

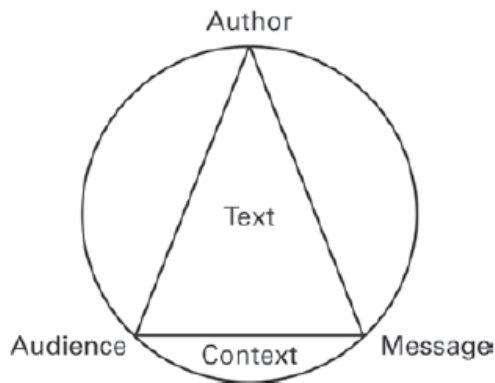
12th Grade

AP Language and Composition Complementary Reading

In addition to reading *Pride and Prejudice* by Jane Austen, please read the following transcripts from two TED Talks and respond to the prompt below each transcript.

From the AP Language and Composition Course Description:

The points on the triangle represent the rhetor (write or speaker), the audience (the reader or listener), and the message. The message is motivated by informative, persuasive, expressive, or literary purposes, and its interpretation, or “uptake,” depends on audience knowledge, feelings, values, and beliefs. The sides of the triangle represent relationships among these component parts of the rhetorical act, and the space contained within the triangle represents language (and/or other media or message exchange).



All rhetorical action takes place within historical and cultural contexts that help to shape the social intentions and interpretations of human communicators. Religious and other cultural traditions, such as conventions of identity formation by gender, age, socioeconomic status, geographic location, education, and so forth, affect the ways we use language to accomplish social purposes.

Kenneavy has described four purposes of discourse as emphases on the four component parts of the triangle:

- **Informative purpose** casts primary emphasis on the message (e.g., textbooks, owner’s manuals).
- **Persuasive purpose** emphasizes the audience because the desired end of persuasion is the effect of the text on the audience (e.g., sermons, advertisements, campaign speeches).
- **Expressive purpose** emphasizes the speaker’s or writer’s own thoughts and feelings (e.g., diaries, rants, laments).
- **Literary purpose** calls for special attention to language as an aesthetic medium (e.g., imaginative fiction, poems, humor).

Rhetorical reading, then, is an analytic process that begins as a search for rhetorical purpose along with verbal meaning. We conduct this search by asking questions of the text: not just what does the writer or speaker mean to say in this text or how does the author convey this meaning, but who is the writer or speaker, and why and to whom has he or she chosen to write or speak these particular words on this particular occasion? In short, rhetorical reading means analyzing verbal texts in social contexts, in terms of how texts signal the writers’ intent through such strategies as word choice, arrangement of content, representations of self and audience, appeals to reason, and appeals to audience values and emotions.

“Can Prejudice Ever Be a Good Thing?”

TED Talk by Paul Bloom

Read the transcript below and answer the prompt that follows. If you would like to watch the TED Talk, visit this web address:

https://www.ted.com/talks/paul_bloom_can_prejudice_ever_be_a_good_thing?language=en

When we think about prejudice and bias, we tend to think about stupid and evil people doing stupid and evil things. And this idea is nicely summarized by the British critic William Hazlitt, who wrote, "Prejudice is the child of ignorance." I want to try to convince you here that this is mistaken. I want to try to convince you that prejudice and bias are natural, they're often rational, and they're often even moral, and I think that once we understand this, we're in a better position to make sense of them when they go wrong, when they have horrible consequences, and we're in a better position to know what to do when this happens.

