and religious symbols are represented reflecting elements of the landscape, or the elemental forces that governed the lives of small Celtic farming communities.</p> <p>Nordic culture is heavily reliant on symbols, as it is a representation of their faith and beliefs. The Norse symbols were associated with gods and mythology and a way to connect the deities to their powers. The symbols hold a lot of meaning and are meant to succinctly communicate Norse wisdom as well as the formidable power the gods were believed to hold. Guidance, fate, destiny, power, and authority are just some of the themes seen in this symbology. These different elements tie back to powerful gods such as Odin and Thor, highlighting their importance in Norse mythology.</p> <p>Most Mayan symbols are been inscribed in stones as a form of glyphs. More of these glyphs can also be seen in ancient temples. Most of them were used to depict leadership, precision, and power which highlighted the sheer strength of the Mayan culture in terms of war. Other symbols were meant to portray peace as well.</p> <p>The Mapuche are an indigenous group of inhabitants originating from Chile. Originally inhabiting the Aconcagua Valley of Chile, regions south of the island Chiloe and western parts of Argentine Patagonia, the Mapuche are now one of the largest ethnic groups in the Americas – although their population saw a decline during the Spanish Inquisition. A deeply religious group, the Mapuche believe that life is a battle between good and evil. Their dualist perspective is rooted in the idea that there are two opposing and complementary worlds coexisting in this environment. One of the worlds is the natural world, with the earth and people. The other world is spiritual and exists in the sky.</p> <p>Although animate symbols are generally not allowed in Islam, calligraphy and geometric design play a large role in communicating significant religious principles, phrases, and important beliefs and concepts. These can be found in Islamic art and architecture, but also as fixtures and decor in homes, restaurants, and other commercial spaces in Muslim countries and establishments.</p> <p>The Japanese symbols, or Mons are a coat of arms used to represent families and individuals, and more recently, businesses and institutions. There is little known about the origin of these crests and the Japanese family crest symbols, but it is commonly believed that the tradition started as a fabric pattern to identify aristocratic families and individuals. It eventually evolved to being used in battles, and then became a common way of identification, even for commoners. In terms of design, there were no hard and fast rules. There seemed to be a general consensus to use a roundel that would encircle some sort of figure when designing Japanese family crest symbols. This could be a plant, a man-made shape, a natural or celestial figure as one part of it. Other mon used religious symbols, kanji, and other shapes in their design as well. The mon was also designed to be monochromatic,</p>

Week	Due Date	Topics, Videos, Readings, Assignments
	09/11/23	<p>and colors were generally eschewed.</p> <p>Watch: The Spread of Writing: Every Year [Ollie Bye] https://youtu.be/eUpJ4yVCNrI</p> <p>Homework 3:</p> <p>Reminder: check each week for any new Announcements.</p> <ol style="list-style-type: none"> 1. Archeologists often think about the actual people who were responsible for creating the structures and artifacts we find so fascinating. Many have recreated the processes by which wood, stone, and metal tools and weapons were originally made, thereby getting ‘inside the head’ of someone who may have lived many tens of thousands of years ago. What sorts of things or ‘artifacts’ of our society (other than those comprised of electronics or code) might future archeologists find that would give them some insight into our lives, in your opinion? Definitely give me something other than your phone or computer, please. 2. Describe the meaning and/or purpose of at least four of the symbols described in each of the Symbolikon videos you chose to watch. You may need to pause the videos repeatedly to take notes. Feel free to use any additional sources of information, if the topic interests you. 3. Based on the animated map from Ollie Bye, describe the spread of writing in the world since 3000 BC. The color codes may be hard to read, but describe general trends and try to provide a few details.
4		<p>Topic: Language</p> <p>Reminder: check each week for any new Announcements.</p> <p>The following references are recommended, but are not required.</p> <p>Reference: <i>Introduction to Human Geography</i>, edited by David Dorrell and Joseph P. Henderson. We can use this book freely because it is licensed for such purposes under a Creative Commons Attribution 4.0 International License by the University System of Georgia. Please download it from Canvas Files. Chapter 5: The Geography of Language, pages 81-105.</p> <p>Reference: <i>The Relationship between Language and Culture</i> (pdf file under Files).</p> <p>Watch: any three of the following five videos.</p> <p>The Spanish Language: The True Story Of The World’s 2nd Biggest Language [Oily Richards] https://youtu.be/skE3SzxfT7k</p> <p>Professor John McWhorter Discusses The Original American Languages [Wondrium] https://youtu.be/zzypV7aZZIc</p>

Week	Due Date	Topics, Videos, Readings, Assignments
	09/18/23	<p>Four reasons to learn a new language John McWhorter [TED] https://youtu.be/VQRjouwKDIU</p> <p>What makes a language... a language? - Martin Hilpert [TED-Ed] https://youtu.be/Z_F0tfKyfo</p> <p>How languages evolve - Alex Gendler [TED-Ed] https://youtu.be/iWDKsHm6gTA</p> <p>Recommended: History and Geography of Languages [GeoCurrents] https://youtu.be/rYuPFpckHUc</p> <p>According to Lera Boroditsky and others, the languages we speak shape to a significant degree how we experience life, creating a world view based on its vocabulary and grammar, But John McWhorter thinks this widely-held belief is not only false, it leads to dangerous assumptions about cultures and races that differ from our own – and asserts that while cultures emphasize the ways human groups differ, languages suggest what we have in common.</p> <p>Watch: How language shapes the way we think Lera Boroditsky [TED] https://youtu.be/RKK7wGAYP6k</p> <p>Watch: Why Language Doesn't Shape You John McWhorter [The Institute of Arts and Ideas] https://youtu.be/kpAAy7tWMb0</p> <p>Homework 4:</p> <p>Reminder: check each week for any new Announcements.</p> <ol style="list-style-type: none"> 1. Address any three of the following our topics: <ol style="list-style-type: none"> 1a. Discuss what you learned from the video about the history of the Spanish language. 1b. List and discuss the four reasons to learn a new language, according to John McWhorter. 1c. What makes a language a language, according to Martin Hilpert? 1d. How languages evolve, according to Alex Gendler? 2. Discuss the question: does language shape understanding? Summarize the arguments offered by both Drs. Boroditsky and McWhorter.

Week	Due Date	Topics, Videos, Readings, Assignments
5		<p>Topic: Food and agriculture</p> <p>Reminder: check each week for any new Announcements.</p> <p>Chopsticks have been the go-to eating utensil in East Asia for the better part of three millennia. But why did they emerge there in the first place and why did they become popular?</p> <p>Watch: Why Do the Chinese Use Chopsticks [SideQuest] https://youtu.be/oqykk7xq8MI</p> <p>Increasingly, in much of the world, food is provided to households and restaurants by distributors and grocers. Nevertheless, in many parts of the world (including China and the US), farmers still bring their goods to market. Here's a little video I shot in Northeast China. Every weekday morning, this block is shut down and this happens. It all gets cleared out by 10:30.</p> <p>Examine: Farmers' Market, Changchun, China [Gary Pereira] https://youtu.be/7gtOG_qxMmY</p> <p>Feeling a run down? Check out this guy's energy! Recommended: A street food stand in Japan [Japanese food craftsman] https://youtu.be/BtaPTeT5b90</p> <p>Watch any two of the following six videos:</p> <p>Frankincense And Myrrh [Business Insider] https://youtu.be/8LMioQGsFFw</p> <p>The History of Strawberries [Fire of Learning] https://youtu.be/mGPteoCKfWo</p> <p>The History of Coffee [Fire of Learning] https://youtu.be/EJVbsCfLy-8</p> <p>The Geography of Fruit [Atlas Pro] https://youtu.be/hu6Y-gTZtzc</p> <p>The Geography of Vegetables https://youtu.be/JCfeHqRRThY</p> <p>The Geography of Spices and Herbs https://youtu.be/E1mMgwp7iaE</p> <p>The following video is about a farming program here in the US run by the highly respected author and farmer, Wendell Berry. You might think of this as a distinctly American approach to a more distributed, truly diverse revolution in agriculture. In fact, the true cultural roots of agriculture are beginning to be appreciated throughout the world. The assumption among nearly all planners that people would rather occupy their time doing anything other than producing food is one of the factors driving the relentless</p>

Week	Due Date	Topics, Videos, Readings, Assignments
		<p>growth of cities. But what if the planners have got it wrong?</p> <p>Watch at least two of the following:</p> <p>Ashland's Story Wendell Berry Farming Program [Sterling College] https://youtu.be/wS9HrvIIOGk</p> <p>Lizzie's Story Wendell Berry Farming Program [Sterling College] https://youtu.be/iIoKiv-zQB8</p> <p>Emily's Story Wendell Berry Farming Program [Sterling College] https://youtu.be/c50alkjVSdo</p> <p>Gabriel's Story Wendell Berry Farming Program [Sterling College] https://youtu.be/pJEVG6EN1Ww</p> <p>Hannah's Story Wendell Berry Farming Program [Sterling College] https://youtu.be/UIqR6zws7s</p> <p>Grace's Story Wendell Berry Farming Program [Sterling College] https://youtu.be/JrqaFHbv91E</p> <p style="text-align: center;">1.2: Agriculture northeastern China, 1968 - 1972</p> <p>I recently documented the reunion of junior high school classmates who had been sent off as a group to be agricultural workers during the Chinese Cultural Revolution. Part of the reunion occurred in the village in China's Northeast where they had been sent fifty years ago. The archival film below shows a similar group of students from Changchun who left at about the same time as our group, from the same station. This video also shows groups of others who continued to live in the city but who took day trips to nearby farms to help with the planting and harvesting.</p> <p>Watch: 1960s China, Students Leave City to Help on Commune Farms [thekinolibrary] https://youtu.be/t4Dpo_a-Bg</p> <p>The discussion below accompanies the video:</p> <p>Watch: Down to the Countryside: a fifty year reunion [Gary Pereira] https://youtu.be/d1nywzYowiI</p> <p>Once the train deposited our group in the rural agricultural town of Dehui, 50 years ago, they were conveyed to their designated village by horse-drawn wagons. After the students arrived at their destination, members of the village gave them temporary quarters and helped them build a home. The countryside around Dehui, in northeast China (midway between Changchun and Harbin) is largely agricultural. Winters are brutal, and temperatures routinely stay below 10⁰ F for long periods of time. It's kind of like northern Minnesota. As you can see from the video, homes in the region follow the same general plan. The front door is generally in the center at the front, and once inside you can go straight</p>

