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GRE 习作修改集--Issue 篇 (老外修改)

第一期 (10 Issues)

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GRE 习作修改集--Issue 篇 (老外修改)

第一期

目录

1. Issue 8	原文	修改后	修改对照
2. Issue 13	原文	修改后	修改对照
3. Issue 16	原文	修改后	修改对照
4. Issue 114	原文	修改后	修改对照
5. Issue 120	原文	修改后	修改对照
6. Issue 136	原文	修改后	修改对照
7. Issue 144	原文	修改后	修改对照
8. Issue 203	原文	修改后	修改对照
9. Issue 208	原文	修改后	修改对照
10. Issue 227	原文	修改后	修改对照

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Issue 8 - "It is often necessary, even desirable, for political leaders to withhold information from the public."

People are taught that honesty is a virtue. But as a political leader, total honesty—whether to partisans or to competitors, especially to the public—often plays a negative role instead of a positive one. A thorough straightness always amounts to a complete failure in political realm. Nevertheless, overly withholding information may lead to destructions to the basis of democracy society.

The first reason why I agree with the speaker's claim lies in that it would serve the interest of political leaders to keep information from the public for the purpose of gaining popular support. Naturally, human cannot avoid making mistakes. To disclose his indulgence or small shortcomings would be a negative force for a leader to establish or maintain a perfect political image. Take the consideration of President Kennedy. Although few would query his ability to lead his people a happy life, his marital indiscretions still inevitably undermined his image among the public. Since the people always tend to judge a leader by his external performance, it is necessary or even desirable for a political leader to hide the information which goes against himself from the people. Actually, in my observation, leaders willingly abandon their own hobbies to cater to the public's tastes, for the sake of being seen approachable. After all, what could be a more attractive performance in a leader's political career than keeping a perfect image?

Another reason why I suppose it necessary or even desirable to withhold information is that total information exposure might endanger the development of a nation and social stability. Most politicians would agree that policies in military affairs, politics, and diplomacy that adopted by a nation—to be disclosed—would impede the country's advancement or even the existence. This is especially true in wartime. Otherwise, leaders whose naivety urges them to disclose information continuously have to consider the mass panic that might be brought by the disclosure. It immediately brings to mind the SARS (Severe Acute Respiratory Syndrome) that plagued in China 2003. Admittedly, people have the right to know the extent to the spread of the disease. Yet, had they informed the concrete numbers of patients and deaths, there would have been an uncontrollable panic around the corner. In such case, to withhold information serves primarily to pacify the mood of the public, and to guarantee the whole society in order.

Having learnt that keeping information from the public plays an important role in political ploy, overly withholding information would carry as tragic a result as totally exposing information.

Keeping information merely for deceit's sake would lead to nothing but rumor and gossip or panic. A telling example of such case involves President Nixon whose immoral behavior compelled him forfeit his leadership as a result. Many leaders have long known the harm of deceiving people; yet they weigh the cost against the interest of deceit, and continued to fool the public by withholding their unspeakable immoral secrets.

In the final analysis, tactics—even those regarded as immoral, such as withholding information from the public—are needed in political affairs. However, it would be cautioned that extending the disguise too far might risk undertaking a losing ending: once a political leader runs counter to the interest of the people, he has to surrender his leadership.

Issue 8 - "It is often necessary, even desirable, for political leaders to withhold information from the public."

People are taught that honesty is a virtue. But as a political leader, total honesty—whether with partisans or competitors and especially with the public—often plays a negative role instead of a positive one. Thorough straightforwardness often amounts to complete failure in the political realm. Nevertheless, overtly withholding information may lead to destruction of the base of a democracy society.

The first reason I agree with the speaker's claim it is because it serves the interest of political leaders to keep information from the public for the purpose of gaining popular support. Naturally, people cannot avoid making mistakes. For a leader to disclose his or her indulgences or small shortcomings would be a negative force in the aim to establish or maintain a perfect political image. Take into consideration President Kennedy in the 1960s. Although few would query his ability to lead his people into content lives, his marital indiscretions still inevitably undermined his image among the public. Since people always tend to judge a leader by his or her external performance, it is necessary or even desirable for a political leader to conceal from the people undermining information. In my observation, leaders willingly abandon their own hobbies to cater to the public's tastes, for the sake of being seen as approachable. After all, what could be a more attractive performance in a leader's political career than keeping a perfect image?

Another reason I believe it necessary or even desirable to withhold information is that total information exposure might endanger the development of a nation and social stability. Most politicians would agree that a nation's policies in military affairs, politics, and diplomacy would impede the country's advancement or even its existence if disclosed. This is especially true during wartime. Otherwise, leaders whose naivety urges them to disclose information continually have to consider the mass panic that might be brought by the disclosure. It immediately brings to mind the SARS pandemic (Severe Acute Respiratory Syndrome), which plagued China in 2003. Admittedly, people have the right to know the extent to which the disease spread. Yet, had they released the concrete numbers of patients and deaths, there would have been an uncontrollable panic right around the corner. In such cases to withhold information serves primarily to pacify the mood of the public and to guarantee the order of the whole society.

Having learned that keeping information from the public plays an important role in political ploys, blatantly withholding information would carry as tragic a result as totally exposing information. Keeping information merely for deceit's sake would lead to nothing but rumor and gossip or panic. A telling example of such a case involved President Nixon, whose immoral behavior compelled him to forfeit his leadership. Many leaders have long known the harm of deceiving people; yet they weigh the cost against the interest of deceit, and continue to fool the public by withholding their unspeakable immoral secrets.

It should be noted, as well, the factor of public ignorance in this scenario. Though the people have a supposed right to all information about their leaders, such information cannot and will not always come accompanied by the proper context. It is not information, then, that is of vital importance. It is information coupled with context, a cocktail so entirely unlikely that the safest measure for all parties involved is typically the route of forced ignorance, in which the public is purposefully excluded from certain details. Such a tactic is a necessary evil, an unfortunate circumstance of the political society in which not all parties are on the same page, figuratively speaking.

In the final analysis, tactics—even those regarded as immoral, such as withholding information from the public—are needed in political affairs. However, it would be cautioned that extending the disguise too far might risk undertaking a losing ending: Once a political leader runs counter to the interest of the people, he or she must surrender leadership.

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Issue 13 - “Many of the world’s lesser-known languages are being lost as fewer and fewer people speak them. The government of countries in which these languages are spoken should act to prevent such languages from becoming extinct.”

As globalization become a tendency among all nations dotted on the world, as one result of which culture gradually tends to assimilate, especially, the language. Certain assimilation of language is bound to extinction of some lesser-known ones, and thus invites us humans to think about the reason why it has happened, where the meaning lies to prevent them from disappearance, and how we should face it. After further thinking over these questions, should we still take it for granted that governments can just shrug their shoulder, and then stand by with folded-arms to do nothing on these languages being endangered?

Apparently, many people will regard languages extinction as such a naturally-coming happenings resulting from colonization in the 19th century, migration in the 20th century, and globalization in the 21th century, on a large scale, just like the extinction of a great deal of species owing to natural selection. Accordingly, it is just a process we should let it be instead of making a fuss about it. In addition, more and more young people become enjoying using words in vogue, even making some kinds in pursuit of fashion in order to show off their ability to keep abreast with the world. However, is that all we can find to convince governments not to lend a helping hand to them, overlooking the chilling consequence that if we doing so, not only a sense of self-pride, dignity, value will be deprived off from individuals in those countries, but also an ever-lost absence of history and culture? Can we endure? Can we afford?

A language, no matter how few people use it, how many people heard about it, it is always a manifestation of pride and existence in one’s feeling notably when they confronted with people not speaking the same one. Humans are potentially replenished a basically psychological need of identity and dignity, only through their own languages. If certain languages extinct, those who always speak it will suddenly find that their unique weakened badly with the death of their tongues.

