



IELTS READING LESSON 9/11/2019

Section One Vocabulary

Match the correct word in column A with the definition in column B, then use in a sample sentence.

Column A	Column B
VOCABULARY	DEFINITION
1. Project (Verb)	A. Establish deeply and firmly. Syn: fixed, embedded
2. Surround (Verb)	B. Jump or dive quickly and energetically.
3. Root (Verb)	C. Publicly display (a work of art or item of interest) in an art gallery or museum or at a trade fair.
4. Mimic (Verb)	D. not possible to change; impossible to return to a previous condition:
5. Plunged (Verb)	E. Present or promote (a particular view or image). Syn: convey
6. Detached (Adj)	F. Imitate (someone or their actions or words), especially in order to entertain or ridicule. Syn: imitate, copy.

Section Two Reading

ARTICLE A Respect in modern society and how it affects the Self

Source



1. Introduction:

What is respect? In recent years, the dictionary has defined it as such:

Noun

- a feeling of deep admiration for someone or something elicited by their abilities, qualities, or achievements. E.g. The artist was well respected because of his work.
- a particular aspect, point, or detail. E.g. The report was accurate in every respect.

Verb

- admire (someone or something) deeply, as a result of their abilities, qualities, or achievements. E.g. He was respected by everyone he worked with.

- When you are a child, you are taught to respect your parents and your elders. Usually, children are pretty keen at this until they reach the terrible teen crisis around ages 12–13. At this point in their lives, both the veil on their eyes and that of their parents are removed. In the child's case, this veil represented the idea that they had of their parents as idols. Whatever it was that put the parent on a pedestal for the child is the source of their respect towards them. However, in the parents' case, it is the image of themselves that they were projecting to the child that falls off like a mask. This event reveals the other facets of their self to the child and makes room for friction between the two. Events like this continue to happen throughout life with different people and in different contexts (husband and wife, employer and employee, friends etc.).
- The notion of the self has a long list of definitions yet people tend to question some more than others. The most popular definition is: a person or thing referred to with respect to complete individuality. This definition in itself leads to one questioning respect, the notion of the self and how the first thing affects the latter. We question to what extent respect affects the self, and how? We question who gets respect and why? Why what is socially encouraged in our "organized civilization"?
- Respect is of great importance in everyday life. It surrounds us on many levels. There is the respect of age, respect for the wise, respect of laws, cultural, traditions etc. Nowadays, "respect" has become more of a feeling rather than a concept. One gives respect if they feel it is necessary that it should be granted to someone or something. One respects the law because they feel they should, or even disrespect another human being because they feel they can (many times because they feel superior). Usually, there are two visible manners that immediately recognizable: submission and striving.
- A case where we see submission and it is flagrant today is for people in positions of power. People will set aside their own needs and/or priorities for people who are in placed higher in a social hierarchy. This power may come from various things (mostly



material) that are all rooted in the basic human needs such as the property of shelter, resources (employment) and the money (high salary) to keep accumulating this “wealth”