Week	Due Date	Topics, Videos, Readings, Assignments
		<p>through to the kitchen, or you can go off to either side, which for our students was where the men's and women's sleeping quarters were located. The kitchen is often in the middle of the house because it is the source of heat. Exhaust from the oven and stove is channeled through sealed stone beneath the bed platforms, or 'kangs', before being vented outside. This is a safe and efficient system, since the exhaust is vented completely after giving up most of its heat to the brick and masonry kang, which slowly release it over the course of the night. The region around Dehui is not excessively hot in the summer, due to its latitude and the presence of vegetation and water. Passive solar building techniques help to keep the inside air temperate and clean.</p> <p>The floor plans of the homes in the village haven't changed much since 1968, but some of the building materials have changed. In 1968, only dried mud bricks were available for building homes. Baked bricks were a luxury. Since mud bricks tend to crumble and break at the edges, they often had to be lined with wood to keep the edges intact. These days, permanent fire-hardened bricks and masonry are used. Roofs in 1968 were made of thatch. This worked well in insulating homes from both heat and cold, but it had to be replaced quite often. Thatch is no longer used for roofing homes, although it is stored and used for other purposes. There was limited access to electricity in 1968, but now everyone is on the electrical grid, and cellular internet access is available. The outhouses remain outdoors.</p> <p>During the Cultural Revolution, the number of years each person was required to stay in the countryside depended on that person's class and family background. Very little other than food was available locally. The members of our group were friends from school, and Dehui was a long difficult day's journey from their homes in Changchun. Individuals would make the journey periodically and return with supplies and treats not available locally. Young people were sent into the countryside in order to have them participate in agriculture and other labor-intensive activities. Since very little agricultural machinery existed in China at the time, a great deal of human labor was required. The main source of energy, transportation, and non-human labor at the time in the region around Dehui was horses. Horses pulled wagons, and horses pulled plows. Crops were picked by hand, without gloves. The main crops were corn and soybeans. Some of the corn could be consumed locally, but the soybeans were sent off to the cities. Soybeans are particularly difficult to pick by hand, since they grow low to the ground and the leaves are abrasive. Nearly all of the corn plant was utilized, including the stalks and husks. The students often ate sorghum, or 'kaoliang'. As you can see from the video, sorghum is a very tough grain; it can also be difficult to digest. It is no longer being grown deliberately in the region, but it continues to grow wild by the side of the road. So does hemp, which was once grown locally for fiber.</p> <p>In 1968, each household produced its own vegetables, meat (generally poultry) and chicken and duck eggs. Many still do. Our host was one of the villagers who had originally helped the students get settled and accustomed to farm life. He still lives in the same house with his family. They call him 'second brother'; he is the gentleman wearing the white shirt in the video. As you can see from his home garden, he has a green thumb (with lots of beneficial ladybugs in his garden and no visible chemicals). He appears to be in excellent health, and is well into his 70s.</p> <p>Wintertime meant different kinds of work for the students. Since the watery bogs and depressions were frozen and could therefore be worked in the winter, the students hauled out composted organic material to spread on the fields later in the spring when the ground thawed. Snow in that region accumulates all winter, but the roads were never plowed at the time; they had to be cleared by hand. Fuel had to be gathered and dried to supplement their small allotment of coal. There was always something that needed to be done throughout the year. Currently, many of those activities no longer occur, or they are done with</p>

Week	Due Date	Topics, Videos, Readings, Assignments
	09/25/23	<p data-bbox="370 184 492 212">machinery.</p> <p data-bbox="370 254 1500 386">In 1968, home and personal goods were hard to come by, and there were no stores nearby. You would have to walk or hitch a wagon ride from a friendly villager to a government depot some distance away for basic necessities. Even today, these households remain relatively isolated from the nearest stores, but as you can see from the video, merchants now travel up and down the road peddling various things.</p> <p data-bbox="370 464 558 491">Homework 5:</p> <p data-bbox="370 539 1000 567">Reminder: check each week for any new Announcements.</p> <p data-bbox="370 611 1451 705">1. According to the SideQuest video, why do the Chinese (and East Asian in general) use chopsticks? What was the European solution to the ‘sharp knives at the dinner table’ problem, and to whom is it attributed?</p> <p data-bbox="370 749 1021 777">2. Separately discuss the history of any two of the following:</p> <ul style="list-style-type: none"> <li data-bbox="428 821 737 848">2a. Frankincense And Myrrh <li data-bbox="428 890 602 917">2b. Strawberries <li data-bbox="428 959 540 987">2c. Coffee <li data-bbox="428 1029 521 1056">2d. Fruit <li data-bbox="428 1098 586 1125">2e. Vegetables <li data-bbox="428 1167 651 1194">2f. Spices and Herbs <p data-bbox="370 1274 1390 1302">3. Describe the Wendell Berry Farming Program and the experiences of a couple of its students.</p> <p data-bbox="370 1346 1495 1514">4. After reading the text and watching the videos on agricultural work during the Cultural Revolution, do you think that a similar program asking young people to work outdoors (with monetary compensation, insurance, and health care provided) could succeed in the US? What if a large scale tree planting program were initiated, for example, in locations likely to be successful long term? Would that be the kind of experience young people (and their parents) might appreciate or learn from?</p>

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6		<p>Topic: Performing Arts</p> <p>Reminder: check each week for any new Announcements.</p> <p>From the description of the following video:</p> <p>“Music affects all levels of the human brain, and directly affects our emotions. Music shapes us in the womb, touches us deeply and can even drive us to perform at our peak. And it can help us to live healthier and happier lives. Music may help our bodies to activate healing powers better than many drugs can. When we cook, we hum along to pop songs on the radio. We clap to the beat when a particularly groovy song comes on. In sports, high-energy beats can also motivate better performance. This documentary examines the positive influence music has on us - from infancy to old age.”</p> <p>Watch: The healing power of music - How does music impact us? [DW Documentary] https://youtu.be/QpeWTKVmUcY</p> <p>“On the Hawaiian island of Kauai, hula teacher Leina’ala Jardin guides her hālau (class) in a sunrise chant before the anniversary performance. This Kumu Hula (master teacher) holds the important responsibility of passing on the tradition of the ancient art form to her students. In this immersive short film by Bradley Tangonan, experience the ritual and beauty of the hula as Leina’ala Jardin reflects on the invaluable role the dance has played in continuing their cultural heritage. ‘The Hawaiian people did not have a written language, and it was the hula that kept all the stories alive.’”</p> <p>Watch: Hula, the 'Heartbeat' of the Hawaiian People [National Geographic] https://youtu.be/BLjwluzYtM4</p> <p>The next video describes the history of theater in the following cultures:</p> <ul style="list-style-type: none"> Ancient Greece (Athenian Tragedy) Ancient Persian Theatre of Iran Roman Theatre Sanskrit Theatre of India Chinese Theatre (Dragon) Japanese Theatre (kabuki & Noh) English Theatre (Morality Plays, Pageant Wagon Plays, Shakespeare) <p>Watch: History of Theatre Ancient Greece to Modern Day [Pooya Mohit] https://youtu.be/7NmD2TGKnY8</p> <p>Recommended: Guess the language and country from the song [the HungrySaiyan] https://youtu.be/rN1nR1v0B4E</p> <p>Recommended: 20 Dance Styles From Around The World [Insider] https://youtu.be/jYG3s6lu-SI</p>

Week	Due Date	Topics, Videos, Readings, Assignments
		<p style="text-align: center;">1.1: Musical interpretation</p> <p>As an example of how music and the arts can change in subtle but significant as they make their way around the world and through time, I'd like you to participate in a little survey. The song "Bésame Mucho" was written in 1940 by Mexican songwriter Consuelo Velázquez. It is considered one of the most important hymns in the history of Latin music, and it was recognized in 1999 as the most recorded and covered song in Spanish of all time. This song type is called a <i>bolero</i> (different from the dance of the same name), which originated in Cuba and spread around the world:</p> <p>Reference: https://en.wikipedia.org/wiki/Bolero</p> <p>“Bolero music has also spread to Vietnam. In the 1930s, the nation grew fond of modern music, which combined Western elements with traditional music. Vietnamese bolero is generally slower tempo compared to Hispanic bolero, and partially-influenced by Japanese enka. Such music was romantic, expressing concepts of feelings, love, and life in a poetic language; this predisposition was hated by Viet Minh, who strived towards shaping the working class at the time.”</p> <p>“This genre became colloquially known as yellow music, in opposition to the red music endorsed by the Communist government of Hanoi during the era of the Vietnam War. As a result of North Vietnam winning the war, the music was banned in 1975. Those caught listening to yellow music would be punished, and their music confiscated. After the Fall of Saigon, many Vietnamese migrated to the United States, taking their music with them. The ban was lightened in 1986, when love songs could be written again, but by then the music industry was killed.”</p> <p>Watch: Consuelo Velazquez [Игорь Зерщиков] https://youtu.be/MY0fuEfBmD4</p> <p>Examine or Watch most of the following recordings, for the purpose of addressing question 2:</p> <p>Angela Aguilar [Angela Aguilar Oficial] https://youtu.be/dEAAusgNvJk</p> <p>Connie Francis (in Spanish and English) [D'Citras] https://youtu.be/i4F14tjLvwY</p> <p>Tino Rossi (in French, from 1945) [240252] https://youtu.be/2ZSADBhXBm4</p> <p>Cesaria Evora [Ton Blancke] (don't miss this one) https://youtu.be/LLsg_Lk819s</p> <p>Tatiana Eva-Marie (in French) [Tatiana Eva-Marie & Avalon Jazz Band] https://youtu.be/-uYVnqOdr9s</p> <p>Dean Martin (In English) [Dean Martin] https://youtu.be/OPGpT2G05NA</p>