What’s more, actions taken by government to prevent endangered languages are actually good deeds serving to preserve nation’s splendid histories. Just cast a light over numerous events in history written down in these languages, picturesque scenes promptly spread in front of humans’ eyes, which other languages will never document so detailed, let alone the typical national figures. Furthermore, despite significant meanings to the very individual and nation, to historians and worldwide historic research, these languages also carry a lot weights.

Finally, what is the most crucial is that language is a carrier of a specific culture, relying on language to inherit, disseminate, and prosper. Losing such languages, essences in thoughts and philosophy, mores and beliefs, customs and traditions, all vanish into air, and pass out of existence. And that it won’t be difficult for us to realize that it is the diversity in languages that creates magnificent and harmonious atmosphere in worldwide culture.

In the final analysis, languages play vital roles in personal identity in the world, preservation in precious history, and integration in culture. Inexorably, certain ones will collapse into a dilemma where their existences are threatened. Nonetheless, governments have to and must place enough emphasis on it, and then take affirmative measures to prevent it since its indispensable consequence.

Issue 13 - “Many of the world’s lesser-known languages are being lost as fewer and fewer people speak them. The government of countries in which these languages are spoken should act to prevent such languages from becoming extinct.”

As globalization is the trend among the world’s nations, one result of many is that cultures gradually assimilate in many ways, especially in language. The assimilation of certain aspects of languages is bound to kill off some lesser-known ones, and thus invites humans to think about the reason this happens, how to prevent them from disappearance, and how we should face it. After further thinking over these questions, should we still take it for granted that governments can just shrug their shoulder, and then stand by with folded arms as these languages become more endangered?

Many people will regard language extinction as a natural happening, resulting from colonization in the 19th century, migration in the 20th century, and globalization in the 21st century, just like the extinction of a great deal of species owing to natural selection. Accordingly, it is just a process—we should let it be instead of making a fuss about it. In addition, more and more young people enjoy using in-vogue words, even making some up in pursuit of fashion and in order to show off their ability to keep abreast with the world. However, is that all we can find to convince governments not to lend a helping hand, overlooking the chilling consequence that in doing so, not only a sense of self-pride, dignity, and value will be deprived from individuals in those countries, but also an ever-diminishing presence of history and culture? Can we endure? Can we afford this?

A language, no matter how few people use it or how many people know of it, is always a manifestation of pride and existence in one’s feelings of notably when approached by people who speak a different language. People are potentially replenished of the basic psychological needs of identity and dignity only through their own languages. If certain languages become extinct, those who do still speak it will suddenly find that their individuality weakened drastically with the death of their tongues.

It is on this note, then, that an individualistic stance must trump a socialistic stance, for to emphasize only the role of society is to drastically undercut the psychological importance of a culture’s native tongue. Though the extinction of language may be natural, it is not necessarily beneficial. A parallel would be that of an endangered species. Certain species are prone to extinction through the trials of nature, but such a fact should not deter efforts to prevent this from happening. Similarly, there are few tangible consequences to the loss of certain obsolete languages, but this should not deter governments from acting on behalf of the citizens at risk of losing a piece of their identity.

What’s more, governmental actions to prevent endangered languages are actually good deeds serving to preserve each nation’s splendid history. By casting a light over numerous events in history written down in these languages and reading the picturesque scenes promptly spread in front of humans’ eyes, it is clear that other languages will never document in such a detailed manner these national and cultural treasures. Furthermore, despite significant meaning to individuals and their nations, to historians and worldwide historic research, these languages also carry much weight.

Finally, what is most crucial is that language is a carrier of a specific culture, relying on language to inherit, disseminate, and prosper. By losing such languages, essences of thoughts and philosophy, mores and beliefs, customs and traditions, all vanish from existence. It won’t be difficult for us to realize that it is the diversity in languages that creates such a magnificent and harmonious atmosphere in worldwide culture.

It is evident that languages play vital roles in personal identity in the world, in preservation of precious history, and in the integration of cultures. Inexorably, certain ones will collapse into dilemmas in which their existences are threatened. Nonetheless, governments have to and must place adequate emphasis on this issue, and then take affirmative measures to prevent the probable consequences.

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Issue 16 - "Although many people think that the luxuries and conveniences of contemporary life are entirely harmless, in fact, they actually prevent people from developing into truly strong and independent individuals."

Today more and more people are becoming interested in the issue that which kind of effect does luxuries and conveniences have on contemporary life. Will they prevent or improve people's lives? Different people have different views due to their own experiences of lives. The effect could be weighted by many aspects, in my point of view, on balance I concede that the effect of luxuries and conveniences depends on the situation.

It should be admitted that luxuries and conveniences give people the power to pursue a higher living condition. It is in the process of pursuing to better lives that we, human beings, improve our lives. It shouldn't be blamed for the pursuing of luxuries and conveniences of contemporary life. In retrospect of human's history, we achieved great success in the pursuing of luxuries. Edison invented the bulb and made it possible that we work after the sunset. Zhang heng, a famous ancient Chinese scientist, invented a kind of equipment named DIDONGYI which can detect the earthquakes before it happened. When the first computer was made out, even the inventor didn't know that it will change human's history from then on. These kinds of examples are countless. All of these successes were achieved during the pursuing of luxuries and conveniences of contemporary life.

While at the same time, we should aware that without limitation, luxuries and conveniences will be harmful to people's lives. Sometimes when we do a hard work which aimed to have a more luxuries and conveniences of lives, we could work hard and keep clear, but after we achieve the goal, that our lives become more comfortable and conveniences, we may lose ourselves in the luxuries, we lost the spirit to work hard, we lose the spirit to fight. That's why so many athletes would be drunk or even take drug after them achieving their success. It is the luxuries made them lose their way. So we should put a limitation on the extent of luxuries and convenience of contemporary life. When is beyond the necessary condition, it should be forbidden.

In addition, the government and society should help people form a correct style of lives. Every single one of society have the reasonability to live in a health way. Sometimes people's lives will be affected by others; study has shown that when children watch a crime on TV, they may want to practice them in the real lives. Forty parentages of youth crimes were caused partly by the bad effect of TV and the dark side of internet, when they saw luxuries lives on TV, they may also want this kind of lives, and the only way to achieve this goal is illegal method. Thus the government should help people form a correct life style.

To sum, we should know that luxuries and conveniences give people the power to pursue a higher living condition, but we should aware that without limitation, luxuries and conveniences will be harmful to people's lives, what's more, the government and society should help people form a correct style of lives. Nevertheless, some people may remain unconvinced by my argument, the reasons I have analyzed above should at least make them aware of the complexities of issue under discussion. However, taking into account all the factors in the above analysis might be a decisive step out of this dilemma

Issue 16 - "Although many people think that the luxuries and conveniences of contemporary life are entirely harmless, in fact, they actually prevent people from developing into truly strong and independent individuals."

Today, more and more people are becoming interested in the issue of the effects that modern-day luxuries and conveniences have on contemporary life. Do they *prevent* development in people's lives? Or do they *improve* people's lives? Different people have varying views because of unique individual experiences. The effect could be weighted by many aspects; however, in my point of view, I concede that the effect of luxuries and conveniences on life as a whole depends on the situation.

