GIMNAZIJA CELJE – CENTER

KOSOVELOVA ULICA 1 3000 CELJE

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VAJE IZ ZAPOLNJEVANJA VRZELI (GAP FILL) V ANGLEŠKEM JEZIKU

Strokovno gradivo za učitelje angleškega jezika v programu Splošna gimnazija in Umetniška gimnazija

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UVODNA BESEDA

V času, ko bo v srednje šole začela prihajati Generacija Alfa, to so mladi, ki so iskalci informacij, in ko so najstniki vse bolj navajeni na hitre digitalne informacije in površinsko branje, pričakujejo pa takojšnji odziv in povratno informacijo, postaja sistematično delo z daljšimi, zahtevnejšimi besedili ključnega pomena. Številne raziskave potrjujejo, da prav pomanjkanje stika z zahtevnejšimi besedili negativno vpliva na koncentracijo, sposobnost analize in celostno razumevanje, kar se neposredno odraža tudi v slabši bralni pismenosti. Ta ni pomembna le pri maternem jeziku, temveč tudi pri tujih jezikih in drugih predmetih, saj je jezik temelj skoraj vsakega znanja.

Prav zato sem pripravila strokovno gradivo, ki dijake vodi skozi vaje zapolnjevanja vrzeli (gap fill). Gre za eno najučinkovitejših vaj pri razvijanju občutka za jezik, saj bralca spodbuja k natančnemu spremljanju konteksta, logičnemu sklepanju in razumevanju povezav med deli besedila, hkrati mora pa misliti tudi na kontrastivno analizo ter biti pozoren na posebne besedne zveze ter izraze. Vaje niso zasnovane le kot mehansko vstavljanje manjkajočih besed, temveč so usmerjene v razvijanje sposobnosti razbiranja pomena na ravni celotnega odstavka in besedila. Tako se dijaki učijo prepoznati rabo različnih slovničnih struktur, pri čemer se hkrati krepi tudi njihovo razumevanje vsebine.

Besedila, vključena v strokovno gradivo, obravnavajo aktualne in resnejše teme, ki se navezujejo na izzive sodobne družbe ter na snov, s katero se dijaki srečujejo pri pouku. S tem gradivo presega golo slovnično vadbo in mlade spodbuja k razmišljanju, primerjanju, vrednotenju in povezovanju informacij. Različne stopnje zahtevnosti besedil (ta so tako izbrana namenoma) omogočajo, da se vsak dijak lahko sooči z izzivom na svoji ravni – od osnovne slovnične natančnosti do poglobljenega razumevanja kompleksnih struktur in pomenov.

Posebna dodana vrednost gradiva pa je v tem, da ne spodbuja le tehničnega znanja jezika, temveč tudi bralno kulturo in kritično razmišljanje. Vsaka vaja je premišljeno oblikovana tako, da vodi k poglobljenemu branju, razumevanju širšega konteksta in hkrati odpira prostor za razpravo o prebranem.

Prav s tem namenom na koncu gradiva dijake čaka še izbor 16 naslovov za eseje, ki so neposredno povezani z obravnavanimi besedili. Ti naslovi jih spodbujajo k samostojnemu razmišljanju, izražanju mnenja in razvijanju kompetence pisnega sporočanja, ki je nepogrešljiva tako v šolskem kot kasnejšem življenjskem kontekstu.

Zbirka nalog smiselno zaokrožuje celoto treh strokovnih gradiv, ki zajemajo tipe nalog, s katerimi se bodo dijaki srečali ob koncu srednješolskega izobraževanja – na maturi.

Avtorica Urška Petrič Les, prof.

 $\frac{https://www.newyorker.com/culture/infinite-scroll/popping-the-bubble-of-noise-cancelling-headphones}{cancelling-headphones}$

Popping the Bubble of Noise-Cancelling Headphones	
A new Japanese-designed device promises to "unmute	
the world," as if it were no longer possible to do so simply	
by uncovering your ears.	
By Kyle Chayka	
August 14, 2024	
We live in world of virtual reality, but not the kind suggested by	а
Apple's Vision Pro goggles, the Meta Quest, or any of the other	
bulky <u>V.R. headsets</u> now sale. It already exists in our ears. On any	for
given city street or subway car, it sometimes seems as more	though
people than not have blocked off their ears. Some have the small	
antennas of AirPods peeking out their auricles. Others have the	of
obtrusive cups designed by Sony or Bose clamped to the sides of their	
heads like minimalist Mickey Mouse ears. Many of these devices are	
equipped noise-cancelling technology that muffles the ambient	with
sound of the world—honking cars, yelling children, clacking keyboards	
— emitting vibrations of the opposite frequency. They can even be	by
tuned allow in some noises, like nearby voices, but others;	to - not
the headphone-wearer can opt out of the grating in her surrounding	
reality and pipe in the desirable, perhaps album or a podcast.	an
, II	
Noise-cancelling headphones were first sold Bose, in 1989, to	by
allow pilots to communicate over engine noise the past several	In
years, they have gone from a relatively niche productivity tool—an	
antidote the distractions of the open office—to a near-universal	to
accessory, and, thus, something of a scourge. A day rarely goes by	
without some sensorially absent stranger almost running me on	into
the sidewalk or without me perpetrating the same annoyance myself.	
Similar complaints about headphones, however, are about old as	as
mobile listening itself. The invention of <u>Sony's Walkman</u> , released	in
1979, marked the first time recorded music could be consumed on the	
go using headphones. In 1984, in an article the journal <i>Popular</i>	for
Music, the musicologist Shuhei Hosokawa wrote the Walkman	that
listener "seems to cut the auditory contact with the outer world where	crioc
he really lives: seeking perfection of his 'individual' zone of	the
listening."	
If given chance, a human being will use tools to minimize	the
discomfort. It's hard to take philosophical issue with, say, a face-	0
blocking neck gaiter the ski slopes. Still, I think we've reached the	on
pointtoo much noise cancelling, because, when our individual	of

audio realities become entirely avoidable, our public auditory	
landscapes get worse. Think of as a version of the tragedy of the	it
commons: If you can simply don your puffy AirPods Max and block out	
road construction outside the loud stereo blaring next door,	or - from
there's less impetus to address the underlying issues of urban noise	
pollution or neighborly accountability. In that sense, noise-cancelling	
headphones a fundamentally antisocial technology.	are
A new, rather strange headphone design recently produced the	by
Japanese company N.T.T. Sonority (a spinoff of a major Japanese	
telecommunications corporation) attempts something different. The	
company's nwm ONE headphones (which cost two hundred and ninety-	
nine dollars pair) look like the denuded skeleton of the familiar	per
Bose model. They feature solid cup, just a plastic armature that	no
allows a conical speaker to hover slightly off the tragus. The armature is	
supported by an empty ring, which is cushioned for comfort, around the	
ear. Thus, the ears of the person wearing are exposed—a peekaboo	it
that lends the device and its user a quality somewhere between	both
futuristic and nerdy, or maybe both once. ("You look like a robot,"	at
my wife commented when she first saw me wearing) But the open	them
armature means that you can hear what is going on around you and	
listen to your preferred audio at the same time, resorting to a	without
complex digital filter that decides what you can make out, as the	
"aware" or "transparency" modes on other headphones attempt to do.	:
The pointed speakers are "directional," beaming sound straight	into
the user's ears so that it barely leaks; only a person standing	within
inches of you can hear any noise, and even then, according to my informal tests, more than a slight buzz. The device offers a	not
technological solution a problem caused in the first place by an	not
excess of technology. The nwm ONE's tagline is "Unmute the world," as	to
if it not also possible to do so simply taking off your	wore by
headphones.	were - by
neauphones.	
As I've been using the nwm ONE in the past week, my exhibitionistically	
unveiled ears have earned a number of bemused stares. The	me
archetypal designs of personal technology these days are so well	
established that products are as blatantly <i>new</i> looking. But there	few
is something of a throwback quality to the user experience, too. Wearing	
the nwm ONEs feels bit like having an invisible man follow you	а
around with a tiny stereo, like John Cusack in "Say Anything," that only	
you can hear. Without the added plastic and foam of typical over-ear	
headphones, device is remarkably light. I often forgot I was	the
wearing them. Noise-cancelling headphones tend create	to
miniature saunas of oil and sweat, whereas allow for plenty of	these
airflow, making them much comfortable in summer weather. But	more
the biggest advantage I've found is logistical. It's simply easier to	
navigate a city street you can hear what's going on around you.	when

