

# Contents

---

## 1 UNIT

### Mind your mind

2

#### Reading 1

Cultural conception of happiness P4

#### Reading 2

Chinese medicine meets psychotherapy P10

## 2 UNIT

### Another economic engine

20

#### Reading 1

Is economic growth a question of culture? P22

#### Reading 2

Yes, culture matters for economic development P28

## 3 UNIT

### We animals

38

#### Reading 1

Animal symbolism abounds in Chinese art P40

#### Reading 2

What mirrors tell us about animal minds ... including our own P46

## 4 UNIT

### What time leaves behind

56

#### Reading 1

Architect of time, place and purpose P58

#### Reading 2

The Silk Road & the East-West connection in milestones P64

## 5 UNIT

### Future morality

74

#### Reading 1

Self-driving car dilemmas reveal that moral choices are not universal P76

#### Reading 2

We need to unite different philosophies to build ethical AI P82

## 6 UNIT

### What's your language?

92

#### Reading 1

This marvelous invention P94

#### Reading 2

The benefits of being bilingual P100



# 1

UNIT

# Mind your mind

## Learning objectives

**Upon completion of this unit, you will be able to:**

- know different understandings of happiness in the Eastern and Western cultures;
- talk about how to combine Chinese medicine with psychotherapy in the West;
- acquire some methods of staying mentally healthy.

Enjoying happiness alone is not as enjoyable as enjoying happiness with the multitude.

— Mencius (c.372–289 BC, philosopher)

## Warm-up

### Step Talking about the saying

①

Below is a saying from Albert Camus. Discuss with your partner about your understanding of it and compare it with the one of Mencius at the beginning of this unit.

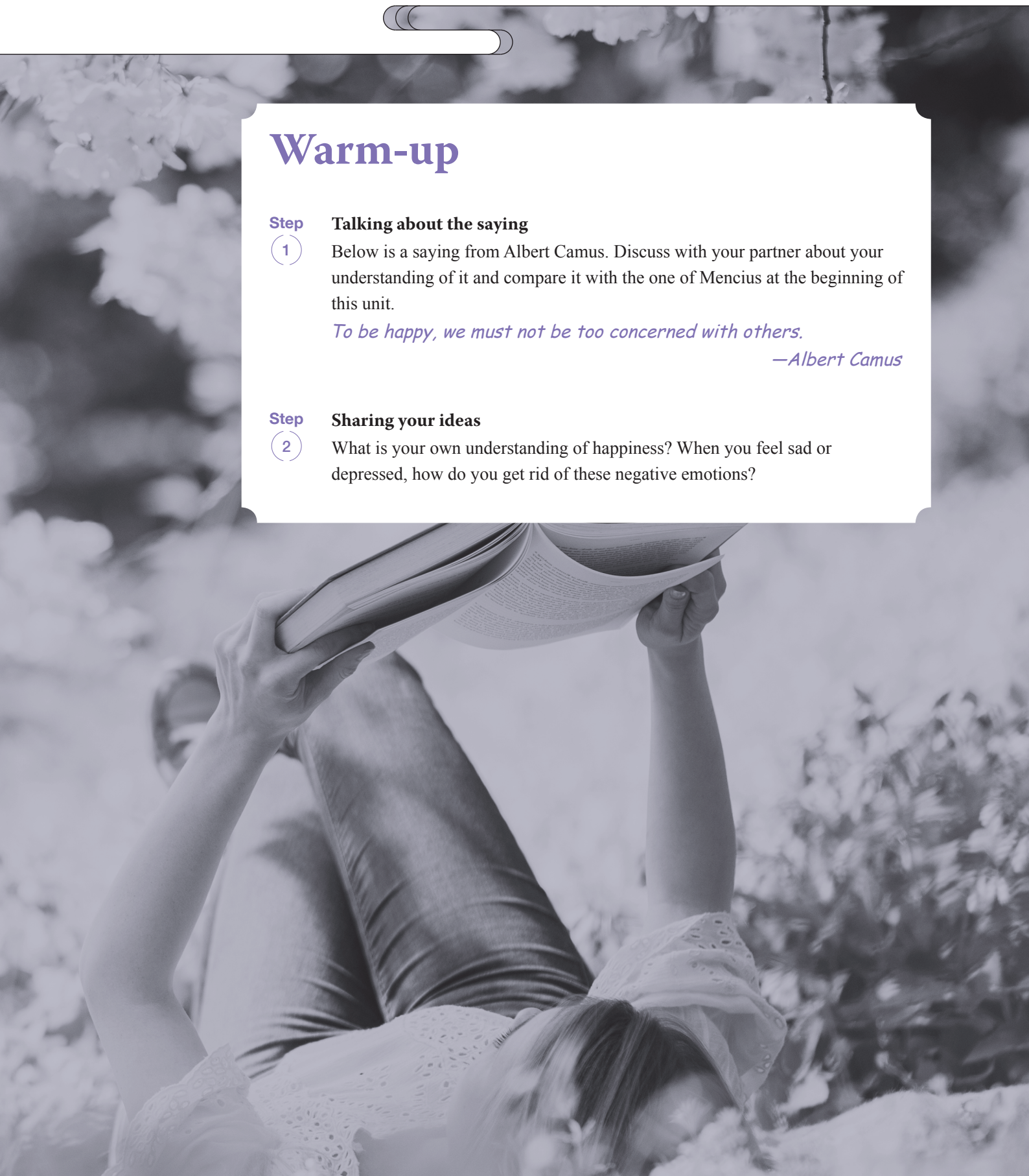
*To be happy, we must not be too concerned with others.*

