

Bijlage VWO

2021

tijdvak 3

Engels

Tekstboekje

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Sentencing drivers

SIR – When I became a magistrate in 1971 we were told, in cases of careless driving, to consider the degree of bad driving rather than the consequences (*Letters*, December 8). If the driving had been very bad, the driver would be charged with dangerous driving.

The problem with this is that the public, knowing little of the case, see only the consequences and sentence, and have trouble correlating them. But this is no reason not to follow the rule.

John Sutton
Newcastle-under-Lyme, Staffordshire

Daily Telegraph, 2016

How to be a TV tourist



It started with 2-1. Sarah Lund's Fair Isle sweater, in particular, which whipped us into a knitwear and Nordic-noir frenzy in hit Danish show *The Killing* back in 2011. But according to Walter Luzzolino, of streaming service Walter Presents, it's only this year that foreign-language dramas have stopped feeling like 'specials on a restaurant menu'. From German spy drama *Deutschland 83* and French political thriller *Marseille*, to Poland's *The Border*, TV networks are broadcasting subtitled shows in their droves. Netflix now offers 20 languages and has upped its budget from \$5 billion to over \$6 billion this year, uploading whole series at once to sate our appetite for bingeing on 2-2.

"We're fascinated by how people live in other countries – their politics, social norms, even their clothes and toasters," says Luzzolino. So we tune in for their kitchens as well as their plot twists? It would explain why the lowest ratings are often in a show's home country, where there's less appetite for 2-3. So, while Europe went wild for *Deutschland 83*, German newspaper *Bild* called it 'not quite the flop of the year'. Ouch.

Why the sudden success? "Younger audiences like listening to a different language as the show's 'soundtrack'," says *Deutschland 83* creator Jörg Winger, "And they find 2-4 a bonus because they seem to pull you deeper in than dubbing would."

Luzzolino says the next 2-5 are the Czech Republic and The Netherlands – "They're really experimenting!" – so the future looks more Holland than Hollywood.

adapted from *Easy Jet*, 2016

reviews

Theatre

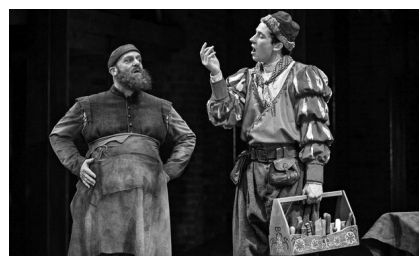
The Swan, Stratford-upon-Avon



The Shoemaker's Holiday

Michael Billington

- 1 One tends to think of Thomas Dekker's play as a jolly, red-nosed Elizabethan comedy celebrating the shoemaker's craft. But Phillip Breen's shrewdly intelligent Royal Shakespeare Company revival reminds us of the play's sombre background: when it was written in 1599, London workers lived in fear of being pressed into an army of 16,000 raised to crush the Irish.
- 2 You see signs of this early on in Breen's production: the shoemakers angrily rebel against one of their number, the newly married Ralph, being forcibly conscripted. The upshot is that Ralph goes off to fight in France (standing in for Ireland) and returns home badly maimed. Meanwhile Lacy, the posh boy who enlists him, dodges military action and spends his days disguised as a Dutch cordwainer and wooing a grocer's daughter. Having raised serious issues about class, Dekker ducks their implications and lets Lacy off lightly but there's a telling moment in this production when Josh O'Connor as the toffish deserter guiltily confronts the legless Ralph.
- 3 The play's humour chiefly emerges through the bombastic figure of Simon Eyre, who rises from shoemaker to be Lord Mayor and whom David Troughton invests with exactly the right word-spinning glee: you see both the good nature and self-satisfaction in a man who declares, as he caresses his mayoral robes, "it's a stirring life, a fine life, a velvet life". Troughton is also strongly supported by Vivien Parry as his ratty, socially pretentious wife and by Laura Cubitt as one of my favourite minor figures in Elizabethan drama, Cicely Bumtrinket, who "farts in her sleep".
- 4 Breen might have given us more signs of the cobblers at work but this is a first-rate revival that sets the play squarely in its period; and when, at the end, Jack Holden's amusingly fey king suddenly reintroduces the subject of war, we are reminded that working-class recruitment never stops.