The nwm ONE has been particularly useful for me walking my dog.	while
I can listen on the headphones while still hearing when there's a cyclist	
coming up behind me on trails, making the kind of subtle sound that	
digital filters often block, or another dog owner trying warn me to	to
steer clear on the street. Walking through the woods, especially, I found	
the noise of cicadas and rustling leaves a pleasant accompaniment to	
a podcast; I didn't mind the interpenetration at all. But I've found that	
casual music listening is easier on the device paying close	than
attention to speaking voices, can blend in with outside chatter. No	which
matter thoughtfully designed the pair of headphones, being in	how
your own world and in the outside simultaneously requires making	one
trade-offs.	
The nwm ONE represents a rare case today's tech industry of	in
making a device less powerful than it could be. Takuto Takizawa, a	
product-development manager at N.T.T., and Shogo Nishiyori, the	
company's director of overseas marketing and sales, told me in an e-	
mail that fully sealing your ears is "unnatural". Staring an iPhone	at
is unnatural, too, of course, though we still do it the time. We	all
digitally mediate our lives in ways that often lead us to feel more	
isolated; we don't know others are seeing on their algorithmically	what
personalized social-media accounts or streaming services. Perhaps	
that's the idea of open headphones feels so novel: they give us a	why
chance to preserve the auditory commons before it goes the way of the	
information ecosystem. In his 1984 article on the Walkman, Hosokawa	
wrote that un-headphoned pedestrians, listening communally a	to
loud radio or a street musician, can "feel a recovery of the lost links of	
social life." The listener in 2024 can at recover a hint of that	least
collective feeling, even while continuing to indulge privately	in
constant content overload. ♦	

https://www.newyorker.com/humor/daily-shouts/time-to-learn-about-drugs-from-me-your-dad-who-grew-up-in-the-early-eighties-to-mid-nineties

Time to Learn About Drugs from Me, Your Dad Who Grew Up in the Early Eighties to Mid-Nineties	
By Daniel Kibblesmith December 8, 2021	
Hey, kiddo. Mind I awkwardly sit on the edge of your bed in a way that I've never done before? I think it's time we a talk about the worst possible thing that can ever happen to a human being.	if had

Drugs.	
Believe it or, I was young once, too. I grew up in the early eighties to mid-nineties, so if there's one concept I have a clear-eyed understanding, it's drug use. It seems like every other day our school was running some kind of antidrug program Just Say No, DARE, or even just this local couple used to come by twice a year with a raccoon puppet. And message was loud and clear:	of like who their
Drugs are going to kill you.	
You've reached the age friends are going to start offering you drugs. But kids who push drugs you aren't really your friends! They're just burnout losers who are doing drugs because of peer pressure, to be popular! You don't want to be extremely popular burnout loser, do you? I can tell your confused expression that the answer is no.	when on only an from
order to avoid drugs, you'll need to know how to spot them. Drugs are kept in sock drawers or under the bed, in a nice wooden box	In or
metal tin—kind of like your grandmother's sewing kit. But inside? You guessed it. One small plastic bag of powder, one pill bottle, two blank postage stamps, one fully prepped, uncapped syringe, and a	full
couple of rolled-up bundles look like stuffed grape leaves from a Mediterranean restaurant. Also, there might be an eyedropper situation in there. Lucky me, I've never had actually see drugs, but I	that for – to
know what they look like, thanks to the many VHS tapes they showed us recess whenever it was raining.	during
It's not just "friends" you need to watch out It's also drug dealers. These soulless junkies are usually about fifteen years old, and wear bandannas, sleeveless denim jackets, and asymmetrical neon	for
sunglasses from Pizza Hut. You can always find standing in front of some graffiti that says "RAD" or "BAD" and snapping their fingers	them
along to a boom box. That's they lure you in. And when it comes to	how
these pushers, the first dose is always That's how they get you hooked. There's nothing a drug dealer loves more to give away their product for free. It gives them a sick thrill.	free than
Drugs are the addictive substances in the world because they make you feel so bad and miserable. Of course, I've never tried drugs, but I don't need to in order to know the beginning office to I learned the	most
but I don't need to in order to know horrible effects. I learned the safe way—from a series of P.S.A.s in Nancy Reagan teamed up with He-Man.	their which
These are the main drugs:	

You've probably heard marijuana referred as "Mary Jane," "bud,"	to
and "doobies." But Mary Jane is not your bud—let's "doobie" clear	
about that! At first, smoking a joint seems as harmless puffing on	as
one of my fine cigars. But then comes a serious case of the munchies—	
for harder drugs. That's right; marijuana is gateway drug. "One	a
puff is never —soon you'll want the harder stuff!" I got that tidbit	enough
from a Scholastic Book Club sticker, and you know it's true because the	
worm on it had glasses.	
After your body's tolerance grows and you become numb to the soaring	
highs of weed, you'll probably move to LSD, or "acid." Now, when	on
I was a kid, our baby-boomer parents were enjoying a bit of nineteen-	
sixties nostalgia — "Forrest Gump," "The Beatles Anthology,"	
Woodstock '94—but those weren't the only flashbacks they were	
having. One drop of acid turns your whole world a crazy cartoon	into
where anything is possible. Sounds fun, right? But you're up in that	while
diamond sky with Lucy, you're actually teetering on the I-beams of a	
half-built skyscraper because you think you can fly! literally	This
happened to a cousin of Spider-Man's, in "Spider-Man Meets the	
Acid Badger," a free comic I received getting a tetanus shot.	after
Then there's esseins Cossins is what provided all my favorite	
Then there's cocaine. Cocaine is what provided all my favorite comedians the incredible energy they needed give	with - to
legendary performances on shows like "Saturday Night Live"	before
going on to blockbuster movies that launched them into unprecedented	DCIOIC
superstardom. They had it — fame, talent, record-shattering	all
paychecks, and billions of fans. But soon a of them died young.	few
Not all of them, but a couple, for sure.	
Worst of all heroin. If you're listening to a rock song and the singer	is
mentions an animal, a color, a plant/flower, a woman's name, or a	
feeling—guess? That's code for heroin. Heroin is the easiest drug	what
for you to avoid, because it's deadly to acquire and difficult to inject. I	Als sus
suppose, in theory, could be some kind of slippery slope to heroin	there
addiction in the form of easily accessible pills in the medicine cabinet derived similar opioids.	from
But I don't know about that because, like I said, my drug	much
knowledge firmly spans 1983 to 1995.	1110011
The state of the s	
O.K., kiddo, that's everything I learned drugs from cross-	about
corporation cartoon team-ups, giveaway pamphlets featuring talking	
versions of Presidential pets, posters of Mr. T reading gardening,	and
and the autoplay warnings on arcade games. The only way I could	
possibly know more about drugs is I actually used them myself.	if
As if! The only thing I want to get high on is being dad.	а
And, hey, now you're a street-smart big kid, how about we go out	that
to the garage and you crack open a beer with your old man? I think	

you've earned it. This is number three for me, though, so you're going to	
playing catch-up. ♦	be

https://www.newyorker.com/news/daily-comment/is-the-fight-against-climate-change-losing-momentum

Is the Fight Against Climate Change Losing Momentum? Some financial institutions are backing away from emission pledges.	
By Bill McKibben April 4, 2024	
The morally right side doesn't lose the crucial battles: the arc of the moral universe is long, but it does bend justice. We know that lesson well, which may be problem, in that it gives us undue confidence. The Intergovernmental Panel on Climate Change tells us that we need to cut carbon emissions by nearly fifty per cent 2030 in order to have a chance of meeting the targets set in Paris in 2015 — and 2030 is five years and nine months away. It's not impossible. Progress is being made the world — including in this country, the provisions of the Biden Administration's Inflation Reduction Act are beginning to kick, and in China — but as a planet we're still using more fossil fuel each year. That's the signs of backsliding in recent weeks are particularly painful: they come precisely the moment when we need to be accelerating the transition to renewable	toward too - a by around where in why at
power. February, several big financial institutions announced that they	In
were leaving the Climate Action 100+ group, which many had joined following the Glasgow climate-change conference, in 2021, making broad but vague commitments support an energy transition with	to
their lending practices. They said they would continue to work to reduce emissions, reports have suggested that they may also	that
have been trying to avoid the risk lawsuits accusing them of E.S.G.ism — that is, caring about the environmental and social effects of their loans — or, worse, of woke capitalism.	of
recent report from Bloomberg lays out the calculations clearly: there is no way for the banks to keep to the pledge surrendering some part of their business. As Bloomberg notes, the European Central	A without
Bank estimated this winter that perhaps fifteen per cent of the business of that continent's banks is linked companies that are in high-carbon, energy-intensive sectors. James Vaccaro, of the Climate Safe	to