Week	Due Date	Topics, Videos, Readings, Assignments
	10/02/23	<p>Joao Gilberto [Joao Gilberto – Topic] https://youtu.be/GICw4CoJInA</p> <p>Elvis Presley [Old Stars] https://youtu.be/uPmXji001Os</p> <p>The Beatles (an early rejected Decca Records audition) [The Beatles] https://youtu.be/y0VwQXnkDqU</p> <p>Luis Miguel [Carlos Jimenez] https://youtu.be/wSO9P8LgC-o</p> <p>Trio Los Panchos [gu7196] https://youtu.be/pwRiKDcrjz0</p> <p>Ray Conniff [Ray Conniff] https://youtu.be/pEM304r8_Rg</p> <p>Andrea Bocelli Live [Andrea Bocelli] https://youtu.be/BueVGiyx_E4</p> <p>Thalia [ThaliaLatinidade] https://youtu.be/IGHmWOSHddM</p> <p>Homework 6:</p> <p>Reminder: check each week for any new Announcements.</p> <ol style="list-style-type: none"> 1. How does music impact us, psychologically? Do you think that its influence is always good, or do you feel ambivalent about any of it? 2. Discuss the importance of Hula to its practitioners and to the Hawaiian people. 3. Discuss any similarities and differences you find to be interesting or significant between the ancient theater arts of Greece, Persia, Rome, India, China, Japan, and/or England. You need not be exhaustive. 4. Listed above are fifteen performances of the song "Bésame Mucho". List up to five of these recordings that you have found to be most enjoyable (or at least listenable). You don't need to rank them precisely; just give me your top five. To what degree do you think factors like genre, style, phrasing, language, and instrumentation influence your impressions? Is it the direct appeal (or lack thereof) of the singer, or the general mood or musicality of the performance? All responses are of course confidential, but it would be interesting to hear from you on this. I will summarize the general results in a subsequent Announcement.

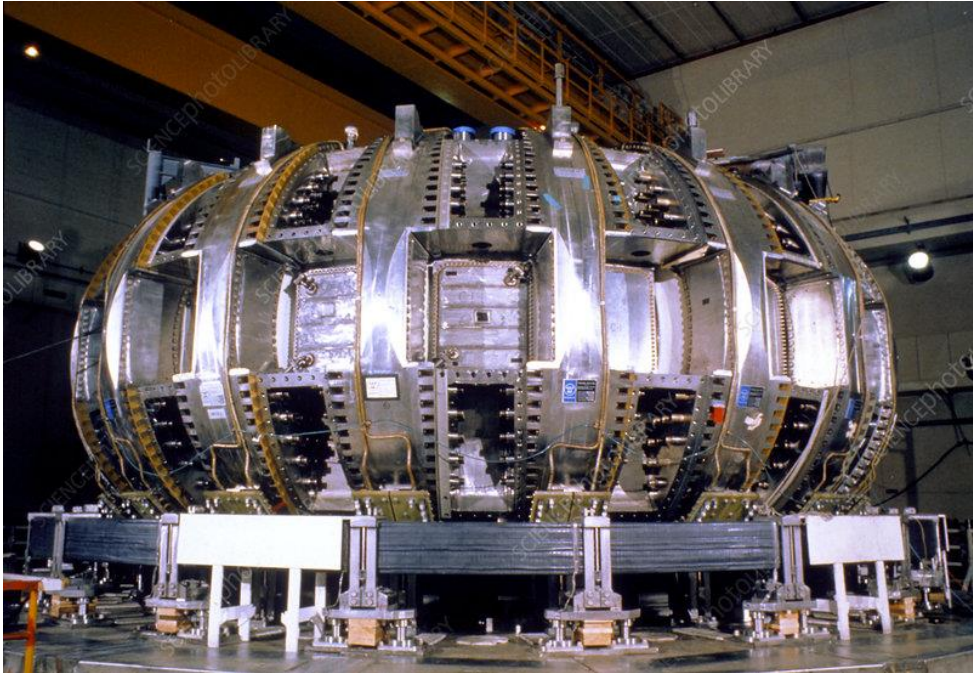
Week	Due Date	Topics, Videos, Readings, Assignments
7		<p>Topic 1: Measurement and computation</p> <p>Reminder: check each week for any new Announcements.</p> <p>Muhammad ibn Musa Al-Khwārizmī (780 - 850) was a Muslim mathematician and astronomer whose major works introduced Hindu-Arabic numerals and the concepts of algebra into European mathematics. Al-Khwārizmī’s work on elementary algebra, “The Compendious Book on Calculation by Completion and Balancing”, was translated into Latin in the 12th century, from which the title and term algebra derives. Algebra in its original form is a compilation of rules, together with demonstrations, for finding solutions of linear and quadratic equations based on intuitive geometric arguments, rather than the abstract notation now associated with the subject. Its systematic, demonstrative approach distinguishes it from earlier treatments of the subject. It also contains sections on calculating areas and volumes of geometric figures and on the use of algebra to solve inheritance problems according to proportions prescribed by Islamic law. Elements within the work can be traced from Babylonian mathematics of the early 2nd millennium BC through Hellenistic, Hebrew, and Hindu treatises.</p> <p>Watch: Why algorithms are called algorithms [BBC Ideas] https://youtu.be/oRkNaF0QvnI</p> <p>Watch: The ancient 'computer' that simply shouldn't exist [BBC Reel] https://youtu.be/qqIJ50zDgeA</p> <p>Watch: Ancient Mechanical Clocks [electrostatic] https://youtu.be/kEsc4F4kICE</p> <p>Watch: Why Time is One of Humanity's Greatest Inventions [Wendover Productions] https://youtu.be/RRWggYusSds</p> <p>Finally, I’d like you to consider the topic of fractal geometry in art and design, and its potential impact on current and future culture. We need not go into the mathematical details here, but I want you to get a sense of the possibilities. Fractals had not been discovered in Escher’s time, but he would have loved them. Fractal forms of infinite complexity can be generated by iterating simple nonlinear equations within a computer. Although these forms are often stunningly beautiful, they emerge purely from the mathematics, without human intervention. The most famous is the Mandelbrot set. Let’s zoom into a point somewhere along the ‘edge’ of the set.</p> <p>Examine: Sapphires - Mandelbrot Fractal Zoom [Maths Town] https://youtu.be/8cgp2WNNKmQ</p> <p>Fractal mathematics is now being used by artists, scientists, and engineers to model and visualize many three-dimensional natural and artificial forms. One software package for generating such forms is called ‘Mandelbulb’. As we consider the prospects for the representation of both real and imaginary worlds, it seems clear to me that these sorts of developments will begin to make a more significant impact on world culture in the near future, particularly as societies are called to pay greater attention to the complexities around them.</p>

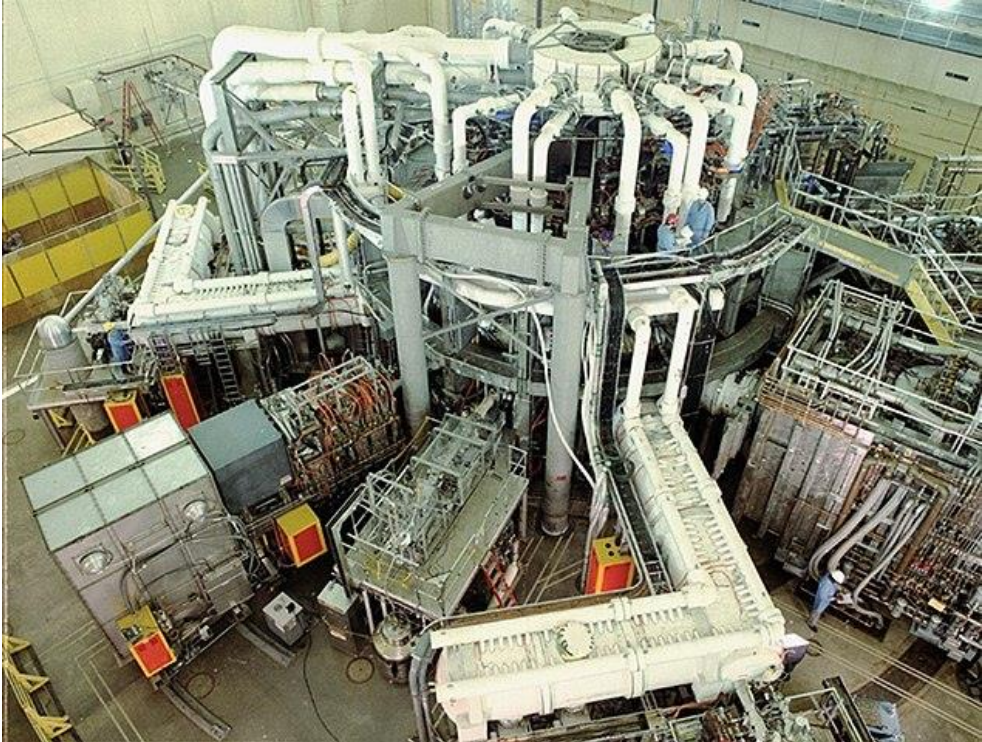
Week	Due Date	Topics, Videos, Readings, Assignments
		<p>Watch: at least one of the following three videos. High definition screen, if you can.</p> <p>Emergence [Julius Horshuis] https://youtu.be/G8qZvzv5ABg</p> <p>Mandelbulb 3D Animation [Russ McClay] https://youtu.be/VGpnuTJhv1U</p> <p>Virtual nature (fractal world) [San Base] https://youtu.be/79Sq1C2bNcM</p> <p>Topic 2: Craftsmanship</p> <p>The skills that develop through practiced interaction with the tools of a profession form the basis of what might be called craftsmanship. Becoming skilled with a particular craft requires the development of certain psychological qualities, like patience, and it often results in their reinforcement. Although I’ve tried my hand at many things, I experienced life as a professional craftsman in only one field. I worked as an electronics technician and engineer for about twenty years. Much of that time was spent designing and laying out circuits, soldering components and wires onto boards, mounting boards into crates, repeatedly testing and modifying them, and remaining responsible for their performance after they are put into service. You might think of it as a ‘trade’, but I can’t distinguish the difference.</p> <p>A friend of mine since we were kids, Paul Unkert, is a luthier. He builds, repairs, and plays all kinds of stringed instruments, and he makes his own line of electric guitars. He was the personal guitar maker for Eddie Van Halen. You can find Paul on YouTube, and in one interview he talks about our school’s woodshop teacher who took him under his wing, leading eventually to becoming a guitar maker for Guild and Kramer. Anyway, besides the wood shop, our schools had a metal shop, a print shop, and even an auto shop, since there was a General Motors plant in town. We also had drafting, science, photography, and electronics labs. Seriously, not bad, right? Although it seems clear in hindsight that we were being prepared for the working world, it was still very interesting, and you often got to take home what you made. Useful little things made of wood and metal that can potentially last forever.</p> <p>The following paragraph is taken from this highly recommended 10-page essay: Recommended Reading: <i>The Case for Working With Your Hands</i>, by Matthew B. Crawford (download the pdf from Files).</p> <p>“Put differently, mechanical work has required me to cultivate different intellectual habits. Further, habits of mind have an ethical dimension that we don’t often think about. Good diagnosis requires attentiveness to the machine, almost a conversation with it, rather than assertiveness, as in the position papers produced on K Street. Cognitive psychologists speak of “metacognition,” which is the activity of stepping back and thinking about your own thinking. It is what you do when you stop for a moment in your pursuit of a solution, and wonder whether your understanding of the problem is adequate. The slap of worn-out pistons hitting their cylinders can sound a lot like loose valve tappets, so to be a good mechanic you have to be constantly open to the possibility that you may be mistaken. This is a virtue that is at once cognitive and moral. It seems to develop because the</p>