adapted from an article from *The Guardian*, 2014

How to find true love

Will Pavia

- 1 Back when Jane Austen concocted bustling romances at her brother's dining table, eligible gentlemen entering a ball were all known by their annual income and their last name. For young men and women running the gauntlet of New York's dating scene today the latter would be unthinkable. Modern love means never having to say your surname, at least until the third or fourth date, when it will be taken as a sign that things are getting serious.
- 2 First-name-only dating has taken hold in an age where introductions are performed not by a hyperventilating matriarch but by a smartphone app, which refers to would-be dates chummily as Jen, or John, or Victor. It has been adopted, vigorously, by young men and women seeking to meet new people in an era when a perfect stranger can become known, quickly, via an internet search.
- 3 "We are fomenting a world of anonymity," said Victor, 41, a single Manhattan lawyer who didn't want to give his last name. He noted that some apps link to a Facebook page, which can unveil a person's friends, tastes and political inclinations long before you have met them at a bar. Matt Russel, 32, who lives in New York and works in communications, said he had gone to some lengths to scrub the internet of personal details. "I don't have a Facebook page," he said. "But I started a faux Facebook page with Matt R and then a jumble of letters just so I could sign up to the dating app Tinder." That way, if prospective dates tried to do research, "they wouldn't know who I was". Googling your intended date ahead of time has become a social sin more honoured in the breach than in the observance. "I do it," said Mr Russel. "You have got a phone in your hand. It's so easy."
- 4 When Mr Darcy enters a ball, in the third chapter of Jane Austen's *Pride and Prejudice*, his last name and social standing precede him. It is not until midway through the novel that readers learn that his first name is Fitzwilliam. Now it is the tendering of a family name that is a significant moment. Angelical Guarino, 20, a student at Boston University, lists the last name of her dates as "Tinder". Changing the listing to a date's real name is "a modern relationship milestone," she told *The Wall Street Journal*.
- 5 8 An Australian expatriate in Manhattan complains of married men asking her on dates through a dating app, sure that she would not discover their surname. It also leads people down some curious alleys.



Hayden Moll, a student at Missouri State University, was attempting to signal interest on Tinder in a woman named Claudia. He accidentally swiped the wrong way, losing his chance of meeting her via the app. Noting that this Claudia was at the same university, at which there were 42 students named Claudia, he proceeded to email them all. "If Tinder provided last names this would be so much easier but it doesn't, so I have to describe the profile to you," he wrote.

- 6 The real Claudia, one Claudia Alley, duly shared this email on her Twitter page under the caption: "This guy literally emailed every Claudia at Missouri State to find me on Tinder." The tweet was reposted 30,000 times and gained 166,000 likes. But, perhaps, no love.

adapted from *The Times*, 2018

Dark, Dazzling 'Jungle': Disney Goes Wild



by Joe Morgenstern

- 1 **ONCE AGAIN MOWGLI** runs through the jungle in a red loincloth in Disney's re-imagining – and huge re-energizing – of *The Jungle Book*. Yet this latest version makes the 1967 animated classic look like kid stuff – sweet and lovely stuff, fondly remembered for its pretty pastel drawings, its show-bizzy humor and its benign take on the jungle as a pleasant place, notwithstanding a nasty tiger and a silly, sibilant snake. The new production, computer-animated except for a living, breathing boy at the center of the action, isn't pretty or sweet but utterly stunning, as well as very funny; all those vaudeville antecedents haven't been forgotten. It's a family entertainment made mainly for the worldly kids of today, junior citizens who are all too familiar with violence and wise in the ways of the media jungle, but who, being kids, will still be awed by the movie's graphic and dramatic power.
- 2 Mowgli, the man-cub raised by a family of wolves, is played by Neel Sethi. The boy's performance may serve from time to time as a reminder that wolves don't send their off-spring to acting classes, but he's a consistently agreeable presence, and his occasional, touching tentativeness plays nicely with the well-spoken animals who surround him: Bagheera, the panther voiced by Ben Kingsley; Kaa (Scarlett Johansson), the scarily seductive snake; Raksha (Lupita Nyong'o), Mowgli's adoptive wolf mother; Baloo the bear (Bill Murray, who is perfectly hilarious in a role that's perfectly tailored to his talents); King Louie (sly work by Christopher Walken) and of course Shere Khan, the terrifying tiger voiced with commanding authority by Idris Elba.

3 Talking animals can be a problem in a film that wants to be taken seriously, and seriousness colors a large part of this one. 12, not since *Babe* have animals talked so convincingly, or engagingly. And, given the agile direction of Jon Favreau and a smart, witty script by Justin Marks, they have lots to talk about.