Lending Network, a group that helps the industry figure out how to cut	
carbon footprint, said that "for banks with substantial capital-	its
markets businesses," it's the fee income (the returns for doing deals)	
"that's on the line here." He added that "ditching clients off track" for	
meeting the Paris targets "means losing major lines of revenue." Jane	
Fraser, the C.E.O. of Citigroup— second largest lender to the	the
fossil-fuel industry since 2016 — said at an industry conference in	CITO
October that, in her mind, the "S" in E.S.G. now stands for "security" as	
as for "social." Last week, a Citi report found that seventy-one per	well
cent of its energy-sector clients lack sufficient plans to transition away	Wett
·	th on
from fossil fuels, but that, rather dropping them, the bank would	than
"hold conversations." And, apparently, business with them: last	do
year, Citi acted as the lead adviser for ExxonMobil on its merger with	
Pioneer Natural Resources, oil and natural-gas giant, even though	an
Exxon has made it clear that it has immediate plans to move away	no
from hydrocarbons.	
The Bloomberg report quotes an exasperated UBS executive telling a	
closed-door gathering in Tokyo with representatives of "the Federal	
Reserve, European Central Bank, and public officials from around	the
the world" that "banks are living lending on planet Earth," not on	and
some planet of environmental virtue. According the report, his	to
"impassioned speech" met with "little pushback. This kind of bluster is	
always billed as "realism," but that's because it treats economic and	
political reality more important than reality. And that reality is that	as
the U.S. just endured the hottest winter on record, which featured what,	
according to Yale's Climate Connections blog, appears to be the largest	
wildfire on record the history of Texas. In the rest of the world, last	in
month, the Great Barrier Reef, the largest living structure on Earth, was	
hit the fifth wave of mass bleaching in the past eight years; at	by
about the same moment, the heat index in Rio topped a hundred and	,
forty-four degrees Fahrenheit. Every month June has been the	since
hottest month ever recorded.	311100
nottest month ever recorded.	
But that weather seems not to matter as much as the political climate,	
and the people run the world's oil companies seem to feel that	who
they've come out the other side of their latest heat wave intact. Exxon's	VVIIO
C.E.O., Darren Woods, felt secure last month to explain to a	enough
reporter that the world had "waited long" to switch to renewable	0
•	too
energy (as if Exxon not played a leading role in that delay). But he	had
has also said that his company would not become an "electron	
company," because, unlike oil and gas, renewable energy does not offer	
the prospect of "above-average returns" for its investors.	
In Brazil, the Times reported last month that "megafires" in the	where
Amazon are pouring "choking smoke into cities across South America,"	WILEIG
Jean Paul Prates, the head of the national oil and gas company.	

Petrobras, is planning such rapid increase in oil production that, by 2030, his company might overtake China, Russia, and Kuwait on the list of sovereign-oil giants, moving into third place, Iran and Saudi Arabia. "We will not give up that prerogative," he said, "because others are not doing their own sacrifice as well." This celebration of faux realism reached its height at last month's CERAWeek gathering, in Houston, a kind of Burning Man for people who burn fossil fuel. The C.E.O Saudi Aramco, the largest oil producer in the world, told the audience, "We should abandon the fantasy of phasing out oil and gas and invest in them."	a behind of instead
None of this should come a surprise, considering that in a	as
business-as-usual scenario global fossil-fuel assets would be valued at twenty-five trillion dollars the middle of the decade, but in a world that was serious about going net zero that number would fall by about half. Call it a twelve-trillion-dollar loss — a treasure worth fighting	by - next
, but one dwarfed by the economic damage that burning that fossil fuel would produce as it overheats planet.	for the
overcome the pull of that treasure you need the kind of push that can come only from mobilized public consciousness. We've seen a series of such moments in the course of the past decades, beginning, arguably, with the first Earth Day, fifty-four years ago this month, when	То
twenty million Americans poured the streets, and on through to the youth movement that helped provide enough motive power to get the I.R.A. passed and bankers to make their Glasgow proclamations. But that momentum, too, seems to fading, in part because the	into
pandemic made movement-building hard. Last year's climate march in New York City attracted perhaps seventy-five thousand; in 2014, four hundred thousand marched through the streets to the United Nations.	people
Public consciousness, other words, needs another charge. It's not evident how that can happen in a world as politically divided	in as
this one is. (It's pretty clear that throwing soup on Old Masters now has a diminishing effect.) But thing continues to be popular across ideologies and countries, and that's solar energy. A survey of more than twenty-one thousand people in twenty-one nations published last	one
September found that more two-thirds favored solar power, compared fourteen per cent who backed fossil energy. Despite all the scoffing from Big Oil and its associated politicians, people seem to recognize a potential beauty relying on the sun which is entirely	than with in
practical — entirely realistic — now that it's only the cleanest way to produce energy but also the cheapest.	not
you wanted to recharge the climate movement's battery, in other words, you could plug it into the sun. Giant banks and giant	lf

governments need giant popular mobilizations to prod them along —	
and if the strategic arc of the universe is a rainbow, it won't come	out
without the sun. ♦	

https://www.newyorker.com/news/us-journal/prenups-arent-just-for-rich-peopleanymore

Prenups Aren't Just for Rich People Anymore Younger Americans, especially, have found their own use for prenuptial agreements: protecting their spouses from the worst impulses of the American debt-collection system. By Michael Waters	
July 12, 2022	
A few months after Sandy Webb moved Indiana to Arizona, in 1994, she and a close friend decided to go for drinks at a bar known for country dancing, about hour from Phoenix, in Apache Junction. Early in the evening, two men approached their table and asked to buy them a round. Sandy said no, then relented. Her friend hit it with one of the men, and Sandy was left talking to the other, a professional carpenter named TJ dressed in Wrangler jeans, boots, and a black cowboy hat. Sandy had recently finalized second divorce, and she wasn't ready to indulge dating. When TJ asked for her phone number, she declined to give it to him, but he insisted giving her his. As she left the bar, she told her friend, "That's I'm going out with you, because I always get stuck with the stupid one."	from out its - an off her in on it done
She called TJ a week before Christmas. She didn't know people in Arizona, and those she did had left town the holidays. TJ took her out in the desert for target shooting. Three months, they were renting a house together in Apache Junction. Four years after that, they had co-founded a business, a crane service with a mostly residential clientele. TJ bought a house for the two of, where they kept chickens, horses, and goats. Like Sandy, he was divorced. He had three kids; Sandy didn't want to have of their own. "I really saw no reason to get married," she said.	many for later them
Another decade passed, together. In early 2009, TJ began getting frequent headaches. Both his parents were in the hospital, and Sandy figured that the headaches were stress-related. But they became debilitating that TJ went to a doctor. He got an MRI and learned	of so

that he had cancer, which had already spread to his brain. He was forty-eight. Sandy was forty-three. Staring down the end of life, he asked her to marry him. "At that point, you have option but to say yes," Sandy told me. She had one stipulation: she wanted a prenup.	his no
Prenups are popularly regarded as a tool of the rich famous, the kind of document that a couple signs when one person's yearly income	and
bleeds into the seven or eight figures the public learned, in 2019, that Jeff Bezos, then the world's richest person, didn't have a prenup with his then wife, MacKenzie Scott, it prompted a minor uproar. (Bezos and Scott have since divorced.) But prenups have lately found other use	When
cases, for people who are far wealthy. "I think, more and more, what I would call ordinary people are interested in the tidiness and the	less
finality that they perceive they might have they have a prenuptial agreement," Cary Mogerman, president of the American Academy	if the
of Matrimonial Lawyers, told me.	
Twelve years ago, a poll conducted Harris Interactive (now Harris Poll) asked more than two thousand adults what they thought	by of
prenups. Three per cent of respondents were married or engaged reported signed a prenuptial agreement. Recently, I asked Harris	who having
Poll for details that survey, and the firm offered to pose the question again; this time, fifteen per cent of Americans who were	about
married or engaged reported that they had signed one. According	to
the poll, nearly forty per cent of married or engaged people between the ages of eighteen and thirty-four have signed prenups, just thirteen per cent of those between forty-five and fifty-four have done so. For	while
those fifty-five and above, the figure is below five per cent. It's a single poll, of course, but its findings reflected I heard from multiple	what
experts: more Americans, particularly younger Americans, are getting prenups. And one likely impetus for this change, according to those	
experts, is the historic levels debt that many younger Americans have.	of
Sandy Webb has worked as an accountant for most of her life, and she knew how ruinous debts could be. TJ had a catastrophic health-insurance plan, but he was still likely to end up on the hook for tens of	
thousands of dollars' worth of cancer treatments, which neither he Sandy could afford. By the standard laws of Arizona, Sandy knew,	nor
the debt that he racked up could be after he died. Arizona is a "community property" state, where income or property acquired	hers any
during a marriage is typically split fifty-fifty. If one spouse opens a bank	arry
account during the marriage, instance, that account, and all the	for
money within it, is generally joint, a prenup specifies otherwise.	unless
There are nine such states, and they include the country's two most	
populous, California and Texas. In most of them, including Arizona, the community-property principle extends debt: creditors can seize	to
	LU.