—Albert Camus

### Step Sharing your ideas

②

What is your own understanding of happiness? When you feel sad or depressed, how do you get rid of these negative emotions?



## Reading 1

# Cultural conception of happiness



**conception** /kən'sepʃn/

*n.* 观念; 想法

**fleeting** /'fli:tɪŋ/

*a.* 短暂的; 飞逝的

1 To most people, happiness often comes in a **fleeting** feeling attached to a nice pleasant experience, like enjoying an ice cream on a hot day, or listening to music after a long day at work. However, people do not just want to feel happy for a short while: They want to feel positive about living a good life and accomplishing things which they believe are valuable and worthwhile. Over the centuries, philosophers and ordinary people have pondered what kind of life is worth living.

**psychosocial**

/saɪkəʊ'səʊʃl/

*a.* 社会心理的

2 Subjective well-being has become a topic of major interest in **psychosocial** and public health. Subjective well-being, or SWB, refers to a person's own assessment of their happiness and satisfaction with life. The World Values Survey conducted from 1981 to 2007 measured SWB by asking two questions. The first question deals with people's affection or feeling (Taking all things

together, would you say you are: very happy, rather happy, not very happy, not at all happy?). The second question is an intellectual assessment that measures how well their current state is living up to their expectations of what life should be (All things considered, how satisfied are you with your life as a whole these days?). Below we will contrast two cultural systems of SWB: Euro-American individual-oriented, and East Asian society-oriented cultural conceptions of SWB.

- 3 Euro-American theories of SWB are firmly based on a highly individualistic conception of the self, which views the person as a **bounded**, **coherent**, stable, autonomous, and free entity, set contrastively against the social environment. Furthermore, social customs, institutions, and the media in the West all **conspire** to foster an agentic way of being, emphasizing free will and individual reason. **Embedded** in such a historical and cultural background, one distinct characteristic of the Euro-American cultural conceptions of SWB is personal **accountability**, which claims that happiness is everyone's natural and **inalienable** right; furthermore, one should be responsible for achieving their own happiness. Being happy is seen as a personal accomplishment, and Western culture is **obsessed with** achieving personal happiness.
- 4 Another distinct characteristic of the Euro-American cultural conceptions of SWB is **explicit** pursuit, which essentially claims that people should actively strive for happiness, and their pursuit of happiness should not be **jeopardized**, is justified, and should be accommodated in many ways by others. On the one hand, the active and explicit pursuit of happiness is one of the best ways of living out an independent **personhood**, which constantly strives to master and control the external environment, to identify and realize self-potentials, to strive for and achieve personal goals. On the other hand, social customs that encourage personal striving and reward personal achievements, the opportunities and freedom to pursue happiness in the West are abundant and socially emphasized. In sum, a free individual **unceasingly** pursuing happiness with the blessings of the social support of social institutions and social norms thus best shows the Euro-American cultural conceptions surrounding individual-oriented SWB with two distinct characteristics: personal accountability and explicit pursuit.