So, start with stereotypes. You look at me, you know my name, you know certain facts about me, and you could make certain judgments. You could make guesses about my ethnicity, my political affiliation, my religious beliefs. And the thing is, these judgments tend to be accurate. We're very good at this sort of thing. And we're very good at this sort of thing because our ability to stereotype people is not some sort of arbitrary quirk of the mind, but rather it's a specific instance of a more general process, which is that we have experience with things and people in the world that fall into categories, and we can use our experience to make generalizations about novel instances of these categories. So everybody here has a lot of experience with chairs and apples and dogs, and based on this, you could see unfamiliar examples and you could guess, you could sit on the chair, you could eat the apple, the dog will bark. Now we might be wrong. The chair could collapse if you sit on it, the apple might be poison, the dog might not bark, and in fact, this is my dog Tessie, who doesn't bark. But for the most part, we're good at this. For the most part, we make good guesses both in the social domain and the non-social domain, and if we weren't able to do so, if we weren't able to make guesses about new instances that we encounter, we wouldn't survive. And in fact, Hazlitt later on in his wonderful essay concedes this. He writes, "Without the aid of prejudice and custom, I should not be able to find my way across the room; nor know how to conduct myself in any circumstances, nor what to feel in any relation of life." Or take bias. Now sometimes, we break the world up into us versus them, into in-group versus out-group, and sometimes when we do this, we know we're doing something wrong, and we're kind of ashamed of it. But other times we're proud of it. We openly acknowledge it. And my favorite example of this is a question that came from the audience in a Republican debate prior to the last election.

(Video) Anderson Cooper: Gets to your question, the question in the hall, on foreign aid? Yes, ma'am.

Woman: The American people are suffering in our country right now. Why do we continue to send foreign aid to other countries when we need all the help we can get for ourselves?

AC: Governor Perry, what about that?

(Applause) Rick Perry: Absolutely, I think it's—

Paul Bloom: Each of the people onstage agreed with the premise of her question, which is as Americans, we should care more about Americans than about other people. And in fact, in general, people are often swayed by feelings of solidarity, loyalty, pride, patriotism, towards

their country or towards their ethnic group. Regardless of your politics, many people feel proud to be American, and they favor Americans over other countries. Residents of other countries feel the same about their nation, and we feel the same about our ethnicities.

Now some of you may reject this. Some of you may be so cosmopolitan that you think that ethnicity and nationality should hold no moral sway. But even you sophisticates accept that there should be some pull towards the in-group in the domain of friends and family, of people you're close to, and so even you make a distinction between us versus them.

Now, this distinction is natural enough and often moral enough, but it can go awry, and this was part of the research of the great social psychologist Henri Tajfel. Tajfel was born in Poland in 1919. He left to go to university in France, because as a Jew, he couldn't go to university in Poland, and then he enlisted in the French military in World War II. He was captured and ended up in a prisoner of war camp, and it was a terrifying time for him, because if it was discovered that he was a Jew, he could have been moved to a concentration camp, where he most likely would not have survived. And in fact, when the war ended and he was released, most of his friends and family were dead. He got involved in different pursuits. He helped out the war orphans. But he had a long-lasting interest in the science of prejudice, and so when a prestigious British scholarship on stereotypes opened up, he applied for it, and he won it, and then he began this amazing career. And what started his career is an insight that the way most people were thinking about the Holocaust was wrong. Many people, most people at the time, viewed the Holocaust as sort of representing some tragic flaw on the part of the Germans, some genetic taint, some authoritarian personality. And Tajfel rejected this. Tajfel said what we see in the Holocaust is just an exaggeration of normal psychological processes that exist in every one of us. And to explore this, he did a series of classic studies with British adolescents. And in one of his studies, what he did was he asked the British adolescents all sorts of questions, and then based on their answers, he said, "I've looked at your answers, and based on the answers, I have determined that you are either" — he told half of them — "a Kandinsky lover, you love the work of Kandinsky, or a Klee lover, you love the work of Klee." It was entirely bogus. Their answers had nothing to do with Kandinsky or Klee. They probably hadn't heard of the artists. He just arbitrarily divided them up. But what he found was, these categories mattered, so when he later gave the subjects money, they would prefer to give the money to members of their own group than members of the other group. Worse, they were actually most interested in establishing a difference between their group and other groups, so they would give up money for their own group if by doing so they could give the other group even less.