Week	Due Date	Topics, Videos, Readings, Assignments
	10/09/23	<p>mechanic, if he is the sort who goes on to become good at it, internalizes the healthy functioning of the motorcycle as an object of passionate concern. How else can you explain the elation he gets when he identifies the root cause of some problem?"</p> <p>Examine (or watch): INSIDE a Japanese Workshop - 13 Craftsmen, ONE Project [Tokyo Lens] https://youtu.be/aFMwGIcrdyM</p> <p>Watch: any two of the following eight videos:</p> <p>Violin Making [Voice of America] https://youtu.be/3CpIVSTVb2E</p> <p>The Art of Gem Carving [Getty Museum] https://youtu.be/xgTpGASqrKY</p> <p>Carving Marble with Traditional Tools [Getty Museum] https://youtu.be/PWUuGDovHEI</p> <p>Making Greek Vases [Getty Museum] https://youtu.be/WhPW50r07L8</p> <p>Glassmaking Technique: Mold-Blown Glass [Getty Museum] https://youtu.be/QExvrgiEgoQ</p> <p>The Art of Making a Tapestry [Getty Museum] https://youtu.be/jlbu-dJuEh0</p> <p>Making Manuscripts [Getty Museum] https://youtu.be/nuNfdHNTv9o</p> <p>Japanese traditional wood carving [Woodcarving Takaba] https://youtu.be/MXFthspqglM</p> <p>Homework 7:</p> <p>Reminder: check each week for any new Announcements.</p> <p>.</p> <ol style="list-style-type: none"> 1. Describe some of the historical background of the algorithms that seem to rule our lives. 2. Have you previously heard of the Antikythera Mechanism? Does it surprise you that such devices may have existed so long ago, without having been mentioned in any surviving written accounts? What might this tell us about the past existence of hidden, forgotten facets of human culture? 3. Describe the innovation that Ctesibius made to the water clock, why it was important, and how it opened the way to invention and innovation in timekeeping.

Week	Due Date	Topics, Videos, Readings, Assignments
		<p>4. Describe the evolution of timekeeping since the 16th century, according to the Wendover Productions video.</p> <p>5. What was your impression of the Mandelbulb-generated videos? How might fractal representations enrich both art and our appreciation of the natural world?</p> <p>6. Discuss any personal experiences you have had with a professional craftsperson. That might include food preparation. Are there any particular skills that you may be working on or would like to try to develop someday, as a craftsperson?</p> <p>7. Discuss what you learned from the two videos about craftsmanship that you chose to watch, numbered as follows:</p> <ul style="list-style-type: none"> 5a. Violin Making 5b. Gem Carving 5c. Carving Marble 5d. Making Greek Vases 5e. Making Mold-blown Glass 5f. Making a Tapestry 5g. Making Manuscripts 5h. Japanese traditional wood carving
8		<p>Topic: Innovation</p> <p>Reminder: check each week for any new Announcements.</p> <p>We all know the myth of the scientist or artist working alone and unappreciated, but developmental advances seldom occur that way. Look closely and you'll find that innovative people are nearly always part of a community, at least if they expect their work is to be appreciated within their own lifetimes. Invention and innovation are almost always group efforts. The following video provides an illuminating look at how Edison and others approached the challenges of their time.</p> <p>Watch: The battle of the bulb: How the first lightbulb was built [Fox Business] https://youtu.be/-yXWL1hCKjc</p> <p>The Systems Innovation channel is actually full of interesting videos that may be helpful to you in your professional career. There are few other sources of introductory information regarding complexity, networks, agency, and related topics that I can recommend to the beginner. You might find the following</p>

Week	Due Date	Topics, Videos, Readings, Assignments
		<p>videos to be of particular interest with regard to the topic of innovation and invention.</p> <p>Watch: Systems Innovation Overview [Systems Innovation] https://youtu.be/rVGoeFAW0FM</p> <p>Recommended: Emergence [Systems Innovation] https://youtu.be/QIfTWZc7hKs</p> <p>Recommended: Synergies [Systems Innovation] https://youtu.be/rsn5EQoAhUc</p> <p>Recommended: How Culture Is Driving Human Evolution [Harvard Museum of Natural History] https://youtu.be/im65Y6cPnW8</p> <p>Recommended: The evolution of cooperation [Henk Verhoeven on Evolutionary Psychology] https://youtu.be/ALuvuoTCMYg</p> <p style="text-align: center;">1.1: Memories of the Tokamak Fusion Test Reactor</p> <p>I'd like to add a little story of my own. One the reasons I feel justified in describing this part of my life is my secret desire to question the pride people in academia seem to have in their educational, and presumably their intellectual, accomplishments. I had a two-year degree in electronics engineering from the much-maligned DeVry when I did the work I'm about to describe. I'd also grown up learning about and building electronic circuits and devices, just for fun. Try to keep this in mind: the significance of your participation in some of the most important developments of the modern world does not necessarily correspond to the level of your formal education.</p> <p>Science is often a cooperative endeavor involving many non-scientists. I was fortunate to have been in the right place, at the right time, and with the right qualifications to have been hired onto a team of about a dozen electronics technicians that helped built, install, and maintain the instrumentation for the largest, most elaborate nuclear fusion device in the world at the time. The Tokamak Fusion Test Reactor (TFTR) was built on the grounds of the Princeton Plasma Physics Laboratory, amid the woods and cornfields just outside of Princeton, New Jersey.</p> <p>Just a bit about Princeton, as a final illustration from me of the particularities of place. I lived for a while there with some graduate students in an old house a couple of blocks from the heart of downtown, which is along on Nassau Street. Shops and restaurants are one side Of Nassau Street, with the University on the other. We lived on a leafy, very quiet old side street called Greenview Avenue. Across the street from our home was Princeton Cemetery, which holds dozens of notable graves, including those of Aaron Burr and Grover Cleveland. Among those buried there of particular interest to me are mathematicians Kurt Gödel, Alonzo Church, and John von Neumann, all of whom inspire my current work. They and many others had lived and worked in Princeton, which served as a haven for European scientists at the time. Gödel had lived in a newer development at the time a couple of blocks east of the University, in an ordinary ranch house on a sunny street. Despite his poor health, he had apparently walked over a mile past the University, back and forth to his office at the Institute of Advanced Study. Part of this walk he took with Albert Einstein, whose home was on the way, on Mercer Street. The University neighborhood was and</p>

Week	Due Date	Topics, Videos, Readings, Assignments
		<p>still is charming. Seasonal changes can be dramatic in central New Jersey, particularly in the rain among the trees in the Fall. As you walk through many of the university's older buildings, you can easily imagine being transported into a magical, more civilized past. During my time there, I went to concerts, attended public talks and lectures, made friends among Princeton students and townies, and generally had a wonderful time, all while working in one of the university's most ambitious projects.</p> <p>Recommended: Princeton Downtown Walk (early winter) [No Talk] https://youtu.be/IEROVnEI4Qo</p> <p>Initial construction on TFTR began in 1980. Operation began in 1982, and TFTR remained in use until 1997. It was dismantled in September 2002. I was hired prior to the initial construction, and I stayed through the first few years of operation. In the early stages of construction, the vacuum vessel was still visible. It was made of stainless steel, it was doughnut-shaped (a torus), and it was huge. The internal diameter of the vessel itself, within the body of the torus, was eight feet. Technicians could open it up and work on it from within.</p>  <p>Soon, however, the vacuum vessel was buried within a maze of instruments, magnets, and cryogenics. TFTR was the largest, most elaborate nuclear fusion device of its kind at the time. It was intended to test the idea of whether confining a particular cloud of hydrogen isotopes within the tokamak, a torus-shaped vacuum vessel, heating it with microwaves and squeezing it magnetically, could ignite fusion reactions to the point of 'break even' energy generation. The name 'tokamak' sounds Russian because it is. The idea was originally proposed by the Soviet physicist, tsar bomba designer, and human rights campaigner, Andrei Sakharov. His story, by the way, is a fascinating one.</p>

Week	Due Date	Topics, Videos, Readings, Assignments
		 <p data-bbox="367 995 1495 1688">I was member of a group of electrical and electronics engineers and technicians that was called ‘Central Instrumentation Control and Data Acquisition’ (CICADA). Most of the time, we worked in our own labs and in the computer and control rooms downstairs. This was in a building several hundred feet away from the building that actually contained the tokamak device. The buildings were connected through an underground tunnel. Through this tunnel, we installed the fiber optic lines that were used to communication with the device. Optical fiber rather than electrical wire was used to communicate with the tokamak primarily in order to keep the control and computer rooms electrically isolated from the pulsed high voltages and currents around the device itself. This power could not be drawn directly from the electrical grid. Two absolutely massive dynamos were slowly spun up to high speed like tops on vertical axes in huge cylindrical pits in yet another building, and the current required by the tokamak could then be drawn off suddenly from these dynamos. As they experienced the resulting breaking action, the dynamos would scream, and the images on CRT screens nearby would bend for a few seconds. No one was allowed near the device while it was in operation, and I was assigned to install and maintain the card readers and cameras that made sure. Through this task, I got to know the head of security, an old gentleman who had flown missions over the Himalayas to China during WWII. But that’s another story. Anyway, this little discussion is important, for a number of reasons. One of the most significant, I think, is in demonstrating how each of us can participate in history, in our own way. If you are lucky enough to reach old age, such memories and achievements are indeed precious. Although I have nothing specific to ask of you about this story, I want to be sure you haven’t skipped it. I’d like you to put at the top of Homework 8 the following quotation (it makes the most sense if you know who he was).</p> <p data-bbox="367 1696 959 1724">“Fast is fine, but accuracy is everything” – Wyatt Earp.</p> <p data-bbox="367 1766 1479 1829">Since a great deal of fabrication was required at the component level (with lots of soldering iron action), particular technicians were assigned to work closely with particular engineers. I was assigned to work</p>