**bounded** /'baʊndɪd/  
*a.* 有界限的

**coherent** /kəʊ'hɪərənt/  
*a.* 言谈条理清楚的; 有条理的

**conspire** /kən'spaɪə/  
*vi.* 共同导致

**embed** /ɪm'bed/  
*vt.* 使(思想、态度、情感等) 扎根于

**accountability**  
/ə,kəʊntə'bɪləti/  
*n.* 负有责任

**inalienable** /ɪn'eɪliənəbəl/  
*a.* (权利、权力等)不可剥夺的  
**be obsessed with**  
对...痴迷

**explicit** /ɪk'splɪsɪt/  
*a.* 清楚明确的; 直截了当的

**jeopardize** /'dʒepə,dɑɪz/  
*vt.* 危及; 危害

**personhood** /'pɜːsənhʊd/  
*n.* 人格

**unceasingly** /ʌn'siːsɪŋli/  
*ad.* 不停地; 不断地

**milieu** /'mi:lju:z/  
n. 社会背景; 周围环境

**be consonant with**  
与...一致

**discourse** /'diskɔ:s/  
n. (关于某个主题的)  
论述, 著述

**dialectical** /,dɪə'lektɪkəl/  
a. 辩证法的

**oriental** /,ɔ:ri'entl/  
a. 东方的

**trace** /treɪs/  
vt. 追溯; 追查

**cosmos** /'kɒzməs/  
n. 宇宙

**cyclic** /'saɪklɪk/  
a. 循环的; 周期的

**diligently** /'dɪlɪdʒ(ə)ntli/  
ad. 勤奋地; 勤勉地

**capture** /'kæptʃə/  
vt. 充分体现

**compose** /kəm'pəʊz/  
vt. 组成; 构成

**possess** /pə'zes/  
vt. 拥有; 具有

**thesis** /'θi:sis/  
n. 论点; 主题  
**generic** /dʒə'nerɪk/  
a. 一般的; 通用的

5 In sharp contrast to the Western view, the East Asian view of the self is that an individual is a connected, ever-changing, flexible, and committed being who is bound to others. Furthermore, social customs, institutions and the media in Asia all foster a relational way of being, emphasizing social roles and status and sustained, harmonious in-group membership. Within this particular historical and cultural **milieu**, East Asian cultural conceptions of SWB have a distinct characteristic — role obligations, which state that happiness should be based upon the fulfillment of social role obligations, and accomplished through disciplined self-cultivation. In doing so, group welfare and social harmony can be ensured. Consequently, the fulfillment of role obligations in interdependent social relationships, the creation and maintenance of interpersonal harmony, the striving to promote the welfare and prosperity of the collective (e.g. the family), even at the apparent cost of one's personal welfare, are the core issues. Such a view of SWB is **consonant with** an obligation-based, Confucian moral **discourse**, in contrast to the Euro-American discourse.

6 Another defining characteristic of Asian society-oriented cultural conceptions of SWB is **dialectical** balance. “Happiness” and “unhappiness” are viewed as two sides of the same coin. People should not pursue happiness to excess; rather they should search for deeper internal stability and external fusion. This characteristic **oriental** reservation may be **traced** back to the ancient yin and yang philosophy which takes the position that everything from the **cosmos** to human life is embedded within a never-ending **cyclic** process of change, between good and bad, happiness and misery, well-being and ill-being. In sum, a self-cultivated person **diligently** carrying out their moral duties to pursue well-being, harmony, and integrity for the society with the cooperation of others, thus best **captures** the essence of the East Asian cultural conceptions of SWB. We termed this view, the society-oriented cultural conceptions of SWB, that is **composed** of two distinct characteristics: role obligations and dialectical balance. We have so far attempted to demonstrate that happiness is constructed very differently in East Asian and some Western cultures. Further analysis showed that the Chinese **possessed** stronger society-oriented SWB than did Americans, while the Americans possessed stronger individual-oriented SWB than did the Chinese.

7 Overall, the central **thesis** of our **generic** cultural theory of SWB is as follows: Culture can be a major force in constructing the conception of happiness, and consequently in shaping subjective experiences of its members. In particular, persons socialized into different cultural systems may hold diverse views of happiness, covering the definition, nature and meaning of SWB and ways to strive for SWB.



## Language focus

Complete the sentences with suitable words or phrases from the box. Change the form where necessary.

**be consonant with**  
**conspire**

**be obsessed with**  
**diligently**

**coherent**  
**jeopardize**

**compose**  
**unceasingly**

1. After making satisfying progress in losing weight, he has \_\_\_\_\_ exercising all the time.
2. Though his idea \_\_\_\_\_ his family's, he still feels they don't share his feelings and thoughts.
3. She wrote a song which was \_\_\_\_\_ of three different parts.
4. She tells me that she has helped the disabled \_\_\_\_\_, and this makes her very happy.
5. This three-year course is a(n) \_\_\_\_\_ whole to help people release their pressure and live a happy life.
6. Study shows that family pressure could \_\_\_\_\_ children's confidence and happiness.
7. They have worked \_\_\_\_\_ all the morning to prepare a comfortable place to make the little girl feel at home.
8. The company was accused of \_\_\_\_\_ with local stores for market manipulation.



## Global understanding

Read the passage and complete the table about Euro-American and East Asian conceptions of SWB with information from the passage.

	Euro-American	East Asian
<b>Basis</b>	Individualistic conception of the self views the person as a bounded, 1) _____, stable, autonomous, and free entity.	An individual is a connected, 5) _____, flexible, and committed being.
<b>Characteristics</b>	<ul style="list-style-type: none"> <li>• Personal 2) _____: Happiness is everyone's natural and 3) _____.</li> <li>• 4) _____: People should pursue their own happiness and their pursuit of happiness should not be jeopardized by other things.</li> </ul>	<ul style="list-style-type: none"> <li>• 6) _____: Personal happiness should be put after the fulfillment of social role obligations.</li> <li>• 7) _____: Happiness and unhappiness are the two sides of the same coin; people should not pursue happiness to excess.</li> </ul>
<b>Conclusion</b>	People in different cultures have different views of happiness; the definition, nature and meaning of SWB and ways to 8) _____ SWB are all different.	

