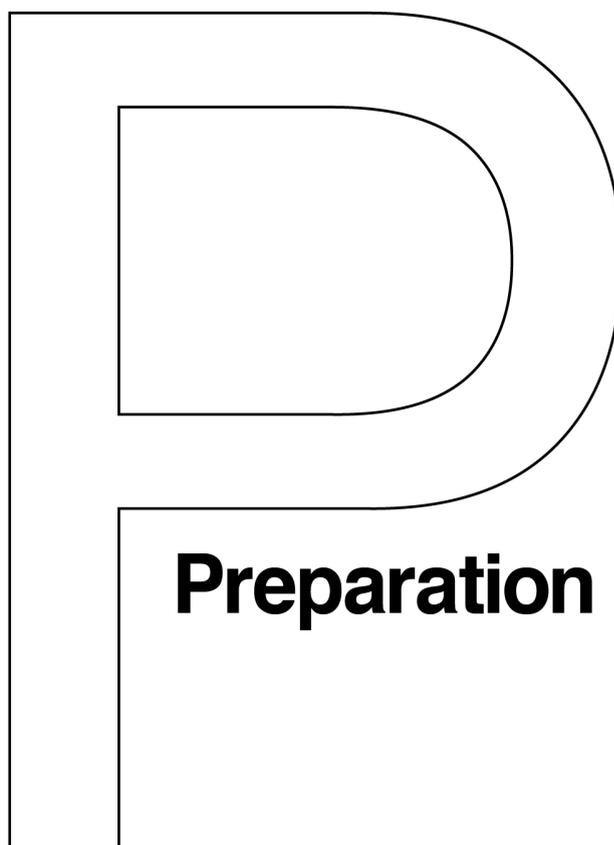


2014 Autumn

CEL

Advanced Course

Global News-Centered



Reading 1

[A]

With Japanese scientists winning the Nobel Prize in physics, does the nation have a chance for a repeat? That's what boosters of the constitution's Article 9 for the Nobel Peace Prize are hoping. Article 9, part of Japan's postwar constitution put into effect on May 3, 1947, famously renounced "...war as a sovereign right of the nation and the threat or use of force as means of settling international disputes." It marked a clean break from pre-war imperial Japan, where military officials came to hold outsize power in the government.

In July, Prime Minister Shinzo Abe's cabinet approved a revised interpretation of the article which enables Japan to conduct "collective self-defense," meaning that Japan's military, called the Self-Defense Forces, can support allies even if Japan is not directly attacked.

The director of the Peace Research Institute Oslo in Norway, Kristian Berg Harpviken, picked "Japanese people who conserve Article 9" as the favorite for this year's Nobel. In the statement accompanying his pick, the director wrote: "We may have come to think of wars between states as virtually extinct after the end of the Cold War, but events in Ukraine and simmering tensions in East Asia remind us they may reappear, and a return to a principle often hailed in earlier periods of the Peace Prize would be well timed."

The Oslo institute's directors have been predicting Peace Prize winners since 2002 and usually miss the mark. However, the director speculated in 2007 that U.S. politician Al Gore and the Intergovernmental Panel on Climate Change were top candidates for the prize. The only Japanese person to win the Nobel Peace Prize to date is former Prime Minister Eisaku Sato, who shared the prize in 1974. In a foreshadowing of the present-day discussion of Article 9, the committee found that he "represented the will for peace of the Japanese people."

Study Guide

◆ booster

◆ renounce

◆ simmer

◆ hail

◆ foreshadow

❖ (*para. 1, line 3*) Article 9, part of Japan's postwar constitution put into effect on May 3, 1947, famously renounced "...war as a sovereign right of the nation and the threat or use of force as means of settling international disputes."

Question: Why did Kristian Berg Harpviken predict Japanese people who conserve Article 9 would win this year's Nobel Peace Prize?

Reading 1

[B]

Last year, marine biologist Peter Mumby took a dive into the Rangiroa lagoon in French Polynesia. What he saw shocked him so much he thought he might be lost. He'd expected to be surrounded by death, by a reef of dying coral whose skeletons were slowly crumbling into the sea. Instead, majestic, olive-green *Porites* corals, the size of large hippos, carpeted the sea floor.

"I was absolutely astonished and delighted," says Mumby, a professor at the Marine Spatial Ecology Lab of the University of Queensland, Australia. He had good reason to be. In 1998, a heatwave, which raised ocean temperatures, had caused corals worldwide to go a deathly white — a process called bleaching — and die. When Mumby had visited Tivaru on the Rangiroa lagoon six months later, he'd found a vast majority of the region's prolific *Porites* coral, normally the hardiest of coral species, had followed suit. Based on the known growing rates for the species, Mumby predicted it would take the *Porites* nearly 100 years to recover, not 15.

So how did these corals recover? When Mumby first surveyed the corals in the Rangiroa lagoon, he noted something unusual. Some *Porites* corals, while appearing dead, had a few small slivers of live tissue on them "about the width of a finger and maybe as long as a finger." These surviving strips of coral lay deep in shadowy recesses, so they suffered less from the combined effects of heat and sunlight. It could be that these tiny shards of life were able to regrow and rebuild the immense *Porites* once conditions became more normal, Mumby says.