It should be admitted that luxuries and conveniences give people the power to pursue a higher living condition. It is in the process of pursuing better lives that we, as human beings, improve our lives. Any negativity in life shouldn't solely be blamed on the pursuit or happenstance of luxuries and conveniences in contemporary life. In retrospective consideration of the history of human beings, it is evident that we have achieved many great successes in the company of, and sometimes because of, modern luxuries. Thomas Edison invented the light bulb and made it possible for people to work after sunset. Zhang Heng, a renowned ancient Chinese scientist, invented a kind of equipment called *di dong yi*, which can detect earthquakes before they happen. When the first computer was created, even the inventor didn't know it would change the world's future. There are countless examples similar to these. All of these successes were achieved during varying degrees of luxuries and conveniences. Today, we are fortunate enough to be able to communicate within a moment's notice. The advent of cell phones, e-mail, and instant messaging, among other amazing technologies, not only improve our lives, but the world as we know it would not function as it does without these conveniences and luxuries. Instead of hindering us from being strong, independent, and self-reliant individuals, modern luxuries and conveniences often promote ingenuity and social interaction on a level that before was impossible.

At the same time, we should be aware that without limitation, luxuries and conveniences have the possibility of being harmful to people's lives. Sometimes when we work hard, but through the conveniences and luxuries of modern life, we face the possibility of losing ourselves in the luxuries; we may lose the spirit to work hard on our own or lose the spirit to fight after achieving our goals with too much ease. That is arguably why so many public figures often fall to drug use or alcohol abuse, which surely inhibits their sense of independence and strength. Luxuries can lead people to lose their way. People should put a limit on the extent to which they allow luxuries and conveniences to influence their lives. When luxuries and conveniences are utilized beyond what is necessary to complete a given task, they should be forbidden.

In addition, [\[MI\]](#) society should aid in helping people develop acceptable lifestyles. Everyone has the reasonability to live in a healthy, independent way. Peoples' lives can be negatively affected by certain luxuries. For example, studies have shown that when children see crimes being committed on TV, they may want to reenact those scenes in real life or behave in a similar way. In one study, forty percent of youth crimes were influenced, in part, by the negative effect of TV and the dark side of Internet; when these young people saw luxurious lives on TV, they wanted these kinds of lives, and the easiest way to achieve this goal was through illegal methods.

To sum, we should know that luxuries and conveniences give people the power to pursue a higher living condition, but we should be aware that without restraint, luxuries and conveniences will be harmful to people's lives. What's more, society should help people form independent lifestyles. The reasons analyzed above should well define the complexities of the issue under discussion. However, taking into account all the factors in the above analysis is a decisive step out of this dilemma.

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Today, more and more people are becoming interested in the issue ~~that which of the kind of~~ effects ~~that does~~ modern-day luxuries and conveniences have on contemporary life. ~~Will Do~~ they ~~prevent development in or improve~~ people's lives? ~~Or do they improve people's lives?~~ Different people have ~~different-varying~~ views ~~due to because of~~ ~~unique their own individual~~ experiences ~~of lives~~. The effect could be weighted by many aspects; ~~however,~~ ~~in~~ my point of view, ~~on balance~~ I concede that the effect of luxuries and conveniences ~~on life as a whole~~ depends on the situation.

It should be admitted that luxuries and conveniences give people the power to pursue a higher living condition. It is in the process of pursuing ~~to~~ better lives that we, ~~as~~ human beings, improve our lives. ~~Any negativity in life~~ ~~it~~ shouldn't ~~solely~~ be blamed ~~for on~~ the pursuit ~~or happenstance~~ of luxuries and conveniences ~~of in~~ contemporary life. In retrospective consideration of ~~the history of human beings's history,~~ ~~it is evident that~~ we ~~have~~ achieved ~~many~~ great successes in the ~~pursuing of company of, and sometimes because of, modern~~ luxuries. Thomas Edison invented the ~~light~~ bulb and made it possible ~~that we for people to~~ work after ~~the~~ sunset. Zhang Heng, a ~~famous renowned~~ ancient ~~Chinese~~ scientist, invented a kind of equipment ~~named called~~ ~~di~~ ~~dong~~ ~~yi~~, which can detect ~~the~~ earthquakes before ~~it they~~ happened. When the first computer was ~~made out created~~, even the inventor didn't know ~~that it would~~ ~~change~~ ~~human's the world's future~~ ~~history from then on~~. There are countless examples ~~similar to these~~ ~~se kinds of examples are~~ ~~countless~~. All of these successes were achieved during ~~the pursuing~~ ~~varying degrees of~~ of luxuries and conveniences ~~of contemporary life~~. Today, we are fortunate enough to be able to ~~communicate within a moment's notice~~. The advent of cell phones, e-mail, and instant messaging, among other amazing technologies, not only improve our lives, but the world as we know it would not function as it does without these conveniences and luxuries. Instead of hindering us from being strong, independent, and self-reliant individuals, modern luxuries and conveniences often promote ingenuity and social interaction on a level that before was impossible.

~~While a~~ At the same time, we should ~~be~~ aware that without limitation, luxuries and conveniences ~~will~~ ~~have the~~ possibility of being harmful to people's lives. Sometimes when we ~~work do a~~ hard, but through the conveniences and luxuries of modern life, we face the possibility of losing ourselves in the luxuries; we may lose the spirit to work hard on our own or lose the spirit to fight after achieving our goals with too much ease. ~~work which aimed to have a more luxuries and conveniences of lives, we could work hard and keep clear, but after we achieve the goal, that our lives become more comfortable and conveniences, we may lose ourselves in the luxuries, we lost the spirit to work hard, we lose the spirit to fight.~~ That's ~~is~~ arguably why so many ~~athletes~~ public figures often fall to drug use or alcohol abuse, which surely inhibits their sense of independence and strength. Luxuries can lead people to ~~lose their way~~ ~~would be drunk or even take drug after them achieving their success~~. People ~~it is the luxuries made them lose their way~~. So we should put a limitation on the extent ~~to which they allow~~ of luxuries and conveniences ~~to of contemporary life~~ influence their lives. When luxuries and conveniences are utilized ~~is~~ beyond ~~the what is~~ necessary ~~condition~~ to complete a given task, ~~it they~~ should be forbidden.

In addition, ~~the government and~~ ~~[M1]~~ society should ~~aid in~~ helping people ~~form develop acceptable a correct style of~~ ~~lives~~ lifestyles. Every ~~single one of society~~ ~~has~~ ~~ve~~ the reasonability to live in a healthy, independent way. ~~Sometimes~~ ~~Peoples's~~ lives ~~will be can be~~ negatively affected by ~~certain others~~ luxuries. For example, ~~studies~~ ~~has~~ shown that when children ~~watch a see~~ crimes being committed on TV, they may want to ~~practice them~~ reenact those scenes in real life or behave in a similar way ~~in the real lives~~. In one study, ~~forty~~ ~~Forty parentages~~ percent of youth crimes were ~~caused~~ ~~influenced, in part,~~ ~~partly~~ by the ~~bad~~ ~~negative~~ effect of TV and the dark side of ~~I~~ internet; ~~when these~~

~~young people~~ saw ~~luxurioues~~ lives on TV, they ~~may also wanted~~ ~~this~~ ~~these~~ kinds of lives, and the ~~only~~ ~~easiest~~ way to achieve this goal ~~is~~ ~~was~~ ~~through~~ illegal methods. ~~Thus the government should help people form a correct life style.~~

To sum, we should know that luxuries and conveniences give people the power to pursue a higher living condition, but we should be aware that without ~~limitation~~ restraint, luxuries and conveniences will be harmful to people's lives. ~~What's more, the government and~~ society should help people form independent ~~a correct style of lives~~ lifestyles. ~~Nevertheless, some people may remain unconvinced by my argument, t~~The reasons ~~I have~~ analyzed above should ~~at least make~~ well define the ~~them aware of the~~ complexities of the issue under discussion. However, taking into account all the factors in the above analysis ~~might be~~ is a decisive step out of this dilemma.

Issue 114 - "Humanity has made little real progress over the past century or so. Technological innovations have taken place, but the overall condition of humanity is no better. War, violence, and poverty are still with us. Technology cannot change the condition of humanity."