## Detailed understanding

Read the passage again and decide whether the statements are true (T) or false (F).

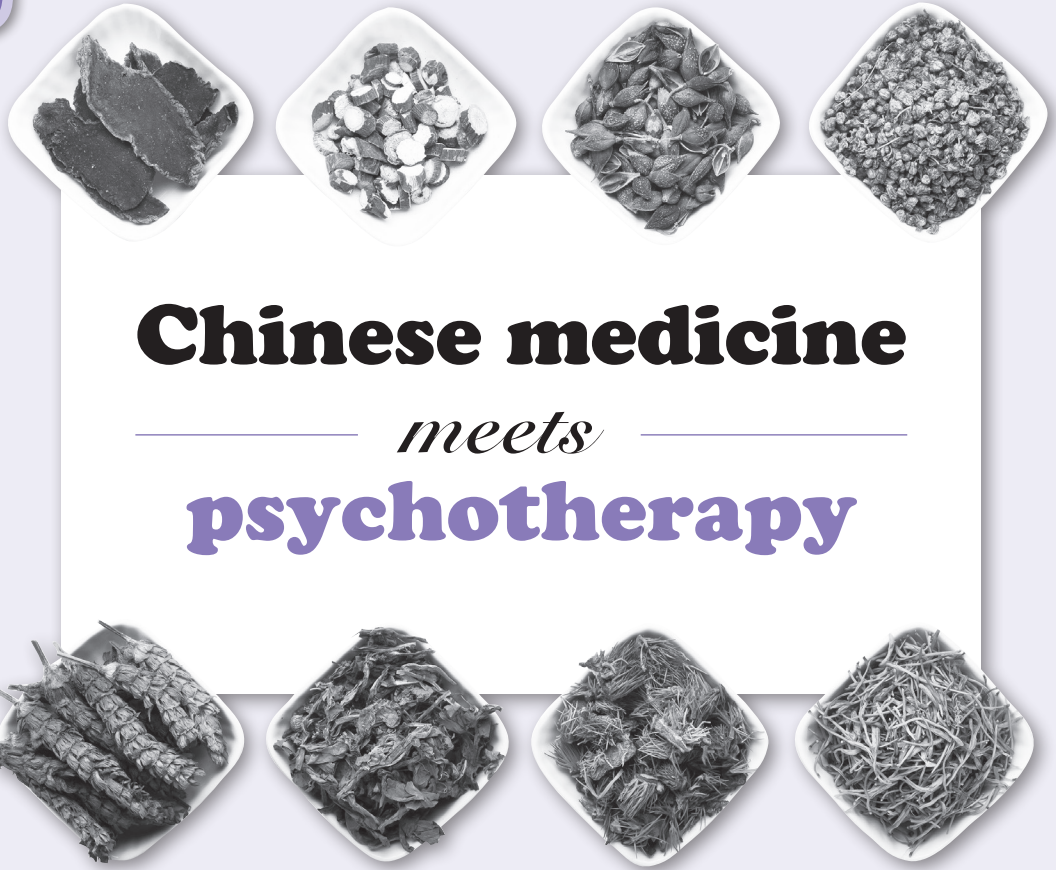
- \_\_\_ 1. According to the passage, happiness is so fleeting that many people can seldom feel it.
- \_\_\_ 2. Subjective well-being refers to a person's own evaluation of their well-being.
- \_\_\_ 3. In the West, social customs, institutions, and the media together foster a relational way of being.
- \_\_\_ 4. In the East, individuals work hard to fulfill their roles, maintain interpersonal harmony, and promote the welfare of the society sometimes even at the cost of their own interests.
- \_\_\_ 5. The dialectical balance in this passage means that when a person pursues happiness excessively, they can also achieve internal stability.

## Cultural thinking

In the passage, the author discusses two types of cultural conceptions of happiness, Eastern and Western. What are the advantages and disadvantages of each type?



## Reading 2



**psychotherapy** /ˌsaɪkəʊˈθerəpi/

*n.* 心理疗法; 精神疗法

**digestive** /daɪˈdʒestɪv/

*a.* 消化的

**acupuncture** /ˈækjʊˌpʌŋktʃə/

*n.* 针灸

**Oregon** /ˈɒrɪɡən/

(美国) 俄勒冈州

**Portland** /ˈpɔːtlənd/

波特兰 (俄勒冈州城市)

**clinic** /ˈklɪnɪk/

*n.* 诊所; (医院的) 门诊部

**Grand Junction**

大章克申 (美国地名)