the community property of both spouses, or garnish their wages, to collect on the debts of one. In community-property states, especially, prenups have become way for some couples to insulate each other from the worst impulses of the American debt-	even
collection system.	
Sandy and TJ went to a lawyer a week after TJ's diagnosis. The prenup they ultimately signed declared that each spouse's income possessions — guns, jewellery, a ten-acre property in southeastern	and
Arizona belonged to Sandy—was owned separately, and that debts acquired during the marriage would fall solely the	that any – on
shoulders of the partner who incurred them. TJ's medical debts would not become Sandy's problem.	arry or
In the Americas, prenups date to the early days of colonialism. Among the seventeenth-century Canadian colonists of New France,	back
men outnumbered women six to one. These men often married poor women from French cities, known as the filles du roi, who immigrated	
to the Americas economic opportunity. The filles du roi — or "king's daughters," so called because King Louis XIV helped pay their way, in an effort to grow the population of New France — were so	for
coveted that they could negotiate the terms of their marriage. More than eighty cent of them convinced their husbands to sign prenuptial contracts, according to "Lonely Colonist Seeks Wife: The Forgotten	per
History of America's First Mail Order Brides," a paper the law professor Marcia Zug that was published in the Duke Journal of Gender	by
Law & Policy, in 2012. These contracts often gave women right to keep dowries and other income as their own property, a rarity the time.	the at
In England and France, where the gender ratio wasn't nearlylopsided, women didn't have the same leverage—and, in the Americas,	as
as that ratio evened, that negotiating power disappeared. In the nineteenth century, some wealthy women tried to contract around	out
coverture laws gave men sole control of property, but everyone was against them, Zug said. Drawing from a work in progress, she told	that
me the story of Harriet Douglas, a wealthy woman, in 1833, agreed	who
to marry a lawyer named Henry Cruger, who pursued her for a decade. She required him sign a prenup that would let her projection approach of her property actimated to be worth a bundred	had to
maintain control of her property, estimated to be worth a hundred thousand dollars, equivalent more than three million dollars	to
today. Henry did so, then threw a fit. She offered Henry an allowance, but he insisted that she wasn't "treating him like a man," Zug said. He	
refused to drink the wine their house, insisting that he "did not own it," and refused to ride in the carriage because it legally belonged	at
to his wife. Writing to Harriet, Henry called their prenup a "poignard of ice" that "portends that you and I are not one," and he enlisted Harriet's	

friends to convince her to take it One of them urged her "to	back
relieve" her husband "from a state of dependence."	
Prenups that addressed the circumstances of divorce—as opposed to	
death—did not emerge a relatively popular legal tool in the U.S.	as
until after the Second World War. As late as the nineteen-seventies,	
when couples did sign prenups, courts rarely enforced them, insisting	
that prenups promoted divorcelaying out the worst-case scenario	by
advance. A Florida case from 1970, Posner v. Posner, ruled that	in
prenups should be enforceable as standard practice and helped bring	
about a sea change, though one that took years to ripple outward. (Ohio,	
instance, didn't consistently enforce prenups at divorce until	for
1984.) It was during the next two decades that the contemporary image	
of prenups really took hold. "In the nineteen-eighties," Julie Salamon	
wrote, in this magazine, a quarter century ago, "as Wall Street players	
made fortunes and exchanged old wives new ones, the prenuptial	for
agreement became a kind financial instrument, like a junk bond."	of
An early-nineties prenup signed by Donald Trump and his second wife,	
Marla Maples—which reportedly limited the payout to Maples the	if
marriage lasted less than five years—both popularized prenups and	in
helped fix a certain idea of them the public imagination. (Salamon	hers
quotes a friend of saying, of Trump and Maples, "This wasn't a	а
marriage. This was lease with an option to buy.")	

https://www.newyorker.com/culture/infinite-scroll/what-happened-when-an-extremely-offline-person-tried-tiktok

What Happened When an Extremely Offline **Person Tried TikTok** In 2016, I went viral for telling people to quit social media. In 2024, I ignored my own advice. By Cal Newport January 15, 2025 In 2013, I wrote a blog post titled "Why I Never Joined Facebook." Social media _____ grown so ubiquitous that I felt obligated to justify my had out abstention; I pointed _____ that I didn't need it because it didn't solve any actual problems in my life. The post prompted an energetic discussion in the comments section, leading to a series of follow-up such essays in which I tried to rebut the arguments for platforms ____ as Facebook and Twitter. "Fear of missing out . . . is not a valid argument for trashing what you already have," I observed in one earnest passage. In 2016, I consolidated my ideas into a book chapter called "Quit Social

Media," and, when I adapted them into a TEDx talk and a Times op-ed,	
both viral.	went
I had upset many techno-optimists. The technology writer and	
researcher Alexandra Samuel, for example, joined me on a radio show	
and said, "I think it's more useful to ask yourself how this	far
incredibly powerful medium can actually support you in your	own
personal goals." But things changed after the 2016 election, one of	
many unsettling upheavals shaped in part by social media. Public	
opinion gradually turned big-tech platforms, and my offline status	against
longer seemed so alarming. I moved on, happily disconnected	no
whatever the world's five billion social-media users were doing	from
with their online lives.	
Then, last month, I had surgery and found myself at home for several	
weeks, recovering. Seeking something interesting and relatively	both
undemanding to occupy my time, I began revisiting my decade-old	
arguments for quitting social media and wondering how much they still	
applied. I was particularly interested in TikTok, launched in 2017	which
and quickly displaced Facebook, Twitter, and Instagram for many young	
people. It my attention because it was so common among the	caught
college students I teach, and the Supreme Court was in the process of	O
deciding whether the U.S. should be allowed to ban it—or force	else
Chinese owners to sell. (A ruling will be released any day now.) So	its
I took a step that would have nauseated an earlier version of myself: I	
downloaded the TikTok app, while I still could, to find out what all the	
was about.	fuss
When I sign for the first time, TikTok asks me to choose my	in
interests from a long list illustrated by cheerful emojis. I select "Life	
Hacks," "Science and Education," and "Sports." Then I'm The	off
first video shows the Clemson University baseball team playing an	0.1
exhibition game against the Savannah Bananas, a professional touring	
squad. The Clemson infield, for some inscrutable reason, starts	
dancing. I swipe A new video begins, showing someone selecting	ир
shoes at a store. The video is only ten seconds long; by the time I've	αр
finished jotting down some notes, it has already started replaying.	
hastily swipe again. The next video plays tranquil music a car	while
	have
slowly drives toward Yosemite National Park. The algorithm must	Have
noticed that I lingered on the wintry scene: the next video shows	o.ff
someone sweeping snow a porch with some kind of rotating	off
broom contraption. Then the feed takes a darker turn, which makes me	
want to scroll faster. I see a news story about a person	even
pushed onto subway tracks in Manhattan—swipe—a Trump video	being
set to ominous music—swipe—"Top 15 Most Ghetto High Schools in	
New Jersey"—swipe—and someone making fun of a server's accent in	
a restaurant. I shut the app.	down
The velocity of the clips and the rawness of their emotion is	
breathtaking. I immediately feel old, like a grandparent encountering a	
smartphone for the first time. What I notice most, though, is TikTok's	

lack of obvious purpose. In a 2013 blog post called "Why I'm (Still) Not	
Going to Join Facebook," I described a common argument favor	
of legacy social media: that it "makes it possible to maintain	In
lightweight, high-frequency contact with a large of people." This is	
clearly not the function of TikTok, which does not revolve following	number
friends or posting updates about one's life. When I first signed, the	around
app didn't even require me to pick a username; it asked only for my	ир
phone number and birthday. According to Pew Research, the typical	
TikTok user adds information to their account's "bio" field. They're	
happy to remain anonymous consumers of content. (I'd later learn that	never
many people share TikToks texts or instant messages.)	_
My blog post also considered the once sacrosanct idea that social	via
media provides important "professional benefits." After I wrote	
my <i>Times</i> piece, the paper went so far to publish a rebuttal from	
Patrick Gillooly, then the director of digital communications and social	as
media at Monster, a Web site for recruiters and job seekers. "As	
someone who spends the majority of his work time on social media	
helping people find careers they'll love, I disagree with his assessment,"	
Gillooly said of my piece. "I believe that you should not quit social	
media—and that doing will actually damage your career." Does	
anyone other than TikTok influencers think that TikTok is somehow	SO
beneficial to their career? The opposite possibility, that a social post	
could you fired, might be more likely. (Fittingly, videos about	
getting fired posting on TikTok are a popular genre on TikTok.)	get
Then there's the once popular argument that social media is an online	for
"town square"—that a Twitter trend, a widely Facebook post, or	
an Instagram meme can become a locus collective conversation.	read
Some legacy platforms, most notably X, still cling this notion, but	of
TikTok and Reels, the part of Instagram that spotlights short-form video,	to
don't seem to care about shared experiences. Some videos might get	
viewed millions of times, but, in general, feeds are customized by	
user's individualized curation algorithm. My encounters with dancing	each
baseball players and rotating snow brooms were not grist the mill	
of public discussion; this experience was unique to me.	for
I found these realizations dislocating. A decade, I understood the	
arguments in favor of social media, even if I didn't always agree with	ago
them. Seeking clarity, I called Zack, a twenty-four-year-old former	
student of mine. I had a simple question for him: why?	
"I use it pretty much exclusively either to view content that my friends	
have shared with me," Zack tells me, " to look for content to share	
with my friends and family." As on cue, he's interrupted by a text	or
message from a friend. It links to a TikTok video, which he forwards to	if
me. The clip, which is captioned "Always ready," opens a shot of	*
feet on a bedroom carpet, along with the text: "Golf: 'buddy be ready by	with
8am.' "Expectant music plays as the feet walk toward appears to	
be a sleeping figure on a bed. When a hand pulls back the covers,	what
however, the camera suddenly pans up to reveal a young man standing	