4 When the tale begins a drought is transforming the land, and the law of the jungle gives way to a temporary 13 that's sealed by a truce. Beast can get back to eating beast – and Shere Khan can get back to chasing Mowgli, who can run like a young Tom Cruise – once the ecosystem regains a firmer footing. None of the animals, being animals, talks specifically about ecosystems – that's a mercy – but environmental considerations have caught up with iconic cartoonery.

5 One striking example concerns the elephants. In the 1967 Disney feature elephants were clowns; a long sequence was devoted to the Jungle Patrol, an elephant troop of British colonial soldiers led by a sort of Colonel Blimp. In the new film it's the elephants who have created the jungle, and Mowgli is taught to bow down before them in reverence. That reverence doesn't extend to humanity. We're the bad guys, wielding fire – the "Red Flower" – with a recklessness that devastates the jungle, although Mowgli's own role in a conflagration is conveniently fudged.

6 The greatest contrast between the two films is, predictably though still astonishingly, the animation.

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7 An important element of the narrative's heritage – not from Rudyard Kipling but from Walt Disney – is the laughs, and they're honored here in an odd way, though certainly a successful one. Instead of incorporating humor into an overall tone, as Mr. Favreau was able to do when he directed *Iron Man*, the filmmaker and writer simply stop the seriousness in its tracks for comic interludes, the best of which begins when Baloo makes his appearance and says to Mowgli, in a voice that could only be Bill Murray's, "Relax, kid." Yes, 'The Bare Necessities' is duly sung, in a Dixieland groove, and Baloo becomes, yet again, the soul of the story. (Mr. Walken's King Louie is no slouch either, channeling Louis Armstrong by way of Louis Prima and Slim Gaillard.) This time, though, it's a coming-of-age story in a medium that has come of age. Mowgli has found himself, and his beloved surroundings, as never before.

adapted from *The Wall Street Journal*, 2016

Sexonomics

- 1 MEN may hail from Mars and women from Venus. But economists, surely, inhabit planet Earth, surveying it dispassionately. Alas, a new paper suggests that even dismal scientists divide on gender lines. Ann Mari May and Mary McGarvey of the University of Nebraska-Lincoln and David Kucera of the International Labour Organisation surveyed economists from 18 European countries, and found that differences in the wider population can survive even an economics education. Male economists are more likely than female ones to prefer market solutions to government intervention, are more sceptical of environmental protection, and are (slightly) less keen on redistribution.
- 2 A similar study of American economists by Dr May and others also found men more sceptical of government regulation, more comfortable with drilling in the Arctic National Wildlife Refuge, and more likely to believe that a higher minimum wage would cause unemployment. Women were 14 percentage points less likely to agree that Walmart generates net benefits, and 30 points more likely to agree that American openness to trade should be tied to higher labour standards abroad.
- 3 Perhaps the divergence does not matter. Good economics should, 19, involve using theory and data to quell prejudices. But some evidence suggests that ideology seeps into economists' work. Zubin Jelveh of the University of Chicago, Suresh Naidu of Columbia University and Bruce Kogut of Columbia Business School parse the language used in economics papers to identify the authors' predilections, and confirm that they match their participation in political petitions. They find that right-wing economists tend to produce estimates that fit their anti-interventionist views. Other data crunched by Dr Naidu confirm that women use more left-leaning language than men.
- 4 The differences in opinion are cause for concern when the overwhelming preponderance of men in the economics profession is taken into account. Dr May and her co-authors found that men in their sample were twice as likely to be full professors as women. If economists' senior ranks are skewed in favour of men, then the profession's output might also be biased towards results they find appealing.



- 5 A final difference that Dr May and her co-authors uncover suggests one reason why economists might dismiss gender differences as a problem. Male economists are relatively likely to think that men and women face equal job opportunities generally, and that pay gaps are largely explained by differences in skills and choice. By contrast, women are more likely to perceive unequal opportunities, both in general and specifically within academia.
- 6 If women hold different views to men, then that could put them at odds with the profession's more senior gatekeepers. And if men are more likely to have faith in markets to nudge women to the best jobs, then they could be more resistant to the idea that the gender imbalance is a problem that needs solving. Men were also more sceptical than women that greater gender balance in research teams would improve economic knowledge.
- 7 Of course, some differences of opinion need not necessarily reflect well on women. It might be that they suffer from "motivated reasoning", believing that their lack of promotion is because of the system rather than their own shortcomings, or that economics would benefit from more people like them.
- 8 It seems plausible that men are susceptible to motivated reasoning too. It is easier to attribute one's success to hard work than to unfair privilege. Even a brilliant economist can be blind to his own biases. In 1960 George Stigler, a late Nobel laureate and dogged empiricist, bemoaned the "deleterious" effects of economists' policy desires on their theory, but maintained that overall, as a positive science, economics was ethically and politically neutral. Yet some of his own views fell short of this ideal. Susan Brandwayn, one of his former graduate students and now an independent economist, remembers Dr Stigler telling her that the day the University of Chicago's economics faculty hired a woman was the day that he would leave.