With the development of technology-oriented society, admittedly, it brought many changes which made a considerable impact on us such as the invention of video camera which gives us a chance to record our exciting daily life, so in my opinion, the speaker extremely neglects the merits the rapid growth of technology do for us. However there is no denying fact that we encounter some unprecedented dangers some of which are irremediable like the widely spread of AIDS, the consistent conflicts in the district of middle-east.

Nobody will doubt the contributions the advanced technology bring for us, first to the current education, we can get sufficient information from the Internet instead of going to the library to look for book from the thousands of books and the on-line teaching has come to work for some disabled students who can not go to school like other ordinary ones, when it comes to medical science, all of the data shows that we have longer lives in average than any time before just thanks to the modern medical development, incredible changes in vehicles for transportation have made travel not only safer but faster and more comfortable as well, the Concorde jet can transport people from New York to London in less than four hours in luxurious comfort, High-speed magnetic levitation trains can transport people safely at speeds of up to three hundreds miles an hour in parts of Europe and Japan. Insofar I strongly disagree the speaker's assertion because of the obvious progress we have made.

On the other hand, each of us witness the commencement the War of Iraq and the pitiful people just because of starvation in Africa as well as the unremitting wars between Pakistan and Israel for almost 10 years. Tracing this condition, we would ask ourselves whether we have made a real progress over the last past century. The nuclear was invented to relieve the intensified resource pressure, but on that day in August 1945, it brought the horrors to the whole residents in Hiroshima, even the people all over the world. It proved that without accompanying sincerity and understanding of the interconnectedness of different cultures, experts, even some hegemonism countries, risk applying these intellectual skills in ways that have negative results for themselves and society. Consequently, a balanced and well-grounded education system should **offer** its students with value system, ideas and culture that the harmonious society cherishes. We should realize there is potential relationship among all of our diversified cultures like a biological chain, everything exists for its own reasons so that no one can make it extinct by force. Compromising and accepting others' suggestion can contribute to our cooperation and collaboration of our future work. It is only by such way that we human-being can make a crucial progress in our social development!

In one word, as an aphorism said: Every coin has two sides. we should make good use of the advantages but to eliminate the coming disadvantages or else turn the disadvantages to merits through systematical education. Hence, schools and parents as well as communities should emphasize to cultivate the character of every students, the future pillars of our society.

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The development of technology-oriented society has admittedly brought many changes that have made a considerable impact on us, such as the invention of the video camera, which allows us to record our daily life activities. In my opinion, this speaker extremely neglects the merits of the rapid growth of technology. However, there is no denying the fact that we have encountered some unprecedented dangers, some of which are irremediable, such as the prevalence of AIDS and the consistent conflicts in the Middle East.

Few will doubt the contributions advanced technology brings us. For instance, education today is unlike it has ever been—we can obtain overwhelming amounts of information from the Internet instead of going to the library to look for information among thousands of books. Online teaching has also come to benefit many disabled students who cannot go to school. In the field of medical science, data shows that we have longer lives on average than during any time before, thanks to modern medical developments. Incredible changes in vehicles for transportation have made travel not only, but also faster and more comfortable; the Concorde jet can transport people from New York to London in less than four hours, whilst they enjoy luxurious comfort; high-speed magnetic levitation trains can transport people safely at speeds of up to 300 miles per hour in parts of Europe and Japan. I strongly disagree with the speaker's assertion because of the obvious progress we have made.

On the other hand, we witnessed the commencement of the war in Iraq and the pitiable state of the people starving in Africa, as well as the unremitting wars between Pakistan and Israel, which have been ongoing for many years. Tracing these conditions, we have reason to ask ourselves whether we have made real progress over the last past century. The nuclear bomb was invented to relieve the intense pressure for resources, but on that fateful day in August 1945, it brought horror to Hiroshima and people all over the world. It proved that without accompanying sincerity and understanding of the interconnectedness of different cultures and even some homogenous countries, experts risk applying intellectual skills to propel technology in ways that have negative results for themselves and society. Consequently, a balanced and well-grounded education system should offer its students a value systems, ideas, and culture that the harmonious society cherishes. We should realize there is a potential relationship among all our diverse cultures like a biological chain—everything exists for its own reasons so that no one can make it extinct by force. Compromising and accepting others' suggestion can contribute to our cooperation and collaboration in future work. It is only in such a way that we, as human beings, can make crucial progress in our social development.

If there is to be an outright assumption of societal decline, it should have a foundation other than that of technology. The two factors are not mutually exclusive, but they are also not intrinsically linked to one another. It is vital to view the overall progress of society in terms of varying, subjective viewpoints. To assess technology as the sole avenue of political, religious, or moral growth is to place upon technology, an entity lacking in values, expectations it cannot, by its very nature, meet. It is not technology itself that is a detriment or a hindrance to the condition of humanity. It is instead the mentalities and motivations behind those who wield technological influence.

As an oft-used aphorism says, every coin has two sides. We should make good use of the advantages of technology but eliminate the disadvantages, or otherwise turn those disadvantages into merits through systematical education. Hence, schools and parents as well as communities should emphasize the cultivation of the character of each student, as students are the future pillars of our society.

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Issue 120-"So much is new and complex today that looking back for an understanding of the past provides little guidance for living in the present."

As the rapid progress of the modern society, dramatic changes have taken place in our lives. The speaker asserts that, because of this situation, histories can provide little guidance for our present society. However, I insist that even the living environment of human beings has altered a lot, this cannot make the study of history completely irrelevant. For the reasons below:

Admittedly, changes in every field of society are taking place in an unprecedented rate at present. People need to study variety of innovations continually during their whole lifetime, so that they could adapt to the development and changes of the world. For instances, since the use of computer and internet have come into existence, working people from different kind of areas or positions have to learn the computer skills in order to keep pace with the time. Nobody wants to lag behind other people, especially in the modern time. All these things appeared no relationship with people living in the past, they cannot even imagine the living styles of modern people. It is true that the study of history usually cannot provide direct solutions to present problems. However, reasons above do not means that people should, or could ignore the research and study of the past. To the opposite, study of the past play a significant role in development of human society.

To begin with, the knowledge of history helps us understand the problems hiding in our modern society that puzzle us today. That is to say, learning about great human achievements of the past provides us inspiration in solving our immediate problems. For example, when students facing to choose their subject, they always inspired by the courage and wisdom of history's eminent founders, who might decide as a result to study a subject or pursue a career in archeology, astronomy, or psychology. This decision can, in turn, profoundly affect the students' everyday life in school and beyond. The famous British philosopher--Francis Bacon once said: histories make men wise. In short, we often acquire motivation and guidance from human's history during our lifetime, which not only help us get through the routines of living, but also emboldening us and lifting our spirits.

Moreover, mistakes of our predecessors can teach us as society how to avoid repeating those mistakes. Take the financial crisis for an example, throughout several times of crisis in the past century, Western countries have learnt a lot from each one and done so much economic analysis of the reasons that caused the financial crisis. Based on these efforts, their government has made some adjustment of macro economy's policies, so that the financial collapse cycle could be longer, and the serious influence could be lighter. Apparently, from mistakes of the past, we could make our life much easier, happier, and more comfortable.

In conclusion, whatever the essence part of the history, which leave us countless treasure of arts, ideals, cultures, etc. Or the mistakes of the past, which we absorbed plenty of useful things and summarized experiences from it, both could we see the use of history. From what has discussed above, we could see that even though history itself cannot happened once again, looking back to the past for some advices is wise and indispensable.

Issue 120-"So much is new and complex today that looking back for an understanding of the past provides little guidance for living in the present."