This bias seems to show up very early. So my colleague and wife, Karen Wynn, at Yale has done a series of studies with babies where she exposes babies to puppets, and the puppets have certain food preferences. So one of the puppets might like green beans. The other puppet might like graham crackers. They test the babies own food preferences, and babies typically prefer the graham crackers. But the question is, does this matter to babies in how they treat the puppets? And it matters a lot. They tend to prefer the puppet who has the same food tastes that they have, and worse, they actually prefer puppets who punish the puppet with the different food taste. (Laughter)

We see this sort of in-group, out-group psychology all the time. We see it in political clashes within groups with different ideologies. We see it in its extreme in cases of war, where the out-group isn't merely given less, but dehumanized, as in the Nazi perspective of Jews as vermin or lice, or the American perspective of Japanese as rats.

Stereotypes can also go awry. So often they're rational and useful, but sometimes they're irrational, they give the wrong answers, and other times they lead to plainly immoral consequences. And the case that's been most studied is the case of race. There was a fascinating study prior to the 2008 election where social psychologists looked at the extent to which the candidates were associated with America, as in an unconscious association with the American flag. And in one of their studies they compared Obama and McCain, and they found McCain is thought of as more American than Obama, and to some extent, people aren't that surprised by hearing that. McCain is a celebrated war hero, and many people would explicitly say he has more of an American story than Obama. But they also compared Obama to British Prime Minister Tony Blair, and they found that Blair was also thought of as more American than Obama, even though subjects explicitly understood that he's not American at all. But they were responding, of course, to the color of his skin.

These stereotypes and biases have real-world consequences, both subtle and very important. In one recent study, researchers put ads on eBay for the sale of baseball cards. Some of them were held by white hands, others by black hands. They were the same baseball cards. The ones held by black hands got substantially smaller bids than the ones held by white hands. In research done at Stanford, psychologists explored the case of people sentenced for the murder of a white person. It turns out, holding everything else constant, you are considerably more likely to be executed if you look like the man on the right than the man on the left, and this is in large part because the man on the right looks more prototypically black, more prototypically African-American, and this apparently influences people's decisions over what to do about him.

So now that we know about this, how do we combat it? And there are different avenues. One avenue is to appeal to people's emotional responses, to appeal to people's empathy, and we often do that through stories. So if you are a liberal parent and you want to encourage your children to believe in the merits of nontraditional families, you might give them a book like this. ["Heather Has Two Mommies"] If you are conservative and have a different attitude, you might give them a book like this. (Laughter) ["Help! Mom! There Are Liberals under My Bed!"] But in general, stories can turn anonymous strangers into people who matter, and the idea that we care about people when we focus on them as individuals is an idea which has shown up across history. So Stalin apocryphally said, "A single death is a tragedy, a million deaths is a statistic," and Mother Teresa said, "If I look at the mass, I will never act. If I look at the one, I will." Psychologists have explored this. For instance, in one study, people were given a list of facts about a crisis, and it was seen how much they would donate to solve this crisis, and another group was given no facts at all but they were told of an individual and given a name and given a face, and it turns out that they gave far more. None of this I think is a secret to the people who are engaged in charity work. People don't tend to deluge people with facts and statistics. Rather, you show them faces, you show them people. It's possible that by extending our sympathies to an individual, they can spread to the group that the individual belongs to.

This is Harriet Beecher Stowe. The story, perhaps apocryphal, is that President Lincoln invited her to the White House in the middle of the Civil War and said to her, "So you're the little lady who started this great war." And he was talking about "Uncle Tom's Cabin." "Uncle Tom's Cabin" is not a great book of philosophy or of theology or perhaps not even literature, but it does a great job of getting people to put themselves in the shoes of people they wouldn't otherwise be in the shoes of, put themselves in the shoes of slaves. And that could well have been a catalyst for great social change.