adapted from *economist.com*, 2018

The Word and the world

Gavin Jacobson revisits some of the landmarks of a 4,000-year journey in two very different but complementary histories of Judaism and Jewishness

- 1 **W**riting to Martin Buber, the existentialist philosopher, in May 1917, the Austrian novelist Stefan Zweig set out his most passionate views on what he called "the Jewish question". Seized by an irrepressible wanderlust, Zweig had spent the previous 10 years travelling throughout Europe, revelling in his being "homeless in the highest sense of the word", where all places felt like home.
- 2 Zweig's tribute to being a citizen of the world, liberated from the parochial confines of state borders was his own small act of defiance against the rise of fascism and the decay of liberal power in 20th-century Europe. It was a vision of the good life informed by his close reading of Jewish history and a keen awareness of Judaism as a worldly religion, one shaped by its cross-border interactions with other philosophies, cultures and faiths. As Martin Goodman writes in *A History of Judaism*, "Jewish people had been widely scattered for millennia, so that their religious ideas have often reflected, by either adoption or rejection, the wider non-Jewish world within which Jews have found themselves living."
- 3 Goodman charts the development of Judaism from its inception as "a distinctive form of religious life" in the first century AD, up to the 21st century. He is mostly interested in the relationship of Jews to the wider Graeco-Roman world, and it is within the period between antiquity and the end of the Middle Ages (around 2000BC-AD1500) that his account of the Jewish faith largely unfolds. He draws extensively on the writings of Flavius Josephus (AD37-AD100), a Jerusalem priest and historian who provided the earliest surviving theology of Judaism, to show how Jewish religion emerged among the polytheists of the ancient world. Yet Judaism's outward uniformity of practice and beliefs, Goodman shows, belied an extraordinary religious and liturgical 27.
- 4 That Judaism was freighted with internal disputes, such as over the interpretation and application of the Torah or the form of rites and rituals, is hardly surprising — doctrinal and ceremonial variation is a feature of all religions and philosophical traditions. But Goodman's main contention is that religiously motivated violence between Jews was uncommon. He does not suggest that the history of Judaism was free of internal disorder. Still, in his reading, nothing within Judaism was quite like the Christian wars of religion in Europe in the early modern period. Historically, Judaism has proved both malleable and resilient, capable of accommodating diverse interpretative traditions, moral codes and religious practices.

- 5 By charting the fortunes of Judaism over three millennia, Goodman is able to show how Judaism constantly absorbed and adapted new ideas, so that the religion was forever renewing itself. His discussion about the impact of Enlightenment philosophy on Judaism, for example, especially how Jewish philosophers such as Baruch Spinoza (1632-1677) questioned the virtues of received truth, is just as assured as the treatment he gives on Hellenistic philosophers such as Philo of Alexandria (around 10BC-AD40), whose allegorical interpretations of the Torah were intended to synchronise Platonic thought with the law of Moses.
- 6 *A History of Judaism* is a definitive study. Goodman's singular learning is admirable, and the way he has synthesised an astonishing array of source material should be applauded. 29 the relentless vitality of Simon Schama's *The Story of the Jews*, Goodman's narrative can be ponderous and wearing. This is partly because Schama's book is about Jews whereas Goodman's focus is on theology. Goodman recognises that "Judaism is the religion of the Jewish people," and the book contains a vast gallery of theologians, prophets, intellectuals, historians and high priests. But too often they merely serve as receptacles into which Goodman injects various doctrines in order to advance his argument. The different political and cultural settings in which Judaism developed can be lost under the weight of biblical exegesis and scriptural exposition.
- 7 A far livelier, more approachable but no less illuminating work is Rebecca Abrams' *The Jewish Journey: 4000 Years in 22 Objects from the Ashmolean Museum*. Through 22 treasures housed in one of the oldest public galleries in the world, Abrams recounts the journeys of Jewish people from Ancient Mesopotamia to modern Europe. From a dazzling aquamarine perfume flask from the second millennium BC unearthed in Jericho, to a ceramic bowl found in Iraq; from amulets in France to wedding rings in Italy; and from Mark Gertler's painting "Gilbert Cannan and his Mill" (1916) to a camel figurine from the Chinese Tang dynasty, Abrams brilliantly chronicles the material dimension of Jewish life, and what she calls "a singular culture with myriad variations".
- 8 But Abrams' book is more than a history of the Jewish experience, and of how Jews have lived day-to-day over millennia both within and between continents. Combining flawless storytelling with intelligent curation (the book is also gorgeously illustrated), *The Jewish Journey* is a celebration of Jewish life in all of its worldly immensity, and reads like a tribute to the 32 ideals of Stefan Zweig, who wrote that "the purpose of Jewry is to show through the centuries that communion is possible even without soil, merely as the consequence of blood and spirit, merely by means of the Word and the faith."