As modern society rapidly progresses, dramatic changes take place in our lives. The speaker asserts that, because of this situation, history can provide little guidance for our present society. However, I insist that even though the living environment of human beings has greatly changed, this does not make the study of history completely irrelevant.

Admittedly, changes in every field of society are taking place at an unprecedented rate. People need to study a variety of innovations continually during over their lifetime, so that they may adapt to the development and changes of the world. For instances, since computers and the Internet have come into existence, working people from all kind of fields or professions have to learn computer skills in order to keep pace with the times. Nobody wants to lag behind, especially today, which is so easy to do. All these things appeared with little relationship to people living in the past; those people could never imagine the living styles of modern people. It is true that the study of history usually cannot provide direct solutions to present problems. However, the reasons above do not mean that people should, or could, ignore the research and study of the past. To the opposite, studying the past plays a significant role in the development of human societies.

The knowledge of history helps us understand problems lurking in modern society that puzzle us. That is to say learning about historical great human achievements provides us inspiration in solving our immediate problems. For example, when students face the decision to choose an area to study, they are often inspired by the courage and wisdom of history's eminent founders. As a result of that research, students might decide to study a subject or pursue a career in archeology, astronomy, or psychology, among countless other possibilities. This decision can, in turn, profoundly affect students' everyday lives in school and beyond. The famous British philosopher Francis Bacon once said: "Histories make men wise." In short, we often acquire motivation and guidance throughout our lifetime through history, which not only help us get through the routines of living, but also emboldens us and lifts our spirits.

Moreover, mistakes of our predecessors can teach us, as a society, how to avoid repeating those mistakes. As the oft-repeated adage says, history repeats itself. Take the current financial crisis for an example; the principles of this crisis are not new. Throughout each of the major economic crises in the past century, Western countries have learned a great deal from each and have conducted much economic analyses of the reasons that caused the current one. Based on these efforts, the government has made adjustments to its macro economics policies, to end the cycle of financial collapse and to ease the serious repercussions. By learning from mistakes of the past, life can be made much easier, happier, and more comfortable.

History should not only be looked to for prevention of present mistakes—it should also be looked to as a guide for doing things right, especially when they have worked before. If every time GM or Toyota wanted to create a new vehicle they decided to start from scratch, instead of taking a historical perspective on what has worked for their companies (or other companies) in the past, their productivity would not only diminish, but so would their quality. Maintaining a historical perspective is a pragmatic form of quality control in politics, religion, art, and even industrial arenas, like car production.

Furthermore, the issue is a self-defeating argument. To cite present complications as a legitimate reason to not gaze into history is a contradictory world view, as such a stance cannot be achieved without some sense of historical perspective, accurate or otherwise. It also suggests a gross misunderstanding of lessons past in devaluing the contexts in which those circumstances were lived.

In conclusion, whatever the essence of history, there is no doubt it leaves us countless treasures of ideas, ideals, art, cultures, and lessons. By looking to the mistakes and successes of the past, we absorb an abundance of useful guidance and summarized experiences, proving the usefulness of studying history. From what is discussed above, we can see that even though history cannot literally repeat itself, looking back to the past for advice is wise and indispensable.

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Issue 136 - "The absence of choice is a circumstance that is very, very rare."

Whether we have choices or not remains to be a common but profound question in philosophy. Some determinists claim that everything in our daily lives are imposed by the circumstance, and are predestined therefore, while the author argues that the absence of choice is a circumstance that is very rare. I fundamentally agree with the author's assertion, and minutely, claims of "no choice" are possibly attributed to the fact that one do not want to choose. However, though given plenty of chance, we should make our choices under the limit of law and social resource.

Admittedly, in some cases, the only thing we can do is to accept the fact before we try to do anything to change it. For instance, we could not have the chance to choose who would be our parents. Conversely, our nativity is the result of their choices. Similarly, our genes, skin colors, death and the history of our race and nation, are all the things we can only choose to accept and respect. Thus the complete absence of choice would seem to be possible, though most of which involve in rare situation.

However, in more cases, world provide us plenty of choices as the author asserts. Not only we have free will, but also a modern and democratic society endows us the basic right of liberty, which means one can choose his occupation, education, and etc., according to our different personality. Besides, the reverse claim that we don't have choice, serves to undermine the basic value of individuality and equality of democratic society. Moreover, we are always confronted with various choices during our lifetime, no matter in study, finding a job, marriage and so on, on which the development of a man is based. As a education expert indicated, awareness of how to choose is the sign of being mature and deliberate.

In our daily lives, we can always hear different complaints of "no choices", but the real reason behind such claims is that one do not want to choose. Choice consists of the mental process of judging and thinking, and then selecting one of the multiple given options, which from a different prospect, means giving up all the others. While one complained their trapped in jobs or marriage, and no other choice can be made, it equates that they don't want to lose the sense of stability as well. Choices are always available, but they have not prepared for its cost.

Last but not the least, we are not absolutely free to make choice, though we had plenty of them. Liberty for choices is limited by the law and limited resource. For instance, limited education resource results in competition, which means we are not allow to choose which university to admit totally upon our wills. On the other hand, if law sets no fire line for our choices, one's choice may hurt the other's interest, and the utter unlicensed liberty leads to utter chaos in society. Therefore, consider these two aspects, certain limit should be set for our choices.

In sum, though choices are limited, what we need usually are the courage and wit for making choices, rather than the number of choices.

Issue 136 - "The absence of choice is a circumstance that is very, very rare."

Whether we have choices has been and remains to be a common but profound philosophical question. Some determinists claim that everything in our daily lives is a product of circumstance and we are therefore predestined, but this author argues that the absence of choice is a circumstance that is very rare. I fundamentally agree with the author's assertion, and minutely, claims of "no choice" are possibly attributed to the fact that one does not want to choose. However, though given plenty of chance, we should make our choices under the limit of law and social resources.

Admittedly, in some cases, the only thing we can do is accept the facts before we try to do anything to change them. For instance, we don't have the opportunity to choose our parents. Conversely, our nativity is the result of their choices. Similarly, our genes, skin color, death, and the history of our race and nation are all the things we can only choose to accept and respect. Thus the complete absence of choice seems to be possible, though only in rare situations.

However, in many cases, the world provides us plenty of choices, as the author asserts. Not only do we have free will, but we also have a modern and democratic society that endows us the basic right of liberty, which means people can choose their occupation, education, and more, according to our different personalities. Besides, the reverse claim that we don't have choice serves to undermine the basic value of individuality and equality in democratic society. Moreover, we are always confronted with various choices during our lifetime, whether in studies, finding a job, or choosing a marriage partner; these are the things on which the development of mankind is based. As an education expert indicated, awareness of how to choose is the sign of being mature and deliberate. Such a choice must be made with a proper scope, for without scope, every choice has the potential for disaster.

In our daily lives, we always hear different complaints about having "no choices," but the real reason behind such claims is that one does not want to choose. Choice consists of the mental process of judging and thinking, and then selecting one of the multiple given options, which from a different perspective means giving up all the others. Though people may complain that they are trapped in a job or marriage and no other choice can be made, it is easy to see that they don't want to lose their sense of stability, as well. Choices are always available, but they have not prepared for the cost.

In addition to the multitude of choices with which we are regularly bestowed, there exists with every choice a level of accountability that should not be underrepresented. Fear of making choices, or an inability to properly do so, often stems from a fundamental lack of moral structure. Thus many claims of one having "no choice," are simply copout arguments aimed at dodging a much more loathsome foe than responsibility: accountability. There has existed in humankind a desire to shed the burden of morality since the dawn of time, and arguments centering on predestination are merely the latest incarnation.