on the bed in full golf attire, holding a club as though ready to swing. The text changes: "me at 7:59 am." The music swells. Then it's done. I'm shocked by short it is. "That's it?" I ask.
shocked by short it is. "That's it?" I ask. how
shocked by short it is. "That's it?" I ask. how
"That's it?" I ask.
"It's funny!" Zack says.
He forwards me another TikTok that his brother enjoyed. It shows the
Swiss national soccer team playing a match, along with the words,
" explaining what toblerone is to someone that's never had 1." An
announcer uses the phrase "neat little Swiss triangles." Five seconds
have passed; the video ends.
I sense that funny TikToks take a special challenge: using visuals
to encode as much information as possible in as little time as possible.
·
For the viewer, there's a joy decoding them. Zack sends me a
calculus gag: a man and a woman are on a date, having a drink. A in
caption floats above the woman: "I'll change him." Near her face is
d/dx, the mathematical symbol for taking a derivative. Superimposed
, , ,
on the man is the function e^x. You have to studied calculus to
know that the derivative of e^x is itself e^x. I let an audible chortle. have
Then I ask myself, How many people could possibly appreciate this?
"That meme format also requires context to understand," Zack says.
"Very specific humor for a small subset of people."
Sometimes when Zack hangs with his brother, they browse
clips on TikTok. "We'll watch them and laugh together," he explains. His out – will
sister,, is interested in comedy than in getting glimpses of
various activities. "I feel like I'm living in other peoples' lives," she however-
recently told him.
I ask of my students, a nineteen-year-old undergraduate named
Lizzie, how she uses TikTok. She describes a sense of authenticity that another
comes with the democratic nature of the platform: "anyone can go
viral." She sends me a minute-long montage of soldiers coming home
from deployment and surprising children, played against patriotic
background music. It's not a slick production, but it's undeniably their
touching.
She also sends a TikTok that shows making of a Caprese-style
sandwich. Watching the basil getting crushed and the crusty bread the
sliced is oddly hypnotic. But can someone actually follow these
recipes, given how quickly they roll past? "People use them for being
relaxation and learning," she says.
A decade ago, I viewed social media as Manichaean: these platforms
could distract and mislead users, but they could also topple
dictators and enable free expression. These competing impulses have their
always been war with each other. Serious thinkers have written
articles and books about how to make social media a force for good,
while critics such as Jaron Lanier, who wrote a 2018 book titled "Ten
Arguments for Deleting Your Social Media Accounts Right Now,"
expressed skepticism that vision. But much of the content on
·
TikTok, and on comparable services like Instagram Reels and YouTube about

Shorts, borders nihilism. It seems to revel in meaninglessness,	
sometimes even poking fun at the idea that a video should be useful.	on
The most popular platforms are saying the quiet part loud—that	
there is no deeply meaningful justification for their digital wares—and	out
their users seem to understand and accept this new agreement. TikTok	
is "a gold mine for people with short attention who crave quick	
bursts of dopamine," Lizzie told me.	spans
Somehow, this state of affairs seems less dangerous to me than the	
landscape a decade ago. In days, I felt a strong cultural	
compulsion to use social media. I've written about how, at the time,	those
arguments against such technologies were seen as only eccentric	
but also problematic—a glitch in the matrix to repaired. These	not
pressures have largely dissipated. A platform like TikTok is too self-	be
evidently trivial and proudly individualized to demand that everyone	
part. Zack said that, if he stopped using the app tomorrow, "no	
one would notice." At the same time, legacy platforms such as X and	take
Facebook have grown politically polarized, fractured, and out	
touch with the users who used to defend them. It's difficult to remember	of
a time when it was easy to forgo social media.	0.
To be sure, there is something disturbing about videos that are so	this
effectively optimized to capture our attention. Social-media companies	
are still scarily good at persuading us to scrolling; TikTok reached	
a billion active monthly users faster than any of competitors. And	keep
then there is the grim possibility raised by many lawmakers, that	its
TikTok's ubiquity on American phones poses a national-security threat	100
China. Still, the content I saw seemed less sinister than the	
tribalism, mobbing, and outrage-farming that has been so common on	from
older platforms. Some of the videos were stupid, but in a weirdly	110111
comforting way; some were sneakily smart. It's a form of concentrated	
escapism marketed a weary generation that is only now reaching	
adulthood.	to
Strikingly, the young people I interviewed didn't seem to harbor any	
particular loyalty to TikTok. Zack also uses Instagram Reels, which has	
emerged in recent years as his favorite TikTok clone. Indeed, our	
conversation, he often forgot which platform first served him some	during
specific clip that to mind. (He sometimes browses YouTube	ading
Shorts, too, but he considers its algorithm less effective surfacing	came
material he really likes.) None of my sources offered a full-throated	at
defense of today's platforms, as so many commentators were eager	ac
do a decade ago; yesterday's techno-utopianism has been	
replaced by shoulder-shrugging amusement.	to
When I was finally able to get out of bed again, and my schedule once	
again began to fill, I found I had no interest in continuing to use the	
apps I'd tested. Maybe the pace is too fast; maybe the endless	ир
references and self-aware irony are nimble for my middle-aged	just
brain. I appreciate a good calculus joke, but I don't need to see a dozen	too
more; my kids need my attention, my back still hurts from surgery, and	
more, my mae need my accomment, my back enterior form eargery, and	

I have another college lecture to prepare. When Zack told me that no one would care if he left TikTok, I asked how he himself would feel about quitting. He thought for a moment, then said, "I would probably forget about it in a short amount of time." ◆

6. Prirejeno po:

https://www.newyorker.com/news/fault-lines/the-joys-of-moomscrolling

The Joys of Moomscrolling As Tove Jansson's lovable creatures turn eighty, new generations are discovering a world where "trolling" means weathering life's many anxieties.

By Jon Allsop August 22, 2025	
If you to drop my apartment, you'd see a lot of Moomins. My	were - by
girlfriend and I own all sorts of trinkets bearing likeness: a selection	their
of mugs, a teapot, a tea towel (that we framed and put on the wall), a	
bedside night light, a pair of light-up key rings, a necklace, a wallet, a	
plastic model from a vending machine in Japan, at least one Christmas-	
tree decoration, a poster, and a pair of fridge magnets that, the	in
absence of a magnetic fridge door, we've posed on either side of our	
fireplace. They look like heraldic bas-reliefs.	
What are Moomins, you be wondering. They're children's	might
characters, dreamed decades ago by the Finnish writer and	ир
artist Tove Jansson, that are white and rotund, with pointy ears, swishy	
tails, and rounded snouts; they're sometimes likened to hippos, which is fair, even if the comparison doesn't particularly resonate me. (To	with
me, they just look like Moomins, a fact that is partly because I've been	VVICII
familiar them since my early childhood, but is also a reflection of	with
their singular visual identity; as Sheila Heti once put in this	it
magazine, they are "strangely familiar, as though Jansson happened to	10
look in a new direction and find these tender and serious fellow-	
creatures, who been with us all along.") Then again, you	had
might <i>not</i> be wondering what Moomins are—they have fans all over the	
world, and my girlfriend and I are far from alone in stuffed our home	having
with their merchandise, worldwide sales of which reportedly top eight	
hundred million dollars year. (The Moomin mugs, wrapped in	per - each
a gorgeous illustration, are the jewels in this crown, and are highly	
collectible; in 2021, one sold auction for nearly thirty thousand	at
dollars.) Other fans include the actor Lily Collins, a.k.a. Emily of "in Paris"	
fame, not only collects the merchandise but named her daughter	who
Tove and hosted the introductory episode of an official Moomin podcast.	
	i i