More recently, looking at America in the last several decades, there's some reason to believe that shows like "The Cosby Show" radically changed American attitudes towards African-Americans, while shows like "Will and Grace" and "Modern Family" changed American attitudes towards gay men and women. I don't think it's an exaggeration to say that the major catalyst in America for moral change has been a situation comedy.

But it's not all emotions, and I want to end by appealing to the power of reason. At some point in his wonderful book "The Better Angels of Our Nature," Steven Pinker says, the Old Testament says love thy neighbor, and the New Testament says love thy enemy, but I don't love either one of them, not really, but I don't want to kill them. I know I have obligations to them, but my moral feelings to them, my moral beliefs about how I should behave towards them, aren't grounded in love. What they're grounded in is the understanding of human rights, a belief that their life is as valuable to them as my life is to me, and to support this, he tells a story by the great philosopher Adam Smith, and I want to tell this story too, though I'm going to modify it a little bit for modern times.

So Adam Smith starts by asking you to imagine the death of thousands of people, and imagine that the thousands of people are in a country you are not familiar with. It could be China or India or a country in Africa. And Smith says, how would you respond? And you would say, well that's too bad, and you'd go on to the rest of your life. If you were to open up The New York Times online or something, and discover this, and in fact this happens to us all the time, we go about our lives. But imagine instead, Smith says, you were to learn that tomorrow you were to have your little finger chopped off. Smith says, that would matter a lot. You would not sleep that night wondering about that. So this raises the question: Would you sacrifice thousands of lives to save your little finger? Now answer this in the privacy of your own head, but Smith says, absolutely not, what a horrid thought. And so this raises the question, and so, as Smith puts it, "When our passive feelings are almost always so sordid and so selfish, how comes it that our active principles should often be so generous and so noble?" And Smith's answer is, "It is reason, principle, conscience. [This] calls to us, with a voice capable of astonishing the most presumptuous of our passions, that we are but one of the multitude, in no respect better than any other in it."

And this last part is what is often described as the principle of impartiality. And this principle of impartiality manifests itself in all of the world's religions, in all of the different versions of the golden rule, and in all of the world's moral philosophies, which differ in many ways but share the presupposition that we should judge morality from sort of an impartial point of view.

The best articulation of this view is actually, for me, it's not from a theologian or from a philosopher, but from Humphrey Bogart at the end of "Casablanca." So, spoiler alert, he's telling his lover that they have to separate for the more general good, and he says to her, and I won't do the accent, but he says to her, "It doesn't take much to see that the problems of three little people don't amount to a hill of beans in this crazy world."

Our reason could cause us to override our passions. Our reason could motivate us to extend our empathy, could motivate us to write a book like *Uncle Tom's Cabin*, or read a book like *Uncle Tom's Cabin*, and our reason can motivate us to create customs and taboos and laws that will constrain us from acting upon our impulses when, as rational beings, we feel we should be constrained. This is what a constitution is. A constitution is something which was set up in the past that applies now in the present, and what it says is, no matter how much we might to reelect a popular president for a third term, no matter how much white Americans might

choose to feel that they want to reinstate the institution of slavery, we can't. We have bound ourselves.

And we bind ourselves in other ways as well. We know that when it comes to choosing somebody for a job, for an award, we are strongly biased by their race, we are biased by their gender, we are biased by how attractive they are, and sometimes we might say, "Well fine, that's the way it should be." But other times we say, "This is wrong." And so to combat this, we don't just try harder, but rather what we do is we set up situations where these other sources of information can't bias us, which is why many orchestras audition musicians behind screens, so the only information they have is the information they believe should matter. I think prejudice and bias illustrate a fundamental duality of human nature. We have gut feelings, instincts, emotions, and they affect our judgments and our actions for good and for evil, but we are also capable of rational deliberation and intelligent planning, and we can use these to, in some cases, accelerate and nourish our emotions, and in other cases staunch them. And it's in this way that reason helps us create a better world.

Thank you.