Last but not least, we are not absolutely free to make choices, though we have plenty of them. Liberty for choices is limited by the law and resources. For instance, limited education resources result in competition, which means we are not allowed to choose which university to go to totally upon our wills. On the other hand, if law sets no fine line for our choices, one's choice may hurt the other's interest, and the utter unlicensed liberty leads to complete chaos in society. Therefore, considering these two aspects, certain limits should be set for our choices. We cannot then simply pass off hardships as the result of having no choice, for while circumstances always precede choices, even more circumstances succeed choices. It is then the result of the choice, not the reason for its inception that should be of greatest concern.

Though choices are limited, what we usually need is the courage, scope, and wit for making choices, rather than a large quantity of choices.

Issue 136 - "The absence of choice is a circumstance that is very, very rare."

Whether we have choices has been and or not remains to be a common but profound philosophical question in philosophy. Some determinists claim that everything in our daily lives is are a product of imposed by the circumstance, and we are therefore are predestined d therefore, while the but this author argues that the absence of choice is a circumstance that is very rare. I fundamentally agree with the author's assertion, and minutely, claims of "no choice" are possibly attributed to the fact that one do does not want to choose. However, though given plenty of chance, we should make our choices under the limit of law and social resources.

Admittedly, in some cases, the only thing we can do is to accept the facts before we try to do anything to change them it. For instance, we could not have the chance to don't have the opportunity to choose who would be our parents. Conversely, our nativity is the result of their choices. Similarly, our genes, skin colors, death, and the history of our race y and nation , are all the things we can only choose to accept and respect. Thus the complete absence of choice would seems to be possible, though most of which involve only in rare situations.

However, in many ore cases, the world provides us plenty of choices, as the author asserts. Not only do we have free will, but also we also have a modern and democratic society that endows us the basic right of liberty, which means one people can choose his their occupation, education, and etc., more, according to our different personalities y. Besides, the reverse claim that we don't have choice, serves to undermine the basic value of individuality and equality in of democratic society. Moreover, we are always confronted with various choices during our lifetime, no matter whether in studies y, finding a job, or choosing a marriage partner; these are the things on and so on, on which the development of a mankind is based. As an education expert indicated, awareness of how to choose is the sign of being mature and deliberate. Such a choice must be made with a proper scope, for without scope, every choice has the potential for disaster.

In our daily lives, we can always hear different complaints about having of "no choices,"; but the real reason behind such claims is that one does not want to choose. Choice consists of the mental process of judging and thinking , and then selecting one of the multiple given options, which from a different perspective respect, means giving up all the others. While Though one people may complained their that they are trapped in a job s or marriage , and no other choice can be made, it is easy to see equates that they don't want to lose the their sense of stability , as well. Choices are always available, but they have not prepared for its the cost.

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Issue 144 - "It is the artist, not the critic,* who gives society something of lasting value."

*a person who evaluates works of art, such as novels, films, music, paintings, etc.

The author asserts that it is the artist instead of the critic who gives something of lasting value. I agree that art is very important and offers the society so many spiritual treasures. But the critic can not be neglected. As the art is usually a criticism of the real world, the criticism is also a kind of art that serves the society.

I can't just imagine what the world would be without the art. Art is such a wonderful thing that nobody can really evaluate it precisely. Art is the one which can lead to miracles just like the last leaf left on the wall in O'Henry's short story "The last leaf". The masterpieces of Shakespeare have come down for hundreds of years from which we can not only know the author's plights of that time, but feel his passions and emotions as a poet. As the same, Van Gogh's pictures still existing today also show us the great painter's complex emotions mixing of both optimism and desperation which make us get into deep thoughts. Besides, great musicians like Beethoven and Mozart have left us many pieces of great music that cultivate our spirit and emotions. All of these great works of the masters give us precious spiritual wealth and influence the society in a long lasting period.

However, the critics also play a very important role in the society.

The values of arts can be found by the critics then admitted by the public despite that sometimes some great arts might be misunderstood or underestimated in contemporary time like Van Gogh and Schubert. In most cases, it is the critics that make a masterpiece well-known. Moreover, the critics can also bring common people who do not have much knowledge of arts into the groups that enjoy the art, evaluate the arts, and benefit from the arts. They make arts go into people's everyday life and make arts affect the society in a much wider range.

Furthermore, the criticism can make the artists reflect on their former works. Few works can be perfect and people looking at it from a different angle may have totally different attitudes toward it. It is necessary for the artists to modestly listen to the critics' voices and then determine by themselves whether to follow their ideas or to stick to their own. Sometimes it is exactly the critics' voices that make out better artistic works. For example, the series of "Harry Potter" written by Rowling have been criticized in one time when the sixth was published. So the author received the criticisms and wrote the seventh as a perfect end of series.

To sum up, it is not reasonable for the author to make the conclusion that only the artists can give the society things of lasting values. While the artist affects our society in a deep way, the critics also contribute their particular functions.

The artists and the critics will coexist and make up for each other to make an irreplaceable effect on our society.

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The author asserts that it is the artist instead of the critic who gives society something of lasting value. I agree that art is very important and offers the society many spiritual, social, and artistic treasures. But the critic can not be neglected. As the art is usually a criticism of the real world, the criticism is also a kind of art that serves the society.

I can't imagine what the world would be without art. Art is such a wonderful thing that nobody can really evaluate it precisely. Art is the one thing that can lead to miracles, just like the last leaf left on the wall in O'Henry's short story "The Last Leaf." Shakespeare's masterpieces have been passed down for hundreds of years, through which we cannot only know the author's plights of that time, but we can also feel his passions and emotions as a poet. In the same way, Van Gogh's paintings also show us his complex emotions, a mix of optimism and desperation, which leave us to delve deeply into our own thoughts. Great musicians like Beethoven and Mozart have left us great musical treasures that cultivate spirit and emotions. All of these great works of the masters give us precious spiritual wealth and influence society in a long-lasting way.

However, critics also play a very important role in society. The value of art can be highlighted by critics, then recognized by the public, despite the fact that sometimes some great art might be misunderstood or underestimated in contemporary times, like Van Gogh and Schubert's art often is. In most cases, it is critics who make masterpieces well-known. Moreover, critics can also bring common people who do not have much knowledge of art into the circle of people who enjoy that heritage. They too may then evaluate and benefit from art. They make art infiltrate people's everyday life and give art the platform to affect society in a much wider range.

Furthermore, criticism can compel artist to reflect on their own work. Few works are perfect and people looking at it from a different angle may have totally different attitudes toward it. It is necessary for artists to modestly listen to critics' voices, and then determine by themselves whether to follow their ideas or to stick to their own. Sometimes it is exactly the critics' voices that notice superior artistic works. For example, the *Harry Potter* series, written by J.K Rowling was highly criticized after the release of the sixth book. The author acknowledged the criticism and went on to write the seventh as a perfect end to the series.

There is a common misconception that all criticism is based out of subjectivity and is therefore worthless in making objective claims of artistic value. However, there is, in every form of art, a certain level of objective criteria that must be met in order for a work of art to be considered good. Critics do not create this criteria—society creates this criteria. It is then the critic's job to speak on behalf of the standard subconsciously set by the viewing public. They are our representatives, articulating the intricacies we ourselves either cannot explain or do not wish to delve into for fear of losing our catharsis.

It is not reasonable for the author here to make the conclusion that only artists themselves can offer society things of lasting value. Though artists deeply affect society, critics also contribute their particular functions. Artists and critics must and will always coexist to make up for each other and have an irreplaceable affect on our society.

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Issue 203 -The best way to understand the character of a society is to examine the character of the men and women that the society chooses as its heroes or its heroines.

Heroes, the characters which the populace worships and eulogizes, reflects the idol the residents choose as its paradigms. They, as the speaker claims, can lend some credence to the analysis of the character of the society. Nevertheless, the society character relates to myriad variables that can not be judged subjectively.