On the podcast, which premièred in the spring of 2023, Collins said that,	
when she first started collecting Moomin paraphernalia, it was	recent
"impossible" to find in the U.S. This has changed in years:	
alongside the podcast launch, Moomin Characters (the company that	
manages the rights to Jansson's creations) and Barnes & Noble	
announced "a significant new partnership to make Jansson's literature	both
widely accessible to American audiences, in stores and online"	since
(including, yes, a plan to sell mugs); then, there have been	
collaborations with Urban Outfitters and luxury labels including Rei	which
Kawakubo's Comme des Garçons. This year, marks the eightieth	
anniversary of the Moomins' début, there have been further signs of a	
Finnish invasion, including an ongoing exhibition at the Brooklyn Public	ever
Library—the first dedicated to Jansson in the U.S.—which reflects	а
Jansson's progressive values. She was committed pacifist and	
antifascist, and, early in her career, she worked as a political cartoonist,	
poking fun at dictators; Linda E. Johnson, the president and C.E.O. of the	
Brooklyn Public Library, has noted that Jansson was also openly queer,	а
at time when being gay was criminalized in Finland, and that the	to
decision to highlight her work was timed coincide with Pride Month.	what
"It speaks to is going on culturally," Johnson said, "and lets our	down
audience know: The Brooklyn Public Library is not backing" The	
exhibition is titled "The Door Is Always Open." (Earlier in the summer, a	with
Moomin public art work in London, produced in partnership an	
initiative celebrating refugees, bore the same moniker.)	
An executive at Moomin Characters told the New York <i>Times</i> recently	being
that Jansson's creations "are discovered in the U.S. by new	much
generations, spreading word from person to person." Of course, of	long
this word-spreading is happening on social media. There have been	
dedicated Moomin communities on Facebook and Tumblr.	
The <i>Times</i> reported that Gen Z is intensifying the trend—posting about	
the Moomins on TikTok, finding old animations on YouTube (that are	
closer to Jansson's drawings than more modern 3-D offerings), and, in	into
the process, ushering the Moomins "a global pantheon of	
cuteness." This cuteness is, surely, a key driver of the Moomins' online	
appeal, as is the sense that the characters have an "inherent gentle	
wonderment"—as one writer recently put it after visiting the Brooklyn	many
exhibition—that offers an escape from the anxieties of modern life.	
The Moomins' association with escapism is not a new thing: Jansson	away
once wrote that she created them when she "wanted to get from	
my gloomy thoughts" and enter "an unbelievable world where everything	
was natural and benign—and possible." When, in the nineteen-fifties, a	la a la avva
London newspaper that commissioned a Moomin comic strip stipulated	be - have
there no politics, sex, or death, Jansson is said to replied that she didn't know anything about the government, that the Moomins can't	
anatomically have sex, and that she once killed a hedgehog, but nothing	
else.	
	yet
	yot

And the books that Jansson wrote about the Moomins contain, sometimes explicitly and other times way of metaphor, political themes—war, displacement, imminent annihilation, environmental catastrophe—that hardly serve as distractions from the many dangers of the world, then or now.	by
Time to box up the mugs, then? Not exactly. While some of the Moomins' newer online fans might be ignorant the angst—not to mention weirdness—of Jansson's œuvre, I don't see incompatibility	of any
between her cute illustrations and the ambient existential dread that pervades their adventures. If anything, this juxtaposition makes the Moomins perfect guides our muddled moment, online and off. Ultimately, we all usefully spend a little less time doomscrolling, and a little more time Moomscrolling.	through could
Technically, it isn't quite right to say that this year marks the eightieth anniversary of the Moomins' début. Jansson first drew a Moomin-like creature (intending to be ugly, not cute) when she was a child, sketching it onto an outhouse wall following an argument with her brother	it would
about the merits of Immanuel Kant; later, her uncle caution her against raiding the cupboards for a midnight snack by warning that, if she did, the "Moomintrolls" that live behind the stove would press their cold snouts against her legs. At some point after Jansson started contributing	
satirical cartoons to <i>Garm</i> , a Finnish magazine, she began drawing a character resembling a Moomin part of her signature. In one cover illustration, it can be seen peering out from behind the "M" of "GARM." A caricature of Adolf Hitler is perched on the "G."	as
During the Winter War—which began when the Soviet Union invaded Finland in November, 1939, and would go on to drive hundreds of thousands of Finns from their homes—Jansson started work on	what
would become the first Moomin book, known today as "The Moomins and the Great Flood," though it wouldn't be published 1945. War was the reality from which Jansson would later say she wanted to escape, but as Heti noted in her review of a pair of works about Jansson, the "Great Flood" is "fascinating for how un-escapist it seems." The book begins deep in a forest, where a young character named Moomintroll and his	until
mother are searching for "a snug, warm place where they could build a	into
house to crawl when winter came." Their subsequent adventures	across
have a dreamlike quality, with each salvation (coming a garden of lemonade and candy, for example) quickly giving to a fresh peril (tummyache, in the case of the candy). The gravest danger comes from the titular flood, which drives people from their homes; it would be	way
presentist to read this as a parable for the climate crisis, but it clearly resonates as And the illustrations have yet to take on the vibrant, rounded aesthetic that defines the modern Moomin brand. The characters' snouts are more pronounced. Clean lines sometimes	such
dissolve washes of dark ink.	into

The "Great Flood" has often been considered apart from the subsequent	
Moomin canon: Jansson later referred to it as "a banal story without any	
personality"; it was translated into English only in 2005, after she died.	through
But similar themes run the later books. "Comet in Moominland"	
(1946) can be read as an allegory for the fear of nuclear apocalypse (a	have
resonance that must eluded me when I read the novel as a child,	
realizing it only years later during a trip to an exhibit at the Moomin	
museum in the Finnish city of Tampere). Wilson describes the sixth	
Moomin book, "Moominland Midwinter," as containing "the most	
devastating account of depression in 20th-century literature," and notes	
that, in a later comic strip, a psychiatrist puts Moomintroll on meds that	
shrink him out of existence. The last of Jansson's Moomin novels,	go
"Moominvalley in November," sees the Moomin family missing,	on
and a variety of side characters reflect their elusiveness. Wilson	
and others have likened it to "Waiting for Godot."	
This is not to say that the Moomin books are depressing. Some of them	
have overtly happy endings: the flood leads to a new home for the	
Moomin family; the comet misses. And they are funny, able to find levity	
in impending disaster. (When one character defines the word	
"catastrophe," another counters that it is, "in other words—'fuss.'")	
Over all, my abiding memory of the books is that they are full of life,	would
despite the world's complications. "It be awful if the earth	
exploded," a different character says, in "Comet." "It's so beautiful."	
This philosophy, I think, is what keeps the Moomins in my heart (and my	
home). If the underlying themes can be anxiety-provoking, then the	may
Moomins themselves are anchoring presences—whatever happen	
to the world, and whether or not we can control it.	
I am, surely, not the only one who sees the Moomins like this—one young	in
visitor to the Brooklyn exhibition told the <i>Times</i> that, addition to	
their being cute, she likes that they are "anxious," a vibe she picked	ир
, apparently, without even reading the books—even if, for other new	
fans, cuteness alone is the draw.	have
It's hard to say how Jansson would reacted to her creation's	
growing online purchase; even while she was alive, she, like her books,	can
could be contradictory. (The books be read as containing anti-	
consumerist messages, but Jansson had hands-on involvement in the	
development of early Moomin merchandise.)	
Evergreen advice, and anyone minded to log off could do worse than pick	
up one of Jansson's books. And yet the Moomins can also serve as an	to
antidote the toxicity of much modern internet discourse. Boel	
Westin, a biographer of Jansson, has described one Moomin philosophy	itself
as holding that "life isn't peaceful, but you can form a community	on
of family and other creatures built solidarity." And, sometimes,	
merch. One beautiful mug at a time. ♦	

https://www.newyorker.com/culture/open-questions/whats-happening-to-reading

What's Happening to Reading? For many people, A.I. may be bringing the age of traditional text to an end.