6. On the other hand, some people manifest respect by mimicking the traits of a person they look up to. This could range from changing just the way that they speak to their whole lifestyle being that of an idol. They are even able to set goals that they will strive to meet based on the other person’s life.
7. A clear example of this act is disclosed in Annie Ernaux’s autobiography *A Man’s Place*. Ernaux is a complex woman who, as soon as she is of age, leaves her home which is rooted in deep modesty, for a new life as one of the many “intellectuels et normaliens” of France. When her father passes away, she returns to her hometown, where she is plunged back into her past environment and like her father, recalls the shame that is felt of one’s origins. “On the train journey home that Sunday, I tried to keep my son entertained so that he would behave himself. People traveling first-class have no taste for noise and restless children. I suddenly realized with astonishment: “Now I really am bourgeois” (Ernaux 22). This little stream of her thoughts is extremely relevant. She describes with norm what she can recall from that day, but then there is a sort of switch that flips in her mind; all of a sudden, she realizes she has reached the level of those that she respects so profoundly.
8. The notion of respecting a higher-class way of living or high-class society (respect for wealth) comes into play here. One can see how picturing this notion of bourgeois as something better, has caused a person to change their whole way of being. It is something so powerful that many people that reflect and live like Annie Ernaux, will leave behind everything that they cared about to gain this level of respect (a falsehood). The author has had such a deep admiration for people who belong to a higher social class than her own family, that she develops a type of obsession with belonging to this world. She ends up being what we call in the United States a “first-generation”, separate from both of the worlds she belongs to; a paradox.
9. Most philosophical thinkers take into consideration the “I Am” when discussing respect because that is really its gravitational point. I Am, therefore I must be respected. Respect should not be considered a feeling but instead should be (in Kant’s opinion) a necessity because we are all beings. All human beings should give and receive respect simply because their souls are of more value than all the wealth in the world. The definition of respect has been manipulated over the years and has caused mankind to completely disregard the human self which in turn creates chaos in society today.
10. If we look at the concept as spiritual beings, respect is a right held by all living things that should be honored, esteemed and regarded by everyone at all times. It is not demanding. It does not encompass judgment from human customs and values. It is the capacity of seeing beyond our limitations and the human condition to the positive life force in every living thing. The concept of respect has been studied and discussed by many experts to include such great thinkers as Aristotle, Einstein, Kant, and Sartre to name a few. Einstein said and believed that “everyone should be respected as an individual, but no one should be idolized.”
11. Kant is pretty much of the same thought as Einstein but goes much deeper by including self-respect. In Kant’s work “*Metaphysics of Morals*” he states that “respect is a representation of a worth that infringes on self-love” but also central to Kant’s theory is the claim that all persons are owed respect just because they are persons, free rational beings. If we look at the world today and particularly what is going on in the United States, spirituality and the respect for the human being is long gone; truly the dark age. People do not use rationality anymore to evaluate to whom and how they should attribute respect.
12. What do we mean when we speak about “Self”?
 - a) an individual’s typical character or behavior — her true self was revealed
 - b) a person in prime condition — feel like my old self today
 - c) the union of elements (such as body, emotions, thoughts, and sensations) that constitute the individuality and identity of a person
13. How self and respect intertwine? Two main types of self are commonly considered — the self that is the ego, also called the learned, superficial self of mind and body, an egoic creation, and the Self which is sometimes called the “True Self”, the “Observing Self”, or the “Witness”. Unfortunately, the majority of human beings’ function from the egoic creation and not from “True Self” created by the universe including Fanon and Ernaux. The two authors DO NOT see nor consider their true Self because as we see, the notion of respect is based on what they experience and how they are treated in society. Ernaux has



gained respect she feels because she has gained wealth. Fanon believes that he will never be respected because of the color of his skin.

14. Ego has a number of different definitions but in my discussion, I will use the definition "the false concept of you". Ernaux and Fanon both exhibit the false concept of man in their works. Ego makes one think of his own needs and benefits before thinking of the "human being" first. For example: why do I need to respect that person? He's not great. He's poor. He is beneath me or he doesn't look like me (black or white).
15. Unknowns to us, these kinds of thoughts are simply the way we really feel about ourselves. Worthless, insecure, less than etc. These thoughts, coming strictly from the egoic self and allow for disrespect of the I Am. Self-respect is the respect you have for yourself, while ego is your understanding of your own importance. An inflated ego comes from too much self-esteem, or when you realized just how "important" and "special" you are. People with a huge ego most of the time, feel unequal to others because, deep inside, they feel worthless and undeserving of respect.
16. But when you respect yourself and believe in yourself, the ego is still naturally always present but does not play as the largest part of your actions/decisions. The person with self-respect simply appreciates him or herself, which is not contingent on success, failure, the color of your skin or any other structures and classes man has created. This allows that same respect to be extended to others. Unfortunately, due to the way society has twisted the way we think of respect, self, the quest for identity and even self-respect we are all so confused and lost. Since it is very difficult for humans to be truly conscious beings and live daily at a higher level of consciousness, we have distorted not only the terms but the concepts as well to suit our everyday lives and needs (ego).
17. The fragment from Ernaux's biographical text that was cited earlier is followed by the words "It's too late now" (Ernaux 22). She is addressing her physical self by acknowledging that there has been a drastic change to her Ego. She understands the self as spiritual (nothing to do with religion) concept but refuses to change back to its previous form. The use of time that she employs shows that she believes the changes she has gone through are irreversible and disappointing. After striving for so long to be bourgeoisie, Annie Ernaux seems to realize that whom she has become is not truly who she is or was. Even though this social-class has entered every crack and seam of her life, she is still detached from it. The language used here clearly shows a split in Annie Ernaux's definition of the self: she is both her past and her present, both modest and bourgeoisie. One understands the constant state of discomfort that she is in because it is human nature to find it extenuating to be put face to face with one's "True Self".
18. This state of introspection is often painful but happens often as we age. One can't cancel out the natural patterns of life because they want to feel, live or be regarded in a certain way. It is a natural part of being human and living. One will begin to take the time and energy to embrace their own self. Respect or lack thereof coming from another person is highly important for the formation of the personal self-early on in life but we all realize none of that matters once we are in touch with our "True Self" as a spiritual being.