Week	Due Date	Topics, Videos, Readings, Assignments
	10/16/23	<p>with an absolutely brilliant engineer, Jane Montague, who was just a few years older than me, on some of the project's most critically important systems. For example, we built a complex master clock that synchronized a whole suite of operations involving instrumentation control and data acquisition. All of these operations occurred within just a few seconds, and most in under a second, which was about how long stable plasma conditions could be maintained at the time. Since this master clock had to perform operations with sub-microsecond precision, it had to be built with fast, ultrareliable components and an extremely fast internal clock. Digital devices operate in discrete steps, and in real world applications they had to be timed precisely and responsively. All of the observational data resulting from the operation of the tokamak was processed and stored on large frame computers in a separate computer room, but these computers were not sufficiently isolated from outside influences to do the work required of our master clock, as well as many, many other real-time specialized functions.</p> <p>Jane would first meet with physicists and other engineers in order to determine what the requirements were. She would then design circuits with the most reliable military-grade TTL logic devices that were available at the time, and I would construct them on circuit boards, which would then be plugged into crates to connect them to displays, control devices, computers, and other customized circuits. I decided on how the components would be arranged on a board, and I soldered them with individually to wires and other components. Jane and I might sit for hours, testing and modifying our circuits with the aid of logic analyzers and oscilloscopes. Meanwhile, other teams would be doing the same thing. It was challenging work involving invention, innovation, and craftsmanship on a scale that few people outside of such endeavors get to witness.</p> <p>Homework 8:</p> <p>Reminder: check each week for any new Announcements.</p> <ol style="list-style-type: none"> 1. Describe the approach that Edison took to the invention, production, and distribution of incandescent lighting. Why was it more than just inventing the right bulb? 2. Can innovation in business or technology be achieved using some of the ideas expressed in the Systems Innovation Overview video? How does this discussion compare with our consideration of craftsmanship last week and with Matthew Crawford's essay on The Case for Working With Your Hands? Which discussion do you find to be more culturally meaningful? 3. Magnetic confinement nuclear fusion may soon be achievable, after many decades of work by people from all over the world. The project I worked on seemed enormous to me at the time, and yet there is hardly a mention of it online. I could find no photos of the control and computer rooms, for example, or of any of the people who worked there. There were no reunions among my coworkers, as far as I know. And yet, we achieved something remarkable. Describe an example of group innovation in the modern world that may not have received as much attention as it deserves. It doesn't have to be big

Week	Due Date	Topics, Videos, Readings, Assignments
9		<p>Topic: The visual arts and architecture</p> <p>Reminder: check each week for any new Announcements.</p> <p>I recently saw the Immersive Van Gogh exhibit in San Francisco, which got me thinking about the geographical distribution of art in his time. When Japan opened its port to international trade in the 1850s and emerged from centuries of self-imposed isolation, Japanese prints, albums and objects arrived in Europe and North America in unprecedented quantities. In the frenzy of collecting and admiration that followed, Japanese art caught the eye of designers and artists. Van Gogh in particular found inspiration in Japanese prints.</p> <p>Watch: Looking East: How Japan Inspired Monet, Van Gogh, and Others [Asian Art Museum] https://youtu.be/FvDJFxnXlsU</p> <p>It would be impossible to adequately cover the topic of art and design in a week, but there are two topics in particular I'd like to focus on.</p> <p>Watch any five of the following seven videos, for the purpose of addressing question 2:</p> <p>Kyoto townhouses are known for tsubo-niwa (courtyard gardens), which provide sunlight, ventilation, and natural beauty for residents of Japan's ancient capital.</p> <p>Tsubo-niwa: Life Enhanced by Quintessential Spaces [NHK WORLD-JAPAN] https://youtu.be/SsLuBirWazU</p> <p>Standing as distinctive symbols of Chinese architectural culture, timber-framed structures are found throughout the country. The wooden components such as the columns, beams, purlins, lintel and bracket sets are connected by tendon joints in a flexible, earthquake-resistant way. The surprisingly strong frames can be installed quickly at the building site by assembling components manufactured in advanced. In addition to this structural carpentry, the architectural craft also encompasses decorative woodworking, tile roofing, stonework, decorative painting and other arts passed down from masters to apprentices through verbal and practical instruction.</p> <p>Chinese traditional architectural craftsmanship [UNESCO] https://youtu.be/Tq6TJ8ORgYc</p> <p>Framed by the Western Ghats, paddy fields and verdant greenery are the architectural gems of Palakkad. These showcase the magnificence of Kerala's traditional vernacular architecture. Built-in accordance with the lay of the land, each house has a distinctive identity. Many have been homes for more than 300 years.</p> <p>Hidden gems of Kerala's traditional architecture [The Hindu] https://youtu.be/mEZOMwXnE6U</p> <p>The Ingenuity Of Traditional African Architecture [HomeTeam History] https://youtu.be/Uj1OIaB7Viw</p>

Week	Due Date	Topics, Videos, Readings, Assignments
	10/23/23	<p>The National Museum of African American History and Culture [BBC Select] https://youtu.be/ubeZEOWThzY</p> <p>In 1144, the Basilica of Saint-Denis, near Paris, was consecrated. The construction was met with amazement by locals. Its hallmarks were extensive light, glass, pointed arches and diagonal ribs, and it ushered in what is known as the Gothic period.</p> <p>Contest of the cathedrals – the Gothic period [DW Documentary] https://youtu.be/4eGWHxbTSO8</p> <p>Vietnam races to restore crumbling colonial villages to preserve its heritage [South China Morning Post] https://youtu.be/UNlpVUub3EDY</p> <p>Homework 9:</p> <p>Reminder: check each week for any new Announcements.</p> <ol style="list-style-type: none"> 1. Discuss how the Japanese visual arts inspire the European Impressionists 2. Address any five of the following seven topics: <ol style="list-style-type: none"> 2a. What is tsubo-niwa, and how does it reflect Japanese aesthetic sensibilities? 2b. Discuss the characteristics and skills involved in creating Chinese traditional architecture. 2c. Discuss the hidden gems of Kerala's traditional architecture. 2d. Discuss the craftsmanship of traditional African architecture. 2e. Discuss the history of cathedrals during the Gothic period. 2f. Discuss the National Museum of African American History and Culture. 2g. How is Vietnam seeking to preserve part of its colonial heritage?
10		<p>Topic: Public spaces</p> <p>Reminder: check each week for any new Announcements.</p> <p>Public spaces are the faces of culture. If you learn how to read them, they can be the most informative, and the most honest. That is why I include so many street videos in my classes on world regions. If a picture is worth a thousand words, then a video with the added dimension of time squares that information content, at least. Regardless of the region, I find that un-narrated but honestly portrayed videos (with stability control), when viewed on a high definition screen, can be very revealing. In most of the world,</p>

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		<p>the street is the primary public space. There is a reason that people can just sit at a table with a beverage and watch the street for hours on end. It provides a spontaneous, unscripted portrayal of contemporary life. In some places, if you watch long enough, you can see nearly everything.</p> <p>In a course on cultural geography, we should of course discuss those public spaces that have been designated as sacred to the cultures they represent, or at least to the current regime. These places have come and gone throughout history with the rise and fall of cultures, but we now often think of squares or boulevards or similar landscapes where large numbers of people might gather. The Mall in DC, for example or Tiananmen Square in China, or Saint Peter’s Square in Rome, or the Temple Mount in Jerusalem. These sorts of places always attract tourists, security personnel, true believers, and protesters. I recommend visiting these sorts of places if you can, but if you go, educate yourself first regarding its meanings and significance. Otherwise you might find yourself just bored, miserable, shade less, and relying on overprices beverages to survive.</p> <p>Often, urban growth is accompanied by urban decay. Although decay of urban infrastructure, homes, and businesses can be found nearly everywhere in the world, their circumstances can vary widely. Poverty is a common ingredient, and this is often the result of regional economic collapse, as production shifts elsewhere and jobs are lost. It would be dishonest of us to focus our attention elsewhere, without also examining at least briefly the neglect that has overtaken much of our own nation’s public space.</p> <p>Examine: at least three of the following videos</p> <p>Detroit, Michigan [Hoods N Hollers] https://youtu.be/RL8ME09602E</p> <p>Cleveland, Ohio [Hoods N Hollers] https://youtu.be/NxaruDP7HDc</p> <p>Chester, Pennsylvania [Hoods N Hollers] https://youtu.be/vYDdaOdVnHw</p> <p>Philadelphia, Pennsylvania [Hoods N Hollers] https://youtu.be/r5ECaCBCboU</p> <p>Philadelphia Pennsylvania at night [Hoods N Hollers] https://youtu.be/vKPI8vvw3uA</p> <p>Steubenville, Ohio [Hoods N Hollers] https://youtu.be/tXgZyEynNA</p> <p>Cincinnati, Ohio [Hoods N Hollers] https://youtu.be/5wNqgn9RJ24</p> <p>Brownsville, Pennsylvania [Hoods N Hollers] https://youtu.be/ptcgdJyE4g8</p>