	June 17, 2025
	What do you read, and why? A few decades ago, these weren't urgent
	questions. Reading was an unremarkable activity, essentially unchanged
Since	the advent of the modern publishing industry, in the nineteenth
	century. In a 2017 Shouts & Murmurs titled "Before the Internet," the
	writer Emma Rathbone captured the spirit of reading as it used to be:
around	"Before the Internet, you could laze on a park bench in Chicago
	reading some Dean Koontz, and that would be a legit thing to do and no
had -	one would ever know you done it you told them." Reading was
unless	just reading, and no matter what you chose to read—the paper, Proust,
	"The Power Broker"—you basically did it by moving your eyes across a
at	page, in silence, your own pace and on your own schedule. Today,
has	the nature of reading shifted.
Plenty	of people still enjoy traditional books and periodicals, and there are
whom	even readers for the networked age has enabled a kind of hyper-
	literacy; for them, a smartphone is a library in their pocket. Some have
at	become adept skimming vast amounts of information online, but
less	practiced in sustained attention. For others, however, the old-
	fashioned, ideal sort of reading—intense, extended, beginning-to-end
	encounters with carefully crafted texts—has become almost
	anachronistic. These readers might start a book on an e-reader and then
go	continue it on the, via audio narration. Or they might forgo books
in	entirely, choosing instead to indulge the quick satisfactions of
1	digital feeds, spending evenings browsing Apple News and Substack
both	before drifting down Reddit's lazy river. There's something diffuse
	and concentrated about reading now; it involves a lot of random words
*10.0	flowing across a screen, while the lurking presence of YouTube, Fortnite,
the	Netflix, and like insures that, once we've begun to read, we must continually choose to stop.
not	This shift has taken decades, and it's been driven by technologies that
	have been disproportionately adopted by the young. Perhaps for these
its	reasons, momentousness has been obscured. In 2023, the
113	National Endowment for the Arts reported that, over the preceding
had	decade, the proportion of adults who read at least one book a year
IIdu	fallen from fifty-five per cent to forty-eight per cent. That's a striking
what	change, but modest compared to has happened among teen-
VVIIGE	agers: the National Center for Education Statistics—which has recently
over	been gutted by the Trump Administration—found that, roughly the
1	

same period, the number of thirteen-year-olds who read for fun "almost	
every day" fell from twenty-seven per cent to fourteen per cent.	
Predictably, college professors have been complaining with more than	
usual urgency about phone-addled students struggle to read	who
anything of substantial or complexity.	length
Some of the evidence for the drop in literacy is thin. One widely	
discussed study, for instance, judges students their ability to parse	on
the muddy and semantically tortuous opening of "Bleak House"; this is a	
little like assessing swimmers on their ability to cross fifty yards of	
molasses. And there are other reasons to be sanguine the slide	about
away from books, given what so many of us actually like to read. If we	
binge "Stranger Things" instead of reading Stephen King, or listen to self-	
help podcasts instead of buying self-help books, is that the end of	
civilization? On some level, declines in traditional reading are connected	
to the efflorescence of information in the digital age. Do we really want to	
return to a time when there was to read, watch, hear, and learn?	less
Still, whatever we think of these changes, they seem to accelerate.	likely
Over the past few decades, many scholars have seen the decline	in
reading as the closing of the "Gutenberg Parenthesis"—a period of	
history, inaugurated by the invention of the printing press, which a	during
structured ecosystem of published print ruled. The internet, the theory	
went, closed the parenthesis returning us to a more free-flowing,	by
decentralized, and conversational mode of communication of	Instead
reading books, we can argue in the comments. Some theorists have even	
proposed that we're returning to a kind of oral culture—what the historian	
Walter Ong described as a "secondary orality," in which gab and give-	
and-take are enhanced by the presence of text. The ascendance of	
podcasts, newsletters, and memes has lent credence to this view,	
though it has also tended to deter the slower, more reflective	from
practices of traditional reading. "The Joe Rogan Experience" could be	
understood as a couple of guys around a campfire, passing	on
knowledge through conversation, like the ancient Greeks.	
In retrospect, though, there's something almost quaint about the oral-	
culture hypothesis. We might say that it was largely developed during the	
Zuckerberg Parenthesis—a period of history, inaugurated by the	
invention of Facebook, in which social media ruled one inside this	No
parenthesis imagined how much of a threat artificial intelligence	would
soon pose to the conversational internet. We have already entered a	
world in which the people you encounter online are sometimes not	
actually people; instead, they are conjured using A.I. that's been trained	
unimaginably vast quantities of text. It's as though the books have	on
come life, and are getting revenge by creating something new—a	to
marriage of text, thought, and conversation that will revise the utility and	
value of the written word.	
In January, the economist and blogger Tyler Cowen announced that he	
begun "writing for the Als." It was now reasonable to assume, he	had
suggested, that everything he published was "read" not just by	being

people but also by A.I. systems—and he'd come to regard this second	
kind of readership as important. "With very exceptions, even	few
thinkers and writers who are famous in their lifetimes are eventually	
forgotten," Cowen noted. But A.I.s might not forget; in fact, if you	
furnished them with enough of your text, they might extract from it "a	
model of how you think," with which future readers could interact. "Your	
descendants, or maybe future fans, won't have to page through a lot of	
dusty old books to get an inkling of your ideas," Cowen wrote.	
Cowen can think way because large language models, such as	this
OpenAl's ChatGPT or Anthropic's Claude, are, among other things,	
reading machines. It's not exactly right to say that they "read," in the	
human sense: an L.L.M. can't be moved by what it reads, because it has	
<u>-</u>	ito
no emotions, and heart can't race in suspense. But it's also	its
undeniable that there are aspects of reading at which A.I.s excel at a	
superhuman level. During its training, an L.L.M. will "read" and	
"understand" an unimaginably large quantity of text. Later, it will be able	
to recall the substance of that text instantaneously (if not always	
perfectly), and to draw connections, comparisons, and extract	make
insights, which it can bring to bear on new pieces of text, on which it	
hasn't been trained, outrageous speed. The systems are like	at
	at
college graduates who, while they were at school, literally did all the	
reading. And they can read more, if you give them assignments.	
I've known a few people who seem to read everything, and learning	have
from them has been life-changing. A.I. can't substitute for	those
individuals because it's essentially generic and consensus-driven; you	
won't look to ChatGPT as a role model for the life of the mind, or thrill to	
Gemini's grand theories or idiosyncratic insights. But A.I. has readerly	
strengths that lie precisely in its impersonality. On David Perell's "How I	
Write" podcast, Cowen explains that, as he reads, he peppers a chatbot	
with questions about whatever he doesn't understand; the A.I. never tires	
	:
of such questions and, answering them, draws on a range of	ın
knowledge that no human being access so quickly. This turns any	could
text into a kind of springboard or syllabus. But A.I. can also simplify: if	
you're struggling with the opening of "Bleak House," you can ask for it to	
be rewritten using easier, more modern English. "Gas looming through	
the fog in divers places in the streets, much as the sun may, from the	
spongey fields, be seen to loom by husbandman and ploughboy,"	
Dickens wrote. Claude takes a more direct path: "Gas lamps glow dimly	
through the fog at various spots throughout the streets, much like how	
the sun might appear to farmers working in misty fields."	
In this way, readers who are armed A.I. may find themselves	with
blurring the between primary and secondary sources—especially if	line
they read material for which they believe it's possible to separate form	
from content. Many people are already comfortable doing this: since	
2012, the Berlin-based company Blinkist, which touts itself as "the future	
of reading," has been offering fifteen-minute summaries of popular	
	hoth
nonfiction books, in text and audio format. Or consider Reader's	both

Digest Condensed Books, a subscription-based anthology which	
published, on a seasonal basis, handsome hardcover volumes	
containing four or five novels that had trimmed to roughly half their	been
original size. The books were popular—in 1987, the <i>Times</i> reported that	
one and a half million readers bought ten million volumes annually—and,	
when I was growing, my parents kept a shelf of them in our house;	LID
	ир
without really thinking about it, I read a few "condensed" thrillers by Dick	
Francis and Nora Roberts. If I were writing an academic paper on	
Francis's novel "Whip Hand," from 1979, I'd get in big trouble	for
relying on the condensed version. But if I'm after is the story, the	what
vibe, the suspense, I might be justified in feeling that I'd "read" the book.	
Certainly, I'd be unlikely to seek out the unabridged version.	
In our current reading regime, summarized or altered texts are the	
exception, not the rule. But over the next decade or, that polarity	SO
may well reverse: we may routinely start with alternative texts and only	
later decide to seek out originals, in roughly the same way we now	that
download samples of new books to our Kindles before committing	to
them. Because A.I. can generate abridgments, summaries, and other	
condensed editions demand, we may even switch versions	on -
as circumstances dictate—the way that, today, you might decide to	between
listen to a podcast at "2x" speed, or quit a boring TV show and turn to	DOCVVOOII
Wikipedia to find out how it ended. Pop songs often come in different	
edits—the clean edit, and various E.D.M. remixes a writer, I may	As
<u> </u>	AS
not want to see my text refracted in this way. But the power of refraction	min o
won't be to control; it will lie with readers and their A.I.s. Together,	mine
they will collapse the space between reading and editing.	
It's reasonable to argue that some kinds of writing shouldn't, or perhaps	
can't, be summarized. If you read a summary of Elena	
Ferrante's Neapolitan novels—Lila did this, Lenù did that—you cheat	
yourself. Perhaps Douglas R. Hofstadter's "Gödel, Escher, Bach: An	
Eternal Golden Braid" could be boiled down to its key concepts, and	
maybe a chatbot could explain them to you more clearly than Hofstadter	
does—but length difficulty are part of the point of that book. And	and
surely readers continue to value the authentic voices of their fellow	will
human beings. Recently, I've been reading Tolstoy's "Childhood,	
Boyhood, Youth." It's full of German phrases, odd historical details, and	
Russian cultural nuances that I don't understand. Even so, I like to skip	
the footnotes; I want to stay in the flow of the story, and Tolstoy's	under
spell. The proportion of people who simply love old-fashioned reading	
may be shrinking, but it won't shrink to zero, or anywhere it.	near
Still, I can't help wondering the intrinsic integrity of writing might	if
prove to be less powerful than it seems. There was a time when it was	11
hard to imagine that whole songs might someday be composed around,	
or of, samples; today, sampling is unremarkable, and we perceive the	
fluidity of musical production as a feature, not a bug. Is it such a stretch	
to imagine remix culture coming to reading? Which of the versions	many
of New Order's "Blue Monday" is the real one? Does it matter, as long as	