**Colorado** /ˌkɒləˈrɑːdəʊ/

(美国) 科罗拉多州

**integrative** /ˈɪntɪɡrətɪv/

*a.* 综合的

**practitioner** /ˈpræktɪʃnə/

*n.* 执业医师

**proficient** /prəˈfɪʃnt/

*a.* 熟练的; 精通的

**adept** /əˈdept/

*a.* 内行的; 熟练的

1 When patients with **digestive** problems come to April L. Schulte-Barclay, a doctor of **acupuncture** and oriental medicine, one of the first things she asks about is their emotional well-being. “I can do acupuncture and give them Chinese herbs, but if they continue worrying, their digestion will still be weak and they won’t achieve true health and balance,” says Schulte-Barclay, who devoted more than 4,200 hours of study to earn her doctoral degree from the **Oregon** College of Oriental Medicine in **Portland**.

2 That belief in the connection between emotional and physical health is why Schulte-Barclay is so happy to have psychologist, Paula King, PhD, at the **clinic** she directs in **Grand Junction, Colorado**. Founded in 2004, Healing Horizons Integrated Health Solutions, an **integrative** wellness center created to provide quality care by unifying the expertise of a team of **practitioners** who are **proficient** and **adept** in their respective fields of healthcare, brings together practitioners from several disciplines — including behavioral health, acupuncture, Chinese medicine, nutrition, massage, functional medicine,

**craniosacral therapy** and **homeopathy** — who work together to combine medical practice with yoga, tai chi and *qigong* so as to restore body's balance and harmony of yin and yang, enhance patients' overall wellness and improve flexibility and strength both physically and mentally. King and her colleagues also collaborate with outside **chiropractors**, physical therapists, **psychiatrists** and physicians practicing Western medicine.

- 3 “The focus is on how to help people be as healthy as they possibly can be in all aspects of the self,” says King, who provides behavioral health, psychological, and life coaching services.
- 4 King earned a doctorate in **counseling** psychology and adult education from Arizona State University in 1985 and had a traditional clinical psychology practice in **Phoenix** for 25 years before moving to Colorado, where she opened another private practice a decade ago. “I always had an interest and belief in practice-oriented mind, body, and spirit,” she says. She began seeing some of Schulte-Barclay's patients, and then came on board full time five years ago. “I was looking for an opportunity to truly do integrative care,” she says.
- 5 While King acknowledges that homeopathy and some of the other services the center offers are still **controversial**, clients offer positive feedback. “The evidence is in the outcomes we see every day,” she says.
- 6 King and her fellow practitioners work together closely. With patients' permission, they discuss shared clients and create treatment plans incorporating care from various practitioners. Clients can also sign up for three-month “wellness accumulation” programs to work on specific goals. “We look at the things that will support them in meeting their goals and what they already see as roadblocks,” says King, explaining that all the practitioners involved in a client's program monitor the progress continuously.
- 7 Clients who want to lose weight, for example, might work with King to explore potential psychological factors that have contributed to weight gain. “We look at whether there has been **trauma** or other reasons why it would feel protective for them to put on weight, what they would have to give up if they lost the weight and what would the fear be,” says King. At the same time, the practice's nutritionist might create a food plan while Schulte-Barclay might use Chinese herbs and acupuncture to improve the functioning of the **adrenal** system, which can help with weight loss.

**craniosacral therapy**

颅骶疗法

**homeopathy** /,həʊmi'ɒpəθi/

*n.* 顺势疗法

**chiropractor**

/'kaiʁəʊ,præktə/

*n.* 脊椎指压治疗师

**psychiatrist** /saɪ'kaiətrɪst/

*n.* 精神科医生

**counseling** /'kaʊnsliŋ/

*n.* 咨询; 辅导

**Phoenix** /'fi:nɪks/

(美国) 菲尼克斯 (凤凰城)

**controversial**

/,kɒntrə'vɜ:ʃl/

*a.* 有争议的

**trauma** /'trɔ:mə/

*n.* 精神创伤

**adrenal** /ə'dri:nl/

*a.* 肾上腺的



**fertility** /fɜ:'tɪləti/  
n. 生育能力

**imagery** /'ɪmɪdʒəri/  
n. 形象化描述

**chronic** /'krɒnɪk/  
a. (疾病) 慢性的, 长期的  
**meditation** /,medɪ'teɪʃn/  
n. 冥想; 默想

**bipolar disorder**  
双相型障碍; 躁狂抑郁性  
精神病

**complementary**  
/,kɒmplɪ'ment(ə)ri/  
a. 互为补充的; 互补的

**modality** /məʊ'dæləti/  
n. 方式; 样式

**biofeedback**  
/,baɪəʊ'fi:dbæk/  
n. 生物反馈疗法

**supplement**  
/'sʌplɪment/  
vt. 增补; 补充

**alleviate** /ə'li:vɪ,eɪt/  
vt. 减轻; 缓和

8 Helping clients address physical illnesses, such as cancer, is a priority for the practice. “We don’t work with cancer per se; we work to support clients through their cancer treatment,” says King, who’s the only practitioner at Healing Horizons whose clinical services are covered by insurance.