adapted from *Financial Times*, 2017

Touring transhumanism

Simon Ings meets Mark O'Connell, winner of this year's Wellcome book prize

- 1 **Your winning book, *To Be a Machine*, describes your bizarre encounters with transhumanists – researchers and thinkers who want to enhance humans and escape death by turning us all into machines. What do you think of these ideas?**



Transhumanism's critique of the human condition, its anxiety around having to die, is something I have some sympathy with, and that's where the book began. The idea was for the door to some kind of conversion to be always open. But I was never really convinced that the big ideas in transhumanism, like mind-uploading and so on, were really plausible. The most interesting question for me was: why would anyone want this?

- 2 **Transhumanists think a lot about evading death. Do the ones you meet get much out of life?**

I think if you are so devoted to the idea that we can outrun death, and that death makes life utterly meaningless, then you are avoiding the true animal nature of what it means to be human. But I find myself moving back and forth between that position and one that says, you know what, these people are driven by a deep, Promethean project. I don't have the deep desire to shake the world to its core that these people have. In that sense, they are living life to its absolute fullest.

- 3 **What most sticks in your mind from your research for the book?**

In terms of just the visuals, Alcor's cryogenic life extension facility is bizarre. You are walking around what's known as a patient care bay, among these gigantic stainless steel cylinders filled with corpses and severed heads that they are going to unfreeze once a cure for death is found. The thing that really grabbed me was the juxtaposition between the sci-fi level of the thing and the fact that it was situated in a business park on the outskirts of Phoenix, next to Big D's Floor Covering Supplies and a tile showroom.

4 **Well, they say the future arrives unevenly...**

I think we are at a very particular cultural point in terms of our relationship to "the future". We aren't really thinking of science as this boundless field of possibility any more, and so it seems like a bit of a throwback, like something from an Arthur C. Clarke story. It's like the thing with billionaire Elon Musk. The global problems he identifies — rogue AI, finding a new planet that we can live on to perpetuate the species — seem so removed from problems people are facing that they are absurd. 35-1 They aren't serious, on some basic level.

5 **Who most impressed you?**

The one person I really found myself grappling with, in the most profound and unsettling way, was Randal Koene. It's his idea of uploading the human mind to a computer that I find most deeply troubling and offensive, and kind of absurd. As a person and a communicator, though, he was very powerful. 35-2 Koene was the opposite. He was very quietly spoken, humble, very much the scientist. There were moments he really pushed me out of my scepticism — and I liked him.

6 **Do you think transhumanism is a product of a Silicon Valley mentality?**

The big cultural influence over transhumanism seems to have been the development of the internet. 35-3 Most transhumanists tended to end up in the US, specifically in Silicon Valley. I suppose that's because you don't get people laughing when you mention you want to live forever.

7 **Is transhumanism science or religion?**

There is a serious religious subtext. At the same time, transhumanists reject that because it tends to undermine their perception of themselves as rationalists and deeply sciency. 35-4