(Applause)

PROMPT:

After reading the transcript from Bloom's talk, write a response that examines how his rhetorical style encourages you to accept his challenge to be more rational and less prejudiced? Reference Kinneavy's rhetorical triangle to support your claim, and you might need to do a little external research.

“The Surprising Neuroscience of Gender Inequality”

TED Talk by Janet Crawford

Read the transcript below and answer the prompt that follows. If you would like to watch the TED Talk, visit this web address:

<https://www.tedxsandiego.com/transcripts/2014-talks/janet-crawford/>

I was waiting for my flight two days ago at San Francisco International Airport. Sitting directly across from me was a young, attractive woman. She wore heavy makeup. She had long, lacquered nails and a skimpy top that was riding up just enough to reveal a pretty gaudy belly piercing.

I had a shock of surprise when she stood up to board her flight and I saw the title of the book that she had been engrossed in all this time. It was *Fundamentals of Angel Investing*. This was deliciously ironic for me because my topic is bias.

I graduated with a science degree from UC Berkley in 1984. It was hard studying science at Berkley. It wasn't just because of the content. I was the target of frequent undeniable in-my-face sexism. This was also a time of celebration and optimism for women.

We were the first generation in history where female college graduates outnumbered males. We were flooding into the marketplace in unprecedented numbers and fields where, before, we'd had little to no representation. We naively thought that our generation would be the one to make gender inequity a thing of the past.

But here we are. It's 30 years later and the conversation remains much the same. Young female scientists tell me stories that are heartbreakingly similar to those early experiences. We still have a substantial pay gap and shockingly few women at the top.

Only 5% of Fortune 500 CEOs are women and 18% of Congress. Oddly, we are 51% of the population, yet occupy only 15% of lead roles in movies. My world, Silicon Valley, is one of the few places where you might encounter this scene at a major conference during the bathroom break.

As a woman, I find it disheartening, angering and boring to still be on this conversation. I imagine as a man it gets old having the finger always pointing back at you. The tolerance for this conversation is wearing thin. This is nowhere more evident than in the insult-laden, often vulgar and sometimes violent comment streams accompanying any online discussion of a gender-related issue.

These conversations leave out a powerful and invisible actor in our story. All of us, male and female, are unconsciously gender biased. These biases lead well-meaning men and women to do things that perpetuate the status quo without our ever knowing it.

Until us as a society can get our arms around this phenomenon, we are unwitting accomplices in the perpetuation of inequity and discrimination.

Let's take a look at the brain processes that drive bias, how it shows up, and most importantly, some things that we can do about it. Most people think that they move through their day making their decisions with a conscious and rational process of deliberation. By this logic, it's difficult to do something that's out of keeping with your values without knowing that you've done so.

Actually, conscious decision making represents a tiny, tiny fraction of what goes on in your brain. You couldn't possibly take in the oncoming barrage of information moment to moment, process it and formulate a response to it with this part of the brain alone. It needs help. What it calls on is a vast reservoir of unconsciously stored associations.

As you move through your day, outside of your awareness, your brain is always scanning for repeating patterns. When it finds them, it stores them as the way things are or ought to be. But the problem with this process, which actually works well most of the time, is that your brain is also not differentiating around the utility, fairness or accuracy of what the environment is serving up.

If it's associated out there, it's likely to become associated in here. It is these associations that we use to make meaning of the world and to formulate our response to it. We can measure unconscious associations quite easily with an elegant and simple instrument called the Implicit Association Test.

Quite simply, for gender, all it does is ask you to associate certain words with an image of a man or a woman. When those requested associations match your unconscious association, you're going to be able to do these tasks more quickly and with fewer errors.

Most people in the population, male or female, regardless of political orientation, have an easier time associating words like "leader, strong, protective" toward men and "nurturing, emotional, fragile" toward women. Sixteen million people have taken the Implicit Association Test to date. The results are clear. If you grew up here in the United States, or for that matter most parts of the world, you likely have a significant degree of gender bias.