Heroes represent the society characters unilaterally. As we take a glance at the universal history, innumerable instances can be found. Leonidas, who devoted himself in the battle against Romans, illustrates the never-give-in and hold-it-or-let-it-go credos the Spartan society holds. Superman is also a common figure who fights the evils in America, a society requiring a righteous might to vanish the crimes and unjusts. Heroes and heroines are often chosen according to the society's value system. The character the society treasures most always would be presented with its heroes. Thus, heroes can be a medium through which we can peep at the society's character.

Nonetheless, for certain other purpose, heroes is not an ideal test we took for the analysis of the society's character. The heroes' traits can not always mirror the the society's character. Actually, there are circumstances under which hero images are set up by monarchs rather than the public. In Tang dynasty, ancient China, militarist and legendary generals are worshiped. It seems that the the society is undergoing a win-or-lose game in which we kill for sustenance. Whereas the truth is that people live free from wars and poems and calligraphy are quite popular. Those heroes are merely the outcomes of the ambition of the governing class. In other cases, heroes are marked after their age. Bruno, an undisputed hero who insist on his sincerely believe in heliocentric theory, was burned by the inquisition. His beliefs obviously can not reflect the society beliefs those days.

Furthermore, A thorough judgement of the society can never be made through individuals. Heroes' traits are the character the public worships and eulogizes rather than shares. We set up heroes sometimes just because our society lacks such characters. And in modern society heroes are sometimes the individuals who can achieve things we cannot do rather than things we admire. In both cases we can not draw any clues from the heroes to judge the society character. The definition of hero is being obscuring nowadays. We have characters in all fields being worshiped as heroes. Those who won a medal in the Olympic Games is a hero; A tycoon survives a financial crisis and establish his financial empire is a hero; Even a vocalist slandered by media gain his reputation with endurance is treated as a hero. "There is a hero lying in everybody." a famous tetepaly once presented such a line. In such cases, heroes can not present the society's character as a whole.

In sum, the heroes, set up by our favors and fancies, can reflect the society value system partially. Nonetheless, we can not understand the character of the society merely through examining its heroes, other factors should be considered evenly, otherwise all the social studies can be concludes as a single discipline-heroistics.

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Heroes, the characters who the populace worship and eulogize, reflect the idols citizens choose as its paradigms. They, as the speaker claims, can lend some credence to the analysis of the character of the society. Nevertheless, the society's character relates to many variables that cannot be judged subjectively. Heroes unilaterally represent the society's character. As we take a glance at universal history, innumerable instances can be found. Leonidas, who devoted himself in the battle against the Romans, illustrates the never-give-in and hold-it-or-let-it-go credos the Spartan society held. Superman is also a well-known figure, albeit fictional, who fights evils in America, a society requiring a righteous strength to vanquish crime and injustice. Superman represents the black and white moral structure of Western civilizations, in which justice is always served, and the good guy always wins. Heroes and heroines are often chosen according to a society's value system. The character and values a society treasures will most commonly be attributed to and in its heroes. Thus, heroes can be a medium through which we can peep at a society's character, if not understand it fully.

Nonetheless, in other scenarios, examining a society's set of heroes is not an exhaustive representation of their values. The heroes' traits can not always mirror the society's character. Whether this is due to the complexity of the character or the misleading characterizations of the society's government depends on the individual society. There are many circumstances in which heroic images are established by monarchs or a leader rather than by the public. In the Tang dynasty of ancient China, militarist and legendary generals are worshiped. It seems that the society is undergoing a win-or-lose game in which we kill for sustenance. The propagation of such heroes offers, at times, a more incisive view into the value structure of a society, for to see how a society wants to be viewed is often more revelatory than the previously established heroes. For example, the truth is that people in the Tang dynasty live free from wars, and poems and calligraphy are quite popular. Those heroes are merely the outcomes of the ambition of the governing class. In other cases, heroes are marked after their age. Bruno, an undisputed hero who insisted on his sincere belief in the heliocentric theory, was burned by the inquisition. His beliefs obviously did not reflect the society's beliefs of the time. Therefore, it can be surmised that if a hero exists within a certain society, he/she will exhibit either the actual or propaganda-originated values of that society, but such a representation can never be an exhaustive summary of the complexities in any one society.

Furthermore, a thorough judgment of any given society can never be made through individuals. Heroes' traits are the character the public worships and eulogizes rather than shares. We set up heroes sometimes just because our society lacks such character, or because we dub the character to be inferior to those of differing societies. And in modern society, heroes are sometimes the individuals who can achieve things we cannot do rather than things we admire. In both cases we can not draw any clues from heroes to judge a society's character. The definition of hero is often obscured nowadays. We have people in all fields being worshiped as heroes. Those who win medals in the Olympic Games are heroes; a tycoon survives a financial crisis and establishes his financial empire, making him a hero; even a vocalist slandered by media who gains her reputation through endurance is treated as a hero. In such instances, it is the term itself, "hero," that must be further evaluated. In this day and age, it is easy for anyone to be dubbed a "hero," but that does not mean they fit the term's preset standards.

“There is a hero lying in everybody,” a famous teleplay once asserted. In such cases, heroes can not present the society's character as a whole. To take, at face value, any hero as truly representative of a culture is to vastly misunderstand the complexities of modern society. In sum, heroes, set up by our favors and fancies, may reflect a society's value system partially. Nonetheless, we cannot understand the character of a society merely through examining its heroes. Rather, other factors should be considered evenly, or otherwise all social studies would be concluded as a single discipline—heroistics.

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Issue 208 - "The way people look, dress, and act reveals their attitudes and interests. You can tell much about a society's ideas and values by observing the appearance and behavior of its people."

The world in which we are living is one with various cultures. People in different societies dress, act, and behave differently, and the speaker's assertion that we can distinguish their attitudes and interests from the way people act, and also, we can find a society's value and ideas from it is right, even though there may be some exceptions.

In the first place, people's habit of clothing and action does reveal their interest and attitude to a great extent. We can not go too far to see this, and just think about our friends or relatives. I have a friend who emphasizes greatly on individualism, thus she always tries to make her different, characterized, independent and dress typical clothes. Also, consider a young person who is crazy about music or a certain vocalist, he may be wear in according to the singer's style, even speak in the way the singer speaks, because he thinks it is wonderful and fully represent his interest and difference. What he does tells us totally about his interest and zealot in that area. What's more, the way one acts also shows his belief and attitude, no matter his religious belief or his moral quality. Consequently, it is clear that how people act, dress themselves greatly reveal their interest and attitude even belief.

In the second place, when it comes to a society, a society's value is a concept which is shared by its members. Therefore, its value and ideas are also fully represented by its people through many ways, such as the style they wear, they talk, and they act. As we all know, people in a tribe or ethic are likely to behave in same way, obtain the some value system, and believe in the some religion. We need not go further to look than a great ceremony or a ritual of a certain tribe. In addition, a country looks forward to freedom will inevitably implement some laws or rules to indentify some rights for its citizens to pursue their freedom. In this kind of country, people may behave very different from people in other places. The citizens in turn reflect the values of their country. Thus, we can see that the way people act can reflect a society's value.

Admittedly, there are also some exceptions in which people's wearing and actions are limited or regulated by the rules especially in their workplace or school. This can be demonstrated by the workers and students who have to wear work or school clothes. In these cases, the way people dress is not probably tells their interest and attitude, and it reveals the school or company administrator have a sensitivity of unification with which his value may be concerned.

To sum up, we can conclude that people's clothing and action represent not only their interest, attitude, and values but the values of the society in which they are living and enjoying, even though there may be some exceptions and situations where people have to wear or act in a controlled or ruled way.