9 The practice also sees many clients with **fertility** issues. While Schulte-Barclay addresses the physical side via acupuncture, King runs fertility support groups and meets with women and their partners one-on-one to discuss “how to use the mind more effectively to influence the process of becoming pregnant and maintaining a pregnancy.” Progressive relaxation, guided **imagery** and similar techniques can help prepare the body for a healthy pregnancy, she explains.

10 Other clients have **chronic** pain, for example, back pain, neck pain, or tension headache treated via psychotherapy, acupuncture, and homeopathy. In addition, yoga and tai chi, which combine breath control, **meditation**, and movements to stretch and strengthen muscles, are recommended as a way to relieve pain, increase flexibility and energy, and make your joints feel better.

11 King also maintains a general clinical psychology practice within Healing Horizons, treating clients with depression, anxiety, **bipolar disorder**, post-traumatic stress disorder, and other problems. “I’m seeing such benefits for folks coming in with more classical psychological issues being treated in this integrative model that incorporates **complementary modalities**,” she says.

12 When clients come in with depression, for example, King uses cognitive-behavioral therapy and other psychological approaches. She also uses **biofeedback** to teach clients how they can use their minds to influence what’s going on in their bodies. She may also encourage them to **supplement** that with bodywork services as a way of exploring how depression is expressing itself in their bodies. Craniosacral therapy, for example, **alleviates** muscle tension and “releases the emotional aspects that get stored in the body,” she says. “It frees people up to be aware of their emotions in a new way.”

13 Integrated medicine usually means integrating psychology into a Western medical practice, says King.

## Language focus

Complete the sentences with suitable words from the box. Change the form where necessary.

<b>adept</b>	<b>alleviate</b>	<b>chronic</b>	<b>complementary</b>
<b>counseling</b>	<b>digestive</b>	<b>meditation</b>	<b>modality</b>

1. He has succeeded in \_\_\_\_\_ the pain of his unpleasant childhood experience which made him upset and anxious.
2. In traditional Chinese medicine, mental wellness and physical exercise are \_\_\_\_\_ to each other.
3. Graduating from the major of psychology, she is \_\_\_\_\_ at encouraging people to have positive thinking.
4. If you are feeling a bit sluggish, it may be that your \_\_\_\_\_ system is out of balance.
5. She spent the morning in \_\_\_\_\_, to enter a state of deep relaxation.
6. After graduating from the university, she opened a clinic to provide \_\_\_\_\_ for patients who always feel nervous and anxious.
7. In order to improve this patient's insomnia, the doctor has tried different \_\_\_\_\_, but without effect.
8. Some \_\_\_\_\_ diseases, such as diabetes, can be controlled or managed through diets and exercise.

## Global understanding

Read the passage and match the paragraphs with their main ideas.

- Para. 2**
- Para. 4**
- Para. 6**
- Para. 8**
- Para. 10**
- Para. 12**
- A** Practitioners collaborate to create treatment plans and monitor their clients' progress.
- B** Combined therapies are used to relieve clients' chronic pain.
- C** Paula King has many years of work experience and now is doing integrative care at the clinic.
- D** Paula King treats clients with depression via cognitive-behavioral therapy, biofeedback, craniosacral therapy and others.
- E** The clinic has a team of practitioners from different fields and thus can provide various kinds of therapies.
- F** Practitioners support cancer patients through their cancer treatment.

## Detailed understanding

Read the passage again and choose the best answer to the questions.

1. What is the first concern of April L. Schulte-Barclay when she sees patients of digestive problems?
  - A. Family genes.
  - B. Emotional well-being.
  - C. Educational background.
  - D. Physical condition.

2. Which of the following statements is NOT true?
  - A. Schulte-Barclay is in charge of the clinic, Healing Horizons.
  - B. The clinic has a team of professional practitioners.
  - C. The clinic is a traditional Chinese medicine hospital.
  - D. Paula King has worked at the clinic for more than five years.
3. How do the clinic practitioners treat clients who want to lose weight?
  - A. King works with clients to find psychological factors that caused weight gain.
  - B. King creates a food plan for her clients.
  - C. Schulte-Barclay uses tai chi and *qigong* to improve the functioning of the adrenal system.
  - D. Schulte-Barclay makes a fitness plan for her clients.
4. How do the clinic practitioners treat clients with chronic pain?
  - A. They perform surgery for their clients.
  - B. They treat the clients via psychotherapy, acupuncture, and homeopathy.
  - C. They teach their clients to do yoga to relax muscles.
  - D. They ask their clients to do meditation to forget their pain.
5. Which is NOT the function of craniosacral therapy?
  - A. Reducing muscle tension.
  - B. Releasing emotions trapped in the body.
  - C. Helping the clients know their emotions in a new way.
  - D. Helping the clients use the mind to influence their body.