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	10/30/23	<p>Camden, New Jersey [Hoods N Hollers] https://youtu.be/szRfMq-614</p> <p>Youngstown, Ohio [Hoods N Hollers] https://youtu.be/MQoc0pnwRKI</p> <p>East Liverpool was once called the Pottery Capital of the World. It has gone from around 200 potteries to less than a handful left. The population has dwindled to around 10,000 people.</p> <p>East Liverpool, Ohio [Hoods N Hollers] https://youtu.be/OpyF_iq6d74</p> <p style="text-align: center;">1.1: The Vietnam Veterans' Memorial</p> <p>The memorial that was built on the Washington Mall for American soldiers who lost their lives in the Vietnam War could have been something very different from what it was. It could have been politically divisive. Instead, its simplicity and neutrality are what make it powerful. The material that was used was very fine, reflective black granite. The names of the dead were inscribed alphabetically within groups in chronological order. If you follow the wall from one end to the other, you get a powerful impression of the history and eventual end of the war. The names of each of the deceased soldiers can be seen and touched.</p> <p>Reference: https://en.wikipedia.org/wiki/Vietnam_Veterans_Memorial</p> <p>Watch (from minute 17): "The Healing Wall" (2015) https://youtu.be/Q-082gadmDw</p> <p>Watch: Mementos at the Wall [CBS Sunday Morning] https://youtu.be/6qxNc8dbIkI</p> <p>Homework 10:</p> <p>Reminder: check each week for any new Announcements.</p> <p>1. Discuss any general and specific impressions you may have formed of three or more of the neighborhoods portrayed in the thirteen 'Hoods N Hollers' videos. Although I did not include any scenes from California, you know they exist. To what degree have you been made aware of the extent of this decay in America by the schools and media, and do you think such circumstances may still be growing? Might there be a general cultural neglect of so-called 'flyover country', where most of our domestically produced food, energy, and manufactured goods come from?</p> <p>2. Discuss the process by which the Vietnam Veterans Memorial in Washington DC was commissioned and built. Does it surprise you that a monument of such simple design could be so moving, to so many people? Would it have had the same effect if it had been built like most memorial structures of the past?</p>

Week	Due Date	Topics, Videos, Readings, Assignments
11		<p>Topic: Ritual and Belief</p> <p>Reminder: check each week for any new Announcements.</p> <p>Central to any serious consideration of world cultures are their rituals and belief systems that their societies display and possess. From fire-walking to meditation, and from graduation ceremonies to wine toasting, rituals are everywhere. But what purpose do they serve? Dimitris Xygalatas combines anthropology, science, and technology to answer this question.</p> <p>Watch: The power of ritual Dimitris Xygalatas [TEDx Talks] https://youtu.be/TrjCLvSQ_cw</p> <p>I was brought up Catholic, and in my travels I have seen so many similarities between some of the rituals, structures, and beliefs of Buddhism and Catholicism. The following may be surprising to some of you.</p> <p>Watch: Buddhism Has a Lot of Hells [ReligionForBreakfast] https://youtu.be/xKWmMLISPsM</p> <p>The following is my video of an ancient Buddhist grotto hidden in the mountains near Chongqing. It describes and portrays the sorts of judgements and punishments awaiting the sinner. The location of the Dazu Grotto is itself significant. It is very deep in the mountains near Chongqing, which was and remains a major city due to its location at the confluence of two major rivers. Its location was probably initially due to the natural beauty of the grotto itself. The climate is moderate, and the vegetation is perpetually lush. Water courses throughout, and it could be channeled to enhance the sculptures themselves. With the sound of gently flowing water echoing through the grotto, this must have seemed the perfect location to meditate and leave the world behind.</p> <p>It was precisely that characteristic that saved it from destruction during the Chinese Cultural Revolution. In 1968, few people knew of its existence and those who did were Buddhists. They were not likely to reveal its location to the Red Guards, and it fortunately survived unmolested. Red Guards were actively destroying religious spaces and destroying or looting the art therein throughout China, including Chongqing. Neither Buddhists nor Christians were spared. You can still find many stone carvings of Buddha in public spaces and museums with their faces chiseled off.</p> <p>Reference: Dazu Rock Carvings [Wikipedia] https://en.wikipedia.org/wiki/Dazu_Rock_Carvings</p> <p>Reference: Dazu Rock Carvings [Unesco] https://whc.unesco.org/en/list/912/</p> <p>Watch: Dazu Rock Carvings [Gary Pereira] https://youtu.be/Vf_tXF9y8o</p>

Week	Due Date	Topics, Videos, Readings, Assignments
	11/06/23	<p>Topic: Games and sports</p> <p>Reminder: check each week for any new Announcements.</p> <p>The cultural significance of sport is something that some of you might want to think about for your final paper. Soccer is often discussed in the context of world culture. But sports of all kinds have always been important to the process of social and cultural evolution. Racial integration and a withering away of racist belief, for example, have often occurred through the efforts of particular individuals in the world of. I'm sure you've heard of Jesse Owens, but you may not know how culturally significant he was at the time.</p> <p>Watch: More Than Gold: Jesse Owens and The 1936 Berlin Olympics [NBC Sports] https://youtu.be/yf6ryOWfYN4</p> <p>Watch: Olympic Sports In Berlin Aka 11th Olympiad (1936) [British Pathe] https://youtu.be/V4clb83HBeU</p> <p>Watch: Why Do We Love Sports? [Aperture] https://youtu.be/0LuQwJxysus</p> <p>Watch: The Complete History Of Football [WORLD IDENTITIES] https://youtu.be/Bv7sEKxOLeE</p> <p>Examine: The history of board games [History of Things] https://youtu.be/0yezRPXOvdE</p> <p>Watch: one or both of the following:</p> <p>History of Chess [Deeper Globalism] https://youtu.be/Ze3FudWs65A</p> <p>A brief history of chess [TED-Ed] https://youtu.be/YeB-1F-UKO0</p> <p>Homework 11:</p> <p>Reminder: check each week for any new Announcements.</p> <ol style="list-style-type: none"> 1. What purpose do rituals serve, according to Dimitris Xygalatas? 2. Describe any rituals with which you may be familiar. If you have no experience with ritual, find one online and describe it. Do these particular rituals reflect certain beliefs, or do they stand alone? Are these rituals new or old, and are they changing? 3. Describe the significance of Jesse Owens' performance at the 1936 Olympics in Berlin.

Week	Due Date	Topics, Videos, Readings, Assignments
		<p>4. Why do we love sports, according to Aperture?</p> <p>5. Describe in some detail any one of the ancient board games discussed in the [History of Things] video.</p> <p>6. Describe either the history of football, or the history of chess, or both if you feel so inclined.</p>
12		<p>Topic 1: Theft, destruction, and renewal</p> <p>Reminder: check each week for any new Announcements.</p> <p>This might be a good point to introduce an important topic: the theft and destruction of cultural treasures, particularly by foreign powers, and their further destruction through poverty and neglect. If you manage to destroy a people's culture, you can convince yourself that you have destroyed their past. It is easier to dominate the people of a shattered culture. Nevertheless, much of the theft of artifacts worldwide was the result of personal greed. Unless such objects find their way into a museum or go up for auction somewhere, they may remain hidden forever.</p> <p>Watch: Germany to return Benin Bronzes to Nigeria: A new era for stolen artifacts? [DW News] https://youtu.be/KWwe1jRbHwo</p> <p style="text-align: center;">1.1: Yuanmingyuan, China</p> <p>Yuanmingyuan, the 'old summer palace', is a very interesting place in the northwestern sector of Beijing, adjacent to two of China's most prominent universities. I first visited Yuanmingyuan in 1992, when much of the park was overgrown, and you could climb over the ruins. When I visited more recently, it was clear that a great deal of archeological work had been done, and some of the more iconic sites had been fenced off. The number of people visiting the park had risen a great deal over the years, but since it is such a massive site, seclusion amid ancient watercourses and ruins is not difficult to find. I have a lot of unedited video from my most recent visit that I can hopefully post to YouTube and link in an Announcement for you. The destruction of Yuanmingyuan is a part of history that very few Americans or Europeans have been made aware of. The first video below outlines part of what happened there. For a more complete picture, please refer to the Wikipedia article.</p> <p>Reference: https://en.wikipedia.org/wiki/Old_Summer_Palace</p> <p>Watch: What did the British loot from the Old Summer Palace in Beijing? [Bygone China] https://youtu.be/FYoIXcGpDzw</p> <p>Watch: Over 50,000 relics excavated in Ruins of Yuanmingyuan [CGTN] https://youtu.be/hTQogZ_hdCA</p> <p>Watch: Looted horse head statue returns to China's Old Summer Palace after 160 years [CGTN] https://youtu.be/tmUAilJ9y0w</p>

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		<p>Recommended: Digital rebirth of Beijing's Old Summer Palace [SCMP Archive] https://youtu.be/LKn6uTkfOhA</p> <p style="text-align: center;">1.2: Bamiyan, Afghanistan</p> <p>The destruction wrought against everything from ancient monuments to tiny figurines in the name of religious dogma has taken a particularly destructive turn over the past few decades.</p> <p>Watch: Taliban returns to Bamiyan [South China Morning Post] https://youtu.be/VN69CqYbFwk</p> <p>Watch: 20 years after Taliban blew up Bamiyan Buddhas [South China Morning Post] https://youtu.be/dBk5-zRUuNQ</p> <p>Afghanistan: 20 years of Bamiyan Buddha statue havoc [WION] https://youtu.be/r_1kQXeaOk4</p> <p style="text-align: center;">1.3: Ukraine, 2022</p> <p>Nothing eliminates culture like wars of elimination. These are scenes from the early days of the war.</p> <p>Watch: The streets of Ukraine before and after the Russian invasion [Channel 4 News] https://youtu.be/3pgsMeAarOc</p> <p>Watch: Ukraine: drone footage shows before war and after the invasion [Guardian News] https://youtu.be/kT6pV4rK5Gk</p> <p>Recommended (Warning: disturbing scenes): Streets of Bucha after Russian retreat [The Telegraph] https://youtu.be/zK0pxZLfe5g</p> <p>Examine: Destruction of Ukraine from above [BBC News] https://youtu.be/1v8OT0rTKIO</p> <p>Examine: Aerial footage shows Mariupol reduced to ashes [CNN] https://youtu.be/i4D6RJ138Oc</p> <p>Examine: Russian shelling in town near Kyiv [Washington Post] https://youtu.be/p_Na_9McZYs</p> <p>Recommended: Preservationists in Lviv Work to Save Historic Buildings Amid War [Voice of America] https://youtu.be/uh_YO75ZzFU</p>