Mumby has no illusions that corals face anything but a challenging future. Although the *Porites* at Tivaru look to have recovered, telltale signs of stress remain on the reef, he says. But when he investigated the site last year, the underwater scene ignited a slim spark of hope. "It just made me feel that maybe, just maybe, it is not going to be as bad as we think," Mumby says.

Study Guide

◆ lagoon

◆ majestic

◆ sliver

◆ shard

◆ telltale

❖ (*para. 1, line 2*) What he saw shocked him so much he thought he might be lost.

Question: Why was Peter Mumby stunned and delighted when he saw olive-green corals on the sea floor in the Rangiroa lagoon?

Reading 2

A revolution in giving

With so much of what is called news focused on power and conflict, the real glue of society can often be overlooked. That glue is trust — between people or between people and their institutions. And the most important ingredient of social trust? Giving. So it is worth noting this news from The Chronicle of Philanthropy, based on an analysis of tax data.

From 2006 to 2012, “poor and middle-class Americans dug deeper into their wallets to give to charity, even though they were earning less.” Put another way, those earning less than \$100,000 increased their giving by 4.5 percent even as their incomes have lagged after the Great Recession. Those earning more than \$200,000, meanwhile, gave 4.6 percent less during that period — despite an increase in wealth.

If this trend sounds like a biblical parable, well, it should. The less-well-off in the United States have long given a disproportionately higher share of their income to others, and perhaps for good reason. Ordinary people can perhaps more easily empathize with the disadvantaged. They usually live among them, seeing them more as neighbors than intruders. Giving is their form of bonding to ensure a web of interdependence and mutual sympathy. Society rests on this bedrock of bigheartedness.

It may be difficult to tell what is driving the recent increase in giving by the poor and middle class. But here are two possible reasons: rising digital connectivity and less trust in big institutions.

First, the digital driver: People relying on social media are rapidly forming new and dynamic communities of trust, such as peer-to-peer taxi services or Twitter enclaves focused on hot-button issues like climate change or human trafficking. The less-trustworthy in these networks of “friends” and hashtags can be easily shunned. Traditional institutions, such as government regulators, are often left out of the picture. Even large charities can be blindsided. The “ice bucket challenge” that went viral on social media this

Reading 2

past summer did not originate with the ALS* Association, although the organization certainly benefited financially.

Giving is also becoming democratized through new Internet tools to check out a charity's effectiveness or through new online courses that teach the techniques of low-level philanthropy. Multibillionaire Warren Buffett and his family, for example, offer an online how-to course called "Giving With Purpose." And a new book by philanthropist Laura Arrillaga-Andreessen, "Giving 2.0: Transform Your Giving and Our World," offers profiles of "ordinary people with extraordinary generosity."

Second, the shift away from traditional trust: Worldwide, the financial crisis of 2007-09 helped accelerate a rising distrust in business and government, according to the Edelman 2014 Trust Barometer. Only about 17 percent of people around the globe trust those institutions to tell the truth or solve problems. Meanwhile, trust in private nongovernmental organizations, or "civil society," has increased.

"In the West today, an inept response to a serious economic crisis is gradually depleting the capital of social trust built up in the past," states Geoffrey Hosking, a British historian and author of a new book, "Trust: a History."

With so much uncertainty about business and politics in Western democracies, it may be natural that America's less-well-off seek greater interdependence through giving, reconfiguring the trust that holds their society together. It is not a revolution of the street, as in Ukraine or Hong Kong, but rather a revolution of the heart. And of the wallet.

*amyotrophic lateral sclerosis, also known as Lou Gehrig's disease: a progressive neurodegenerative disease that causes the deterioration of motor neurons

Study Guide

◆ philanthropy

◆ lag

◆ parable

◆ empathize

◆ intruder

◆ enclave

◆ shun

◆ blindside

◆ inept

◆ deplete

◆ reconfigure

❖ (*para. 1, line 4*) So it is worth noting this news from The Chronicle of Philanthropy, based on an analysis of tax data:

❖ (*para. 2, line 2*) Put another way, those earning less than \$100,000 increased their giving by 4.5 percent even as their incomes have lagged after the Great Recession.

❖ (*para. 3, line 1*) If this trend sounds like a biblical parable, well, it should.

❖ (*para. 9, line 4*) It is not a revolution of the street, as in Ukraine or Hong Kong, but rather a revolution of the heart. And of the wallet.

Study Guide

Questions:

No. 1 The Chronicle of Philanthropy reported the news that

- 1 although the Great Recession affected Americans across the board, the rich were less willing to donate than the poor and middle class.
- 2 ordinary Americans increased their donations to charity even though they did not see their incomes rise.
- 3 less wealthy Americans gave a large portion of their earnings to the disadvantaged for a long time.
- 4 poor and middle-class Americans were more likely to give to their neighbors, who could help them when they were in need.

No. 2 Briefly explain what is meant by “rising digital connectivity.” (paragraph 4, line 2) (Include in your answer a specific event mentioned in the article.)

[Note Space]



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