## Cultural thinking

We know from the passage that an American clinic is combining Chinese herbs, acupuncture, and tai chi with psychotherapy to, for example, help people lose weight, address fertility issues, and reduce chronic pain. It can be seen that traditional Chinese medicine and traditional Chinese ways of keeping healthy are gaining popularity around the world. Please give more examples to prove it.





## Integrated <sup>?</sup> thinking

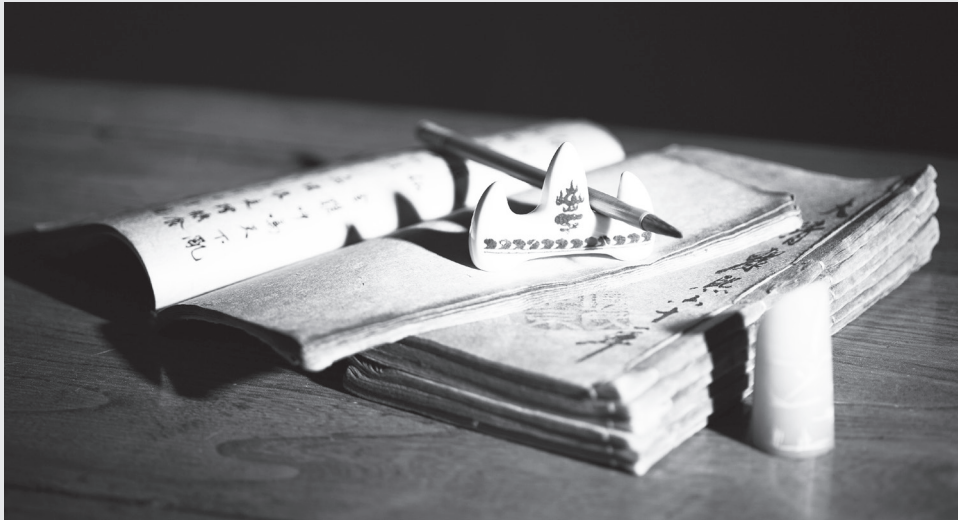
Passage 1 tells us that Western cultures' conception of happiness is different from that of Eastern cultures. But from Passage 2 we know that a Western clinic is combining Chinese medicine with psychotherapy to enhance its patients' overall wellness. It's clear that cultures are learning from each other while reserving their differences. Besides what the passages have mentioned, what else can Western cultures learn from Chinese culture to improve people's mental well-being? And what can Chinese culture learn from Western cultures?



# Culture mosaic

1

## *Zhongyong* (doctrine of the mean)



*Zhongyong*, or the doctrine of the mean, advocates moderation and modesty in the interest of achieving and maintaining interpersonal harmony. Similar to holism, the *zhongyong* mode of thinking emphasizes looking at the whole picture. The concept is central to understanding the ways Chinese people navigate themselves in interpersonal relationships.

The *zhongyong* approach works well in resolving conflicts when social conflicts arise. *Zhongyong* suggests that one should examine the situation carefully and inspect the opinions and interests of other people from various perspectives. Actions should be taken only after such contemplation ( 深思 ). Such an approach is believed to facilitate a reasonable resolution, usually by taking “the middle way” through cooperative and compromise strategies in resolving interpersonal conflicts.

*Zhongyong* thinking affects not only how people deal with interpersonal conflicts, but also the approaches people adopt to solve conflicts in other domains. The *zhongyong* principle discourages the expression of extreme emotions, as they are believed to disrupt psychological well-being and social harmony. Instead, people are encouraged to hold and express peaceful or moderate emotions.

**Task** Can you find more examples in our lives which can be explained by the *zhongyong* mode of thinking? Does that work in regulating people’s emotion and contributing to their mental well-being?