adapted from *NewScientist*, 2018

Prison Break

- 1 The announcement by the government that it is to sell off Victorian prisons and build nine new ones is welcome. Prisons built nearly 200 years ago have had their day. At worst they are, as the chief inspector of prisons reported in July, places of violence, squalor and idleness. Furthermore, they are often located on prime inner city land on which thousands of new homes could be built. The case for rebuilding and reform is compelling. The Justice Secretary is to be commended for identifying the problems and coming up with solutions.
- 2 This is not simply a question of bricks and mortar. The prison population of England and Wales stands at 85,000. Levels of violence are rising. A report in March by the Centre for Social Justice concluded that prisons were awash with drugs.
- 3 Building new prisons affords the opportunity to "design out" the dark corners which facilitate drugs and violence.
- 4 And while construction is expected to cost up to £2 billion, it is claimed that reduced running costs will save taxpayers about £80 million a year. Moreover, with half of prisoners reoffending within 12 months of release, modern buildings are more easily equipped with the training and rehabilitation facilities which help bring about a reduction in recidivism.
- 5 The director of the Prison Reform Trust is right to say that reform is about more than building new prisons. Investment is also needed in mental health care and treatment for addiction. But it is a start. Imprisonment is already a last resort for judges who are well aware that all too often it fails to work. Incarceration in antiquated buildings is counterproductive. Selling them to help solve the housing shortage is sensible. The Justice Secretary must push ahead with his plans. It is in everyone's interests that he prevails.



adapted from *The Times*, 2015

An Insult to Teachers

To the Editor:

- 1 In "No Teachers Are Required for Grading Common Core" (news article, June 23), we have final confirmation on the state of the teaching profession today. We prepare our teachers poorly in programs that are rarely rigorous and almost never useful to the practitioner; we pay them far less than what other professionals make while simultaneously requiring them to obtain more and more specialized degrees; we tell teachers that we will evaluate them fairly based on standardized test results from students; and now we hire the likes of former wedding planners to grade those tests so we can rate those teachers.
- 2 Doesn't anyone recognize the insanity of public education these days? How can we make the claim that teaching at any level is a profession when there is every indication that our public policy treats it in such an insulting fashion?
- 3 It is small wonder the most accomplished students from the college ranks predominantly seek other avenues of employment. Can you imagine doctors having their performance be judged on some standard operation, a dubious premise to begin with, and then have the results be evaluated by — what — truck drivers? I happen to love truck drivers, and I know they would be the first to tell us they don't want to rate doctors or have doctors rate them, so why is it O.K. for teachers?
- 4 Of course it's always the money, isn't it? Maybe we think: Anyone can teach. That may be true, but anyone can do surgery, too, except the trick is that you are supposed to heal patients, not harm them. Great teachers heal, and we treat them like dirt.

GEORGE WHITEMORE
Princeton, Mass.

The writer has been a teacher, a dean and a headmaster.

nytimes, 2015

Do films make drivers Faster and Furious?

adapted from an article by James Ball

- 1 A paper by Dr Anupam Jena of Harvard Medical School has suggested films in the Fast and Furious franchise may be responsible for drivers hitting the accelerator too hard.
- 2 Jena unearthed details from 200,000 US speeding tickets that had been posted online, and studied those issued in the week following the release of films in the franchise. The research didn't find any increase in the number of tickets issued, but did find that the average speed on the tickets increased markedly.
- 3 The logic is fairly straightforward: people who have recently seen a film centred around wooden actors driving cars at high speed cannot help but imitate that behaviour.
- 4 But there are a few reasons to treat the research with caution.
- 5 The first is a trap that this research manages not to fall into: all too often it is tempting to look at people who have seen the film, and people who haven't, and see which group drives faster. When your research then shows that the moviegoers drive faster, you have got your result: films cause speeding. 43 it's people who like driving fast cars that go to see those kind of movies. This would put a different slant on things.
- 6 By looking at all speeding tickets, this study suggests the movie may have an impact in the real world. But today's millennial generation has grown up with more on-screen violence, drinking, drug use and sex than any other.
- 7 So are today's youth violent, sex-mad drug fiends? Far from it.



The Guardian Weekly, 2018

Survival of the fittest

- 1 Regarding Jonathan Steele's review of *Insatiable* by Stuart Sim (7 April): note that insatiable greed, the profit motive and competition are not the only aspects of human nature that conform to the Darwinian principle of 'survival of the fittest'.
- 2 'Fittest' in *On the Origin of Species* means best adapted to survive. Adaption to survive a hostile environment is actually more likely to result in cooperation between members of the same species than in selfish individuality.
- 3 This matters because the selfish interpretation of 'survival of the fittest' is used to justify behaviour that threatens to destroy our species.
44 is the only strategy that will ensure our species can adapt in time to remain 'fittest' to survive in an environment being degraded by selfish individualism.

Frank Cottingham

Leeds, UK

adapted from *The Guardian Weekly*, 2017