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The world in which we are living is one with various cultures. People in different societies dress, act, and behave differently, and the speaker's assertion that we can distinguish their attitudes and interests from the way people act and also that we can find a society's value and ideas from it is generally correct, even though there may be some exceptions.

The clothes people wear and the way they behave reveals their interests and attitudes to a great extent. We do not have to go too far to see this—we can merely think about our friends or relatives. I have a friend who greatly emphasizes individualism, thus she always tries to make herself different, characterized, and independent through the clothes she wears. Consider a young person who is crazy about music or a certain vocalist: He may dress according to the singer's style or even speak the way the singer speaks because he thinks it is appealing and represents his interests and individuality. What he does tells clues us in to his interests and enthusiasm for that style. What's more, the way people act also shows their beliefs and attitudes, and sometimes even their religious or moral convictions. Consequently, it is clear that how people act and dress themselves greatly reveals their interests, attitude, and even beliefs.

When it comes to a society, its value is a concept that is shared by its members. Therefore, its value and ideas are also heavily represented by its people through many ways, such as the style of clothing they wear and the way they talk and act. As we all know, people in a tribe or of a particular ethnicity are likely to behave in the same way, obtain the same value system, and follow the same religion. We need not go farther to look than at a great ceremony or ritual of a given tribe. In addition, free countries will inevitably implement some laws or rules to identify rights for its citizens to pursue their freedom. In this kind of country, people may behave very differently from people in other places. The citizens in turn reflect the values of their country. Thus, we can see that the way people act can reflect a society's values.

In some countries, the way people dress and behave gives a much clearer view of the values of the society in which they live, such as in the Middle East. Nearly all women wear burqas, which cover the entire body except for a thin veil over the eyes, because it is considered dishonorable to show any skin to anyone other than their husbands. This is a clear example and indicator of the value system of these countries—women are dishonored and devalued in the name of preserving honor, as their freedom and dignity is stripped from them through the clothes they must wear.

Admittedly, there are some exceptions in which people's clothing and actions are limited or regulated by rules, especially in their workplace or school. This can be demonstrated by workers and students who have to wear a specific style of clothes or uniforms. In these cases, the way they dress probably is not an adequate reflection of their interests and attitudes, and it reveals the school or company administrator have a sensitivity of unification with which his value may be concerned.

To sum up, we can conclude that people's clothing and actions represent not only their interests, attitudes, and values, but also the values of the society in which they are living, even though there may be some exceptions and situations where people have to wear or act in a controlled or ruled way.

Issue 208 - "The way people look, dress, and act reveals their attitudes and interests. You can tell much about a society's ideas and values by observing the appearance and behavior of its people."

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Issue 227 - "To remain vigorous, any academic field needs to be led by truly independent thinkers who are willing to ignore established boundaries and challenge long-standing assumptions."

Apparently, for the aim to forge an academic field with vigor, it is of great importance to choose a good leader. But what a good leader should be like? The statement draws the conclusion too hastily that truly independent one is desirable, which I found it hard to agree with.

When talked about an ideal leader of academic field, we could list out several characteristics for him: creative, ambitious, diligent, and so on. Creativity and independence are indeed required for a qualified leader. This is for the fact that academic field, not so pragmatic, aims to make new discovery and further researches of the world. We could not avoid making mistakes. And not all the faults are easily pointed out. Sometimes the researchers ignore some possibilities or make decisions a little deviate from the fact. Unfortunately all the people recognized it as laws. At that point, a leader with independent thinking and courage to challenge established theories is called. One who only repeats obviously cannot be the one.

Having a truly independent thinker as a leader may be a good idea, but usually only an idea. Those who are ignorant of established theories and other contemporary researchers' achievement are not likely to be accepted by the public and recognized as leaders as proven by modern history.

There must be a period of time, long or short; it takes for the new idea to be accepted by the mainstream. There are many cases in which the researchers and their breakthrough ideas cannot be appreciated at their times due to the various reasons such as religious ones.

Can Galileo and Pluno be the leader of academic field under the strict ruling of the pontiff? Can Einstein's theory be thoroughly understood by most of the academicians as soon as it is put out?

Usually the greater the theory is according to the level of cognition at that time; the harder it is to be accepted.

When we found it difficult to have an independent thinker as a leader all the time, it is more practical to have a leader with an open mind, and insightful enough to find out hidden independent thinkers and hold them together, providing necessary support. That is enough, or even better. A leader like this may could match five or more the leader only remain he himself independent while ignorant of his members.

A leader of academic field is like the manager of the enterprise. For example, the CEO of the computer company may not keep up with the latest technology, while what is called for him is to activate his members, to encourage employees in the department of technology researching for technologies of high commercial values and to make his members in the sales department find how their products could be accepted by the majority of consumers. Gone are the days when all the work are done by a hero. Cooperation and allocation of work are required in today's more competitive world. There is no need for the leader he himself to be a polymath, but he must be good at management, able to find a way to gather specialists in various field and make their talents into full play.

All in all, to remain academic fields vigorous, an open atmosphere values independent thinking is more desirable than an independent leader alone.

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Obviously, to forge an academic field with vigor, it is of great importance to choose a good leader. But what should a good leader be like? The statement above draws the conclusion too hasty that a truly independent leader is desirable, with which I am hard-pressed to agree.

When talking about an ideal leader of academic field, we could easily list out several characteristics: creative, ambitious, diligent, etc. Creativity and independence are indeed requirements for a qualified leader. This is because the academic field, which is sometimes not so pragmatic, aims to make new discoveries through research. We could not avoid making mistakes, however, and not all faults are easy to point out. Sometimes researchers ignore possibilities or make decisions that deviate from the facts. Unfortunately, many people recognized only the laws that they know. At this point, a leader who thinks independently and has the courage to challenge established theories should be called upon. One who only repeats the same old experiment or research to no avail is obviously not an acceptable leader.

Having a truly independent thinker as a leader may be a good idea, but usually it's only an idea. Those who are ignorant of established theories and other contemporary researchers' achievements are not likely to be widely accepted by the public or recognized as leaders, as modern history proves. There must be a period of time, long or short, in which the idea of instituting such a leader is submitted to the public for the new idea to be accepted by the mainstream. There are many cases in which researchers and their breakthrough ideas cannot be appreciated during their own times for various reasons, often religious.

Could Galileo and Pluno[MI] lead an academic field under the strict ruling of the pontiff? Could Einstein's theory be thoroughly understood by academicians at its inception? Usually, the greater the theory is according to the level of cognition at that time, the harder it is to be accepted.

When we find it difficult to have an independent thinker as a leader all the time, it is more practical to have a leader with an open mind, who is insightful enough to find hidden independent thinkers among the team and hold them together, providing necessary support. That should be enough or even better. A completely independent leader could become self-absorbed and forget about those he or she leads.

Though independent thinking is important and should be valued, the power behind a team working as a well-oiled machine is irreplaceable. Imagine the mayhem if every astronaut working on an outerspace mission believed he or she had the best and only solid idea for how to complete their task! This example is extreme because lives would potentially be at stake but the principle remains firm, nonetheless. Independent thinking is only as useful as the ideas a group is willing to examine and perfect.

A leader of an academic field is like the manager of an enterprise. For example, the CEO of a computer company may not keep up with the latest technology; instead, he or she is required to activate members, to encourage employees in the department who research commercial-value technology. This leader is to make employees in the sale's department learn how to market products to consumers. Gone are the days when all the work is done by a single hero. Cooperation and allocation of work are required in today's more competitive world. There is no need for the leader him or herself to be a polymath, but instead, he or she must be good at management and must be able to find a way to gather specialists in various fields and bring their talents into full play.

All in all, for academic fields to retain their vigor, an open atmosphere that values independent thinking among all involved is more desirable than an independent leader alone.

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