ARTICLE B Can Civility in Society Be Regained?

[Source](#)

1. We've all personally experienced it – rudeness and discourteous behavior of others. It might be uncivil behavior in everyday life, such as using crude language, cutting in line, and road rage on the highway. Maybe it's related to a workplace situation: other people not listening to what we say, interrupting us, or having side conversations during our presentation. In some cases it is personal, such as insults, personal attacks, and emotional put-downs. It may even be taken to an extreme with harmful consequences to one's personal self-esteem. This includes ranting against us on social media and cyberbullying.
2. The breakdown in civility can be attributed to the fact that basic manners and graciousness are no longer taught at schools or in the home. Societal examples only exacerbate the problem. All too many television shows depict folks acting badly, saying bad things -- a basic immaturity in relationships with others. Some movies make it worse because they are moronic, yet that appeals to a segment of society. Of course, social media gets most of the blame where so many look for their "fifteen minutes of fame"



through offensive posts on their Facebook page, distasteful tweeting, poorly thought-out Instagram photos, and silly YouTube postings.

3. Approaching the issue from a philosophical point of view, Aristotle saw civility as a form of friendship, which he understood as a mutual feeling of goodwill. Aristotle believed that humans are capable of promoting another persons' interest without regard for our own, and he ranked friendships according to their degree of intimacy and commitment. Character friendship may be purely selfless; advantage friendship is a mixture of self-interest with perhaps some altruism, and this is the basis of civil interaction.
4. By contrast, Thomas Hobbes believed that humans are incapable of sympathy with the interests of others; he said that we are ultimately motivated by self-interest in all of our acts. But recent experiments and theoretical developments have supported the view of David Hume, who believed that humans are naturally sympathetic, with our benevolence (or willingness to act selflessly) guided by such things as reason and custom.
5. The truth lies somewhere in-between. There are many good people out there who genuinely care about others and think about the consequences of their actions before making a final decision on how to act. At the other extreme, there are all too many who are driven by self-gratification and seem oblivious to the interests of others in decision-making.
6. One deep concern of mine is the growing incidents of incivility in the workplace. The 2013 edition of *Civility in America: A Nationwide Survey* by the global public relations firm Weber Shandwick uses the research conducted by KRC Research to measure incivility in America. The 2013 online survey found that 71 percent believe civility has declined in recent years and 54 percent expect the decline to continue. Politicians, America's youth, the media and the Internet are assigned most responsibility for the problem.
7. It seems to me incivility is becoming the new normal in our society. Unethical behavior underlies the incivility. Basic ethical values such as respect, fairness, honesty, responsibility and accountability have given way to hedonistic behavior that sometimes borders on narcissism.
8. One of the more worrisome workplace trends is the rise in Americans leaving their jobs because of incivility. From 2011 to 2013, there has been an increase in Americans reporting they quit a job because it was an uncivil workplace. This willingness to quit a job creates a threat to company reputation and imposes extra costs for replacing a workforce. "Incivility can be the enemy of a collaborative culture," said Andy Polansky, CEO of Weber Shandwick. "We know that the key to a positive, productive, engaging culture is listening, understanding and responding to concerns about behavior quickly and ensuring that leadership sets the tone for meaningful, respectful interaction."
9. The survey found that more than one third of all Americans have personally experienced incivility at work, which undoubtedly has a negative impact on productivity and engagement. The survey also found:
 - 26% quit their job because of incivility at work;
 - 33% believe the tone of their workplace is uncivil;
 - 81% believe incivility is leading to more violence;
 - 95% believe we have a civility problem in this country.
10. Whether it's random and senseless violence against another, road rage, cyber-bullying, or other offensive acts that are occurring with increased frequency in our society, the U.S., as a country, has lost its moral compass. I do not think it will be regained any time soon because we have fallen too far down the proverbial "ethical slippery slope" and the issues of ethical behavior in society, workplace ethics, and a strong work ethic are nowhere on the radar in this political campaign season. All too many are willing to "toot the horn" of American Exceptionalism without thinking about what makes for an exceptional person, society, or country.