Where do those biases come from? Where are all of these associations hanging out? Just do a search on the internet for any profession. Add the modifier "male" or "female" in front of it and see what comes up. In this case, the search was on "female executive." As strange as the second image is, the most troubling one for me personally at my age is the last one. The subheading is "aged female executive."

It comes from the things we receive from social media. In this case, a recommendation of the top minds and big ideas that I should be following. There are 22 images and only two of them are female. It shows up in the notoriously lopsided gender ratios at professional conferences. Even the backgrounds tell a story. It also shows up in headlines.

In this case, *Fortune Magazine* felt it necessary to reassure us that Marissa Mayer is the "real deal," because as a blonde, attractive young woman, we might assume she wasn't. Media is not benign. It is this sort of imagery that our brains use unconsciously in our calculations of who belongs where and what competence looks like.

A Yale University study looked at bias in the hiring for the traditionally male role of police chief. In this study, purportedly gender-blind participants were asked to review two applications. When no names were attached, they overwhelmingly preferred the application that had more education. But when a male or female name was attached, they overwhelmingly preferred the application with a male name. This sort of result has been replicated in numerous other academic studies. These unconscious biases don't just cause discrimination. They also influence our life choices. A University of Washington study recently looked at the effect of classroom décor on the choice of academic discipline. Researchers decorated two classrooms.

One of them had traditionally nerdy male paraphernalia in it, like Star Trek posters, comic books and video games. The other one had neutral objects, like coffee cups, plants and art posters. What they found was that female college students who spent time in this traditionally nerdy classroom exhibited a markedly lower preference for computer science as a field than the females who spent time in the neutral room. For males, it made no difference whatsoever. When you really look, this kind of bias shows up everywhere. It's in what we choose to share with whom and whose opinion we seek. It infects our assumptions about who should do domestic chores and who deserves the praise for doing so.

It shows up for that lone female on a technology team when her recommendations are disproportionately overlooked or second-guessed. But she can't say anything about this. The phenomenon will likely remain invisible to her male colleagues. Why? Because to do so is potentially career limiting. It marks her out as "that woman." You know, the one that plays the gender card.

It shows up everywhere. It shows up in our definitions of leadership and when vulnerability and sharing credit are seen as weak, and when taking up space and personal ambition are seen as strong. Gender equity is not a woman's issue. We need women to fully participate in the conversations that shape the future of the world. But it's not just women who benefit. Men benefit, too, because when we associate masculinity with money, muscles, domination and aggression, we dishonor legions of good men who do not embody these characteristics.

No piece of legislation, mandatory sexual harassment training or quota will get rid of unconscious bias. These things are necessary, but when we focus only on overt sexism, we miss the point. Worse yet, we allow ourselves to point our finger at a hypothetical "bad guy" out there. When we allow ourselves to understand that we are biased too, we're able to transform this conversation from one of blame and shame to one of committed action.

Believing in gender equity is not enough. We are the creators and the consumers of the environments that drive bias. What can we do about it? There is actually a fairly simple solution. That is to commit yourself to becoming a good observer of your environment. Make it a daily practice. If you need to, remind yourself.

In fact, you might even notice something today as a result of the last 10 minutes we've spent together. If you do, don't judge it because we all do it. Don't judge it. Engage with other people. Get curious. Use it to fuel an exploration. When you see bias or the environments that drive it, say something. Talk about it. Where you can, change it.

This is for the men in the audience. Women can't and shouldn't take this one on by ourselves. We need you to pick up the mantle alongside us. Let's help each other. Let's help each other change these limiting narratives of what it means to be a man or a woman. Because nobody here is to blame for this problem, but we are all, together, responsible for a solution.

Thank you.

PROMPT:

After reading the transcript from Crawford's talk, write a response that examines how her rhetorical style encourages you to accept her challenge to becoming "a good observer of your environment" to help minimize gender bias? Reference Kinneavy's rhetorical triangle to support your claim, and you might need to do a little external research.