Week	Due Date	Topics, Videos, Readings, Assignments
	<p>11/13/23</p>	<p>Topic 2: Sanxingdui, a culture that may have dismantled itself</p> <p>Reference: Sanxingdui https://en.wikipedia.org/wiki/Sanxingdui</p> <p>We really don't know what to make of this, since we cannot know what was in the minds of the participants. They had no written language. We don't know if the destruction was imposed from without or from within, and what it signified.</p> <p>The Sanxingdui site in southwest China's Sichuan province is one of the most captivating archaeological discoveries of recent times. Thousands of artefacts, dating back to the 12th and 11th centuries BC (more than 3000 years ago) have been found at the site. They look nothing like any sort of art previously associated with China. The reason why it was all buried and hidden from the world for so long remains unknown.</p> <p>In 1986, In 1929, a peasant in Sichuan province uncovered jade and stone artifacts while repairing a sewage ditch located about 24 miles from Chengdu. Their significance wasn't understood until 1986, when local workers accidentally found pits containing thousands of gold, bronze, jade, and pottery artifacts, many of which had been broken (perhaps ritually disfigured), often burned, and carefully buried. At the time, archaeologists unearthed two pits of Bronze Age treasures, such as jades, about 100 elephant tusks and stunning 8-foot-high (2.4 meters) bronze sculptures that suggest an impressive technical ability that was present nowhere else in the world at the time. More pits with a great many more artifacts have since been discovered. The treasures came from a lost civilization, now known as the Sanxingdui, a walled city on the banks of the Minjiang River. Archaeologists now believe that the culture 'willfully dismantled itself' sometime between 3,000 and 2,800 years ago, burying forever treasures that they may have cherished for hundreds of years.</p> <p>Watch: Ancient Sanxingdui culture [South China Morning Post] https://youtu.be/xk7VwVjuWNI</p> <p>I visited the Sanxingdui museum soon after it was opened, and I saw close up many of the iconic works that had been discovered up until them. Located in the Sichuan countryside, near the site of the finds, the museum is being expanded to accommodate the flow of new discoveries and tourists.</p> <p>Recommended reading: A New Design for the Sanxingdui Museum: "The Eyes of Sanxingdui" http://www.i-mad.com/press/mad-unveils-the-eyes-of-sanxingdui-a-new-design-for-the-sanxingdui-museum/</p> <p>Homework 12:</p> <p>Reminder: check each week for any new Announcements.</p> <ol style="list-style-type: none"> 1. Discuss the controversy and developments regarding the Benin Bronzes.

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		<p>2. Describe what was lost in the sacking and burning of Yuanmingyuan.</p> <p>3. What happened to the Bamiyan Buddha statues of Afghanistan? Had you been aware of this?</p> <p>4. In the recent past, it was quite possible to wage a war of cultural genocide in the shadows. Now, because of satellites, drones, and cell phones, it has become harder to hide the crimes of war. Do you think that the genocidal wars of the past will continue to occur, given the increasing ability for the victims of such crimes to document and disseminate evidence of what may be happening? Or is truth so malleable that any such evidence might more easily be dismissed as disinformation?</p> <p>5. If a ruling class were cruel and crazy, and the people rose up to dismantle the culture it represented, as may have happened in Sanxingdui, or in ancient Mexico and Central America, can this process happen in such a way that whatever remains valuable is preserved, while the rest is discarded?. Would such discernment even be possible?</p>
13		<p>Topic: The Great Proletarian Cultural Revolution, 1966-1976</p> <p>It is still easy, when walking around ancient religious sites in China, to find that stone faces of Buddha had often been deliberately chiseled off. After surviving for hundreds of years, they were permanently defaced in seconds. People had put lots of effort into this destruction. Why?</p> <p>The Great Proletarian Cultural Revolution was a sociopolitical movement in China from 1966 until 1976. Its stated goal was to purge remnants of capitalist and traditional elements from Chinese society, and to re-impose ‘Mao Zedong Thought’ as the dominant ideology. The Cultural Revolution was catalyzed by fundamental disagreements within the central government regarding the nature of socialist revolution. The seriousness of this central drama is illustrated in the fact that the President of the People’s Republic, Liu Shaoqi, was imprisoned and beaten by ‘Red Guards’ and denounced as a traitor by the Party, finally dying from the abuse he’d received.</p> <p>Read: “Notes on the Great Proletarian Cultural Revolution” (in Files as cultural_revolution.pdf).</p> <p>If you have not read this short document, or at least followed the links provided therein, I will know by the responses you give to the homework. For example, links to well-known victims and documented atrocities are provided therein. If you describe Deng Xiao-ping as a prominent victim, I will assume you have not read my notes very carefully. Embedded in the reading is the the following video:</p> <p>Watch: The Cultural Revolution (1966) [Daniel Guiney] https://youtu.be/XXJ2rQPMkBA</p> <p>In previous semesters, I posed a homework question that I won’t include here, but I do want to discuss the topic. At about minute three into the video ‘The Cultural Revolution (1966)’, an actor says: “As artists, we were engineers of human souls. [We] had a serious responsibility to reeducate people.” My question was whether artists in China at the time really had such responsibilities, whether they continue to have such responsibilities now, and whether artists in the US have such responsibilities. I asked whether educators, public servants, scientists, business people, etc. should engage in political education or in social engineering. Should they do so in China? Should they do so here? Should they align with current</p>

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		<p>orthodoxy, even if much of that orthodoxy seeks to overthrow whatever currently exists? Should they be encouraged to act in opposition to current orthodoxy, even if it means preserving what already exists? Should they participate in such activities even if they would rather not? The responses to this general set of questions reflected much of what I'd already suspected: that many young people today do indeed believe that social activism is a responsibility; perhaps not everyone's responsibility on all issues, but one that should be actively encouraged.</p> <p>Rather than continue to ask for your opinions on this topic, I think that it is time for me to push back on the general consensus. In my own humble opinion (of course), social engineering (like genetic engineering; or perhaps more topically, like the engineering of viruses) is not something that people should be encouraged to engage in, particularly since the tactics chosen are often hurtful, destructive, and ultimately self-defeating. If the goal is a good one, there are kinder, safer, more rational and humane ways of achieving the desired results. If no such way can be found, then the goal cannot be a good one. I'm radically Taoist on the issue of social coercion: I'm against it. Regardless of whether you consider yourself to be powerful or powerless, if you are being psychologically or physically coercive, I'm against it. Consider the lessons of history. All coercive political movements are full of internal contradictions. These contradictions are often ignored, but they invariably lead to the eventual collapse of the movement or its evolution into something completely different from what had been intended. Most importantly, politically motivated action and even explicitly political art are very likely to destroy innocent people's lives and careers, often in large numbers, and often in the shadows. The perpetrators are seldom punished; indeed, they often remain blissfully ignorant of the significance of their own crimes. Americans seldom learn about this sort of history, unfortunately, because of the political nature of our educational system. I'll close with an excerpt from a letter that a prisoner in China wrote to his jailors back in 1982. Wei Jingsheng was sent to prison repeatedly for expressing his opinions in the wake of the cultural revolution:</p> <p style="padding-left: 40px;">“Fatheadedness has so reduced everything but politics into matters of such insignificance that the sole factor determining human existence in China is politics. Therefore, people have little choice but to waste most of their energy on politics, which has been blown way out of proportion for far too long. This has served to increase both the intensity and complexity of political disputes, and caused the vulgar ruthlessness of politics to infect and disease science and culture as well. To use political standards to judge science and culture, not to mention people of talent, is as worthless as breeding a donkey with a thoroughbred. It blurs the lines between right and wrong, and good and bad in science and culture, and breaks down the natural process of weeding out the inferior and choosing the superior.”</p> <p style="padding-left: 40px;">- Wei Jingsheng, July 20, 1982. Excerpt from a letter to the “Members of the Commission for Discipline Inspection of the Central Committee and Members of the Standing Committee of the People's Political Consultative Conference”. From <i>The Courage to Stand Alone: Letters from Prison and Other Writings</i>, Penguin 1997.</p> <p>Recommended: Reflect [Gary Pereira] https://youtu.be/73i2d-NP1Qg</p>

Week	Due Date	Topics, Videos, Readings, Assignments
	11/20/23	<p>Homework 13:</p> <p>Reminder: check each week for any new Announcements.</p> <p>1. Tell me about the lives and experiences of at least two prominent victims of the Cultural Revolution, in greater detail than I've provided in the notes. Although they are not always a reliable source of unbiased information on political matters, the Wikipedia links and their links may help in addressing this question.</p> <p>2. Tell me about some of the larger scale atrocities that have been associated with the Cultural Revolution, in greater detail than I've provided in the notes. Again, although they are not always a reliable source of unbiased information on political matters, the Wikipedia links and their links may help in addressing this question.</p> <p>3. In general, do you think there might be any parallels between popular and unquestionable beliefs during the Cultural Revolution and beliefs that are popular or even unquestionable in our own society right now? Can the US learn anything (either positive or negative) from events like the Chinese Cultural Revolution? Why or why not? As usual, you will not be graded on your opinion, but rather on the degree to which you have thought about your response. Try to separate yourself from your initial impression of what modern day China represents. The Cultural Revolution occurred 50 years ago. It is a very different country now.</p>
14	11/27/23	Thanksgiving break
15		<p>Topic: Agendas</p> <p>Reminder: check each week for any new Announcements.</p> <p>At a key moment in Jamaican history, the musician Bob Marley, who had already been shot and nearly killed, persuaded the two feuding candidates for Prime Minister to get on stage together and grasp hands, thereby significantly reducing the political violence that had been plaguing the nation, and doubtless saving many lives. When asked how he'd found the courage to do such a thing, Marley as I recall said something like this: all of us, from the highest king to the lowest beggar, are born into this world exactly the same way: as crying, helpless babies. Why should I fear any man?</p> <p>It seems to me that we are living in a time when two trends in human social development are vying for recognition and support. On the one hand, there is the instinctual, ineffable desire for freedom from arbitrary constraint. Freedom is not only more fun; it also leads to prosperity and to the discovery of viable solutions to problems of all kinds. On the other hand, there is the rational desire to 'fix' the systems of society itself by firmly guiding the behavior of its sources of agency, from individual human beings to corporations, businesses, local governments, and even national governments.</p> <p>I attended public schools in a semi-industrial city in New Jersey in the 1960s and early 70s. My junior</p>