## Positive psychology

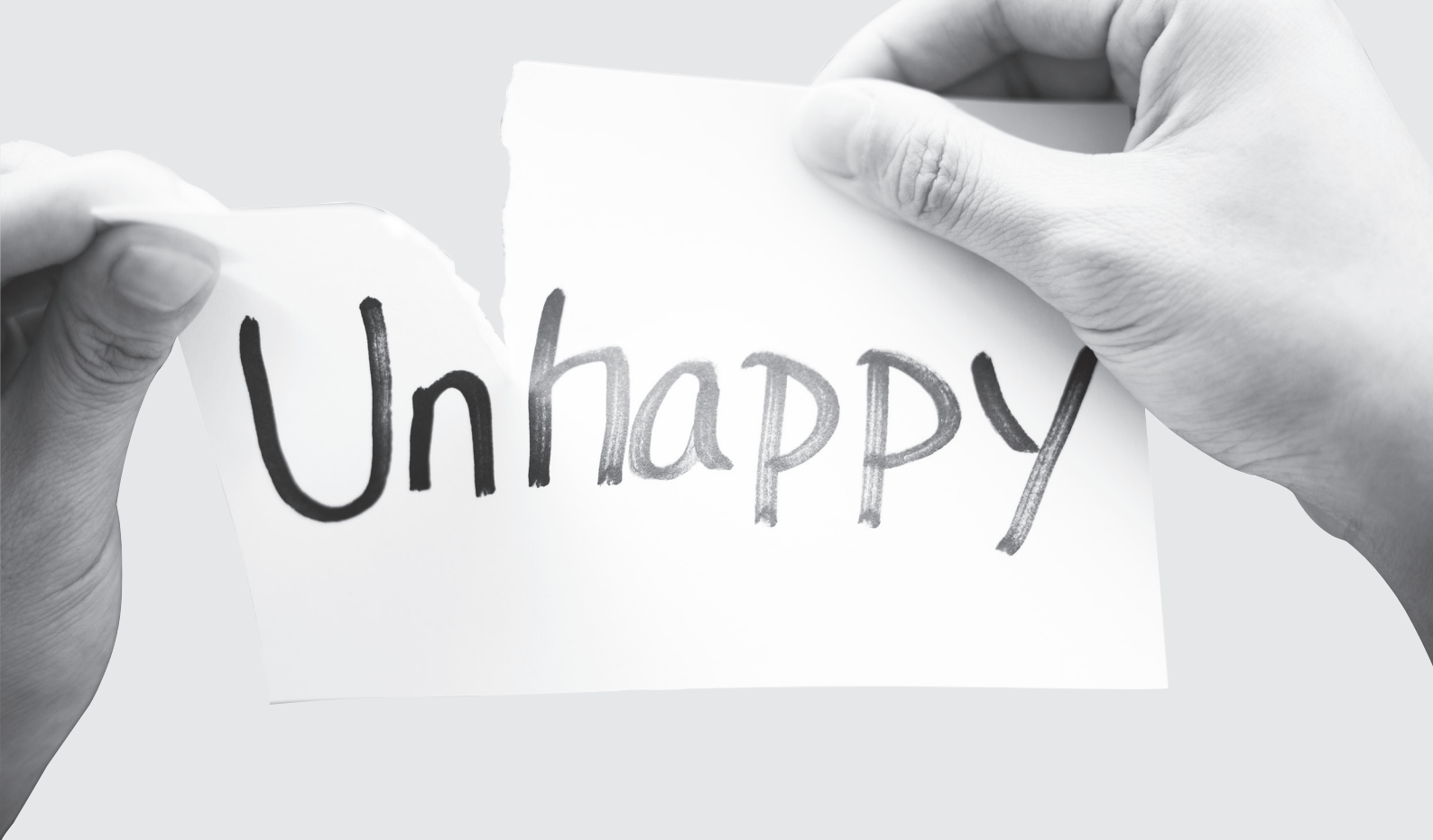
There is power in positive thinking. Positive emotions are linked with better health, longer life, and greater well-being.

For some people, being happy comes naturally and easily. Others need to work at it. How does one go about becoming happier? That's where positive psychology comes in. This relatively new field of research has been exploring how people and institutions can support the quest for increased satisfaction and meaning. It has uncovered several routes to happiness:

- **Feeling good:** seeking pleasurable emotions and sensations;
- **Engaging fully:** pursuing goals and activities that engage you fully;
- **Doing good:** searching for meaning outside yourself;
- **Gratitude:** expressing appreciation for what you have in your life;
- **Savoring pleasure:** placing your attention on pleasure as it occurs and consciously enjoying the experience as it unfolds;
- **Being mindful:** focusing your attention on what is happening at the moment and accepting it without judgment;
- **Self-compassion:** consoling yourself as needed, taking the time to nurture yourself, and building the motivation to try again.

**Task** Does positive psychology work on you? How? Apart from the routes to happiness mentioned in the passage above, what other routes do you have?





### 3

## Real happiness report

A multi-country online quantitative study examined the impact of watching natural history content on viewers' emotions. This was conducted in partnership with an international panel company, with data collected and weighted to be nationally representative in each country. Respondents viewed one of five clips: two from a documentary, one from a popular drama, one montage (剪辑组合作品) of news coverage, and one control video. The hypothesis was that watching content from the documentary could improve the sensation of positive emotions and reduce the sensation of negative emotions. The study found a range of significant results evidencing not only that watching content from the documentary inspired significant increases in feelings of awe, contentedness, joy, amusement, and curiosity, but that it also acted to reduce feelings of tiredness, anger, and stress. In the majority of cases, changes in emotions were caused by the type of content viewed, and significantly different from the control group. The findings therefore support the conclusion that viewing the documentary inspires positive changes in emotions that are distinct to the natural history genre.

**Task** What do you think of the findings of this study? Discuss with your partner whether what you watch or read influences your emotions.