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		<p>high school and high school had classes in wood shop, metal shop, print shop, and automotive technology, as well as drafting, chemistry, physics, biology, photography, and electronics labs. My chemistry teacher, Mr. Salzer, was a middle aged man whose family had perished twenty-five years earlier, in the Holocaust. One day, he introduced to us a short book of essays called <i>Brave New World Revisited</i>, by Aldous Huxley, which had been published a few years earlier, in 1958. Mr. Salzer introduced this little book to us more than fifty years ago. In case you haven't heard of it, I am introducing it to you now. Along with Orwell, Huxley was one of the first authors to influence my perspective on the world. The video below is a contemporary discussion of the book.</p> <p>Recommended: Do We Live in a Brave New World? - Aldous Huxley's Warning [Academy of Ideas] https://youtu.be/aPkQ57cXrPA</p> <p style="text-align: center;">1.1: Social credit scores</p> <p>The quantification of virtue is not new, of course. The priests of past times made a living of it, and some still do. These days, it seems to have become primarily the domain of public education, business, and government. Even in the absence of God (or maybe because of it), a great many people are obsessing over, judging, and ranking one another's very thoughts, emotions, and personal lives in terms of a very Western, neoliberal tendency toward self-flagellation. Accelerated by technological change, the forms this movement takes in the modern world can be startling, even frightening. The concept of 'social credit' is being applied not only to people, but also to corporations, agencies, education, law enforcement, health care providers, every possible social organization, right up to associations of sovereign nations.</p> <p>Reference: Environmental, social, and corporate governance (ESG) [Wikipedia] https://en.wikipedia.org/wiki/Environmental,_social,_and_corporate_governance</p> <p style="padding-left: 40px;">Environmental, social, and corporate governance (ESG), also known as environmental, social, governance, is an approach to investing that recommends taking environmental issues, social issues and governance issues into account when deciding which companies to invest in. Since 2020, there has been accelerating incentives from the United Nations (UN) to overlay ESG data with the Sustainable Development Goals (SDGs), based on their work, which began in the 1980s.</p> <p>One tactic often used by members of our own government, a complicit press, and even much of the so-called alternative media, is to exaggerate the degree to which governments of which ours happens to disapprove manage to control their own populations through the quantification of social credit. Take China, for example. We are told quite often that people's lives in China are controlled to a far greater degree than ours are. Certainly, open opposition to the CCP, casual drug use, and an array of other activities that many of us in the US would consider normal or at least acceptable can and will land a person in a great deal of trouble in China, even for visitors. But to what degree has China succeeded in quantifying virtue? Let's take a look.</p> <p>Watch: The Truth About China's Social Credit System [PolyMatter] https://youtu.be/Kqov6F00KMc</p>

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		<p style="text-align: center;">1.2: Digital health certification</p> <p>The World Health Organization is now in the process of implementing a Digital Health Certification system, based on and in cooperation with a system that has already been developed by the European Union. The goal of this system is to maintain real-time vaccination and other health related records for all people on Earth, so that vaccinations, isolation, lockdowns, vaccine passports, and travel restrictions could be more universally and efficiently implemented in the future. The leaders from 20 countries at the recent G20 Summit signed a declaration which states they agree to adopt vaccine passports, in order to “facilitate” international travel. The current membership of the G20 accounts for more than 66 percent of the world’s population.</p> <p>Reference: Digital documentation of COVID-19 certificates: vaccination status [WHO] https://www.who.int/publications/i/item/WHO-2019-nCoV-Digital_certificates-vaccination-2021.1</p> <p>Watch: How a Digital Health Passport Could Work [Wall Street Journal] https://youtu.be/wz-nq2mxnaA</p> <p>Recommended: WHO’s Global Digital Health Certification Network [Dr. John Campbell] https://youtu.be/ixnqF6vEufA</p> <p>Microsoft founder Bill Gates and the Gates Foundation have a huge influence on the WHO. They are its second biggest contributor, after the US.</p> <p>Reference: How is the World Health Organization funded [Euronews] https://www.euronews.com/next/2023/02/03/how-is-the-world-health-organization-funded-and-why-does-it-rely-so-much-on-bill-gates</p> <p style="padding-left: 40px;">“While the shape of WHO’s total budget has changed over the years, the Gates Foundation has consistently remained among its top contributors. In 2018-2019, the United States was the largest donor at \$893 million, accounting for around 15 per cent of WHO’s budget. The Gates Foundation came only second, with \$531 million. Germany briefly overtook the US as the largest donor in 2020-2021 during Trump-era funding cuts, but the Foundation kept its second place. Other top donors include the UK and the European Commission.”</p> <p style="text-align: center;">1.3: The UN’s global goals</p> <p>Often cited as justification for global campaign to assign social credit or health scores, and enforce any suggested or required restrictions on agencies, businesses, banks, farms, and individuals, and, are the United Nations’ Sustainable Development Goals.</p> <p>The Sustainable Development Goals (SDGs) or Global Goals are a list of seventeen interlinked global goals designed to be a "blueprint to achieve a better and more sustainable future for all". The SDGs were set up in 2015 by the United Nations General Assembly and are intended to be achieved by 2030. They are included in a UN-GA Resolution called the “2030 Agenda”, or Agenda 2030.</p>

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		<p>Like many UN documents, the descriptions and discussions surrounding Agenda 2030 are open to interpretation. These goals can therefore be many things to many people. We should not disparage the economic focus on lifting people out of poverty, and all that entails, while recognizing the value of individual or group freedom from excessive control, which is perhaps not so often discussed.</p> <p>Reference: Transforming our world: the 2030 Agenda for Sustainable Development https://sdgs.un.org/2030agenda</p> <p>Here are the shortened titles of each goal.</p> <ol style="list-style-type: none"> 1: No Poverty 2: Zero Hunger 3: Good Health and Well-being 4: Quality Education 5: Gender Equality 6: Clean Water and Sanitation 7: Affordable and Clean Energy 8: Decent Work and Economic Growth 9: Industry, Innovation and Infrastructure 10: Reduced Inequality 11: Sustainable Cities and Communities 12: Responsible Consumption and Production 13: Climate Action 14: Life Below Water 15: Life on Land 16: Peace and Justice Strong Institutions 17: Partnerships to achieve these goals <p>The following site contains descriptions and discussions of each goal.</p> <p>Reference: Sustainable Development Goals https://en.wikipedia.org/wiki/Sustainable_Development_Goals</p> <p>In the following interview, Nobel laureate in economics Professor Amartya Sen discussed the past and future challenges to development. I recommend any of Sen's published works. He is absolutely brilliant, and he argues in a very reasonable and convincing way. When asked about the Sustainable Development Goals, Sen emphasized that democracy and human rights are key factors for sustainable development to succeed, and he talks about what makes for good development goals, which might not always be quantifiable.</p> <p>Watch: Amartya Sen on the Sustainable Development Goals [UNU-WIDER] https://youtu.be/LggTrGMygFY</p>

Week	Due Date	Topics, Videos, Readings, Assignments
	12/04/23	<p>Topic 2: Choices</p> <p>Now that we've look at culture from below and above, in a sense, I want you to think about what is actually valuable and likely to last, and what is ephemeral and likely to fall away. We've seen this week lots of people making proclamations and plans, but is that where culture is actually generated. I want you to think about the topics we began with: language, food, health, expression, and, hopefully, meaning.</p> <p>Watch: Thatched Living: A Nostalgic Future [NHK WORLD-JAPAN] https://youtu.be/WL7FiB3sLM</p> <p>Neom is a Saudi city being built in northwestern Saudi Arabia. It is planned to incorporate smart city technologies and to function as a tourist destination. The site is north of the Red Sea, east of Egypt across the Gulf of Aqaba, and south of Jordan. It is planned to cover a total area of 26,500 km², extending 170 km along the coast of the Red Sea.</p> <p>Watch: What is THE LINE? [NEOM] https://youtu.be/0kz5vEqdaSc</p> <p>Recommended: Saudi Arabia's Line City Explained [Tomorrow's Build] https://youtu.be/h41J3HyRKvQ</p> <p>Recommended: Why Linear Cities Don't Work [Stewart Hicks] https://youtu.be/yHRMcwQHicI</p> <p>Homework 14:</p> <p>Reminder: check each week for any new Announcements.</p> <ol style="list-style-type: none"> 1. What are the different kinds of social credit systems that operate (or have operated) in China? How have the Chinese people responded to efforts to implement such systems? Would it be fair to say that all such programs are centrally or governmentally controlled? Why or why not? 2. How might an international Digital Health Passport be implemented, and for what reason? Given the World Health Organization's response to COVID, do you think digital health certification could prevent, stop, or help to find and eliminate the cause of any future epidemics? 3. Do you think it would be possible to achieve agreement between nations on the implementation of the UN's sustainable development goals? Which goals might be more difficult to legislate across cultures? What do you of Dr. Sen's argument that democracy is a key requirement for successfully sustainable development? Has this been properly addressed by the UN? What might result, for example, from the enforcement of some of these sustainable development goals as interpreted by authoritarian regimes? 4. Compare the life described in Thatched Living video with the life in a big city like Tokyo, or even with the life you might imagine leading within one of the planned self-contained linear cities.. Which of these settings might you prefer to live in over long periods of time? Which might be more or less restrictive of

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		personal freedom? Which approach to living, in your opinion, is more likely to encourage cultural growth and enrichment? Why?
16	12/11/23	<p>Term paper (Final Evaluation)</p> <p>Choose one of the topics we've covered (or something directly related) and write a thoughtful term paper. This will serve as your final evaluation. Provide at least four citations. It doesn't matter what format you use, so long as you are consistent. I suggest that you choose a serious topic that is aligned with your interests or career plans. The resulting paper's text should be at least four pages long, easily more. Use the same font and spacing as for the homework, please. You may also include graphics and extended quotations, if you provide citations. I encourage you to produce some of your own graphics if you are so inclined. You will find these to be useful if you upload your work to Portfolium. There is no upper limit to the length of the paper, but please don't lengthen it with unnecessary repetition. I expect all of you to produce a paper that you can publish online without further editing.</p>