you love the song? Similarly, if I read my version of "My Brilliant Frien	d,"
and you read yours, aren't we both fans of Ferrante?	
What will happen to reading culture as reading becomes automate	ed?
Suppose we're headed a future in which text is seen as flu	iid, toward
fungible, refractable, abstractable. In this future, people will often re	ad
by asking for a text to be shorter and more to-the-point, or to	be made
changed into something different, like a podcast or multi-text repor	. It
will be easy to get the gist of a piece of writing, to feel as if you know	it,
and so any decision to encounter the text itself will involve a posi-	ive
acceptance of work. Some writers will respond trying to beg	uile by
human readers through force of personality; others will simply assu	me
that they're "writing for the A.I.s." Perhaps new stylistic approaches	vill
aim to repel automated reading, establishing zones of reading	
humans The people who actually read "originals" will be rare, a	nd only
they'll have insights others lack, and enjoy experiences others forgo—	out
the era in which being "well-read" is a proxy for being educated	or
intelligent will largely be It will be difficult to separate the de	ep over
readers from the superficial ones; perhaps, if A.Iassisted read	ing
proves useful enough, those terms won't necessarily apply. Text may	_
treated like a transitional medium, a temporary resting place for ideas	
piece of writing, which today is often seen as an end point, a culminati	
a finished unit of effort, may, for better and worse, be experienced a	s a
stepping stone something else. ♦	to

https://www.newyorker.com/magazine/2025/07/07/how-we-grow-up-understanding-adolescence-matt-richtel-book-review

Is Technology Really Ruining Teens' Lives? In recent years, an irresistibly intuitive hypothesis has both salved and fuelled parental anxieties: it's the phones.	
By Molly Fischer June 30, 2025	
In early 2021, the journalist Matt Richtel spoke to a father who was a weeks into a nightmare. Tatnai Burnett was a doctor, his wife was a	few
therapist, and, middle school, their daughter Elaniv seemed	until - had
to be the happy beneficiary of loving parents and a stable home. Then,	
apparent external cause, she became depressed and began cutting	without
herself. Her parents sought treatment, medication and therapy, but	including
on March 1, 2021, Elaniv took an overdose of pills. She arrived the	at
hospital conscious, then started hallucinating and having seizures,	
before going cardiac arrest and being placed on life support. She	into
died on March 5th, shortly before her sixteenth birthday. Later	that

month, her father tried to make sense of what had happened talking	while
to a reporter.	
Richtel was at work on what become "The Inner Pandemic," a	would
2022 series for the New York <i>Times</i> about American teens' mental	
health—which, many measures, had been deteriorating for some	by
time. "I could barely hold it together," he writes in his new book, "How	
We Grow Up" (Mariner), recalling his harrowing conversation with	
Burnett. "I was a journalist, yes, but more than that a father of two	
children who were on the verge of adolescence." Richtel's	them-
response was visceral. "I desperately wanted to understand," he writes.	selves
In recent years, a seductively intuitive hypothesis to explain stories like	
Elaniv's has shape: it's the phones. A smartphone, equipped with	taken
TikTok and Instagram, contains in one sleek package an assortment of	
forces that might make a teen unhappy—toxic social	
dynamics, unrealistic body image, incitement paralyzing self-	to
consciousness, even a reason to avoid such fundamentals of well-being	
as a good night's sleep. And—parents and professional commentators	
generally acknowledge—phones don't make adults feel so great,	either
The explanatory power of technology is tantalizing. (In Elaniv's case,	
there was obvious tech factor, but her parents still grasped after	no
the dominant narrative: "We controlled electronics, monitored	
friendships," Burnett tells Richtel, helplessly.) The phone consensus is	
bipartisan, appealing to right-wing moralism and left-wing anti-corporate	
sentiment States including Florida, Utah, California, and New York	alike
have all moved to variously restrict teens' access to social media, or, if	
you like, to restrict social-media companies' access to teens; Texas	
recently came close to passing a bill that would have banned minors	
social media altogether.	from
A flock of whistle-blowers, journalists, and documentarians have sought	
both to illuminate the situation and to service parental anxieties.	
Alarming statistics circulate, with lists of milestones missed and	along
failures of intellectual and social engagement. Talk to high-school	any
teacher and anecdotal evidence of a phone-beholden generation	arry
abounds. But nailing the particulars of the problem proves more	down
slippery. Which digital media are bad, under circumstances, and	what
for whom? According to one oft-cited figure from 2022 Pew	a
Research Center report, forty-six per cent of teens say that they are	a
online "almost constantly," a statement that somehow has the ring of	
truth and hyperbole. It's easy to imagine a lot of teens saying that,	both
and harder to know what they mean. (The survey's possible	other
responses were "several times a week or less often," "about once a day,"	Other
and "several times a day," all of suggest a formal and polite level of	which
acquaintance with one's smartphone.) In 2023, the Surgeon General	77111011
released an advisory titled "Social Media and Youth Mental Health,"	
which called more research. "Nearly 70% of parents say parenting	for
is now more difficult than it was 20 years ago, with technology and social	101
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media as the top two cited reasons," the advisory notes. Yet, it	though
takes the form of a statistic, this statement bears only a tenuous	
relationship to anything quantifiable. For one thing, "parents" here refers	
	0.40
to people with children under the of eighteen—a pool with limited	age
firsthand expertise about what it was like to be a parent twenty years ago.	
In "How We Grow Up," Richtel expands his reporting to take in the	
experience of contemporary adolescence more generally hope, he	His
explains, is to answer a pair of broad questions. First: "What is the core,	
universal purpose of adolescence?" And second: "Why is adolescence	
undergoing unprecedented change? What is happening right now?"	
Nowhere in his title the term "online" or "social media" appear, but	does
the image on the book's cover seems to supply a predictable answer to	
the latter line of inquiry: a big, blurry phone, clutched in two hands and	
held aloft, obscuring the face of a teen.	
The conversation that Richtel's book joins began in earnest nearly a	
decade ago, with Jean Twenge, a professor of psychology at San Diego	
State. Twenge was already a generational diagnostician when she set	
to analyze young people born between 1995 and 2012. Previously,	out
she written a book on millennials (born in the eighties and early	had
nineties): "Generation Me," published in 2006, promises in its subtitle to	
assess "Why Today's Young Americans Are More Confident, Assertive,	
Entitled—and More Miserable Than Ever" With "iGen," her 2017	Before
best-seller, she offers an account of "Why Today's Super-Connected	
Kids Are Growing Up Less Rebellious, More Tolerant, Less Happy—and	
	\
Completely Unprepared for Adulthood—and That Means for the	What
Rest of Us." The book supplies a term that achieved no widespread	
purchase ("iGen") and a premise that: that today's teens have	did
been, in a fundamental and unprecedented way, deformed by	
technology. Using survey databases and interviews, Twenge documents	
	in
a decline well-being that coincides with the growth of smartphone	in
use. The group she calls iGen had entered adolescence just as these	
technologies hold.	took
Several years later, the New York University social psychologist Jonathan	
Haidt proposed another name for this cohort: "the Anxious Generation."	
Haidt's book of the same title was published early last year and has not	
1	_ *
left the <i>Times</i> best-seller list Its author, meanwhile, emerged as a	since
leading voice of alarm picking up where Twenge left off. In "The	by
Anxious Generation," Haidt calls her work "groundbreaking," but notes	
that, at the time she was writing, "nearly all evidence was correlational."	
Armed now with ever larger data sets and some experimental findings, he	
argues that, between 2010 and 2015, a generational "rewiring" took	
, thanks to two forces. The first was a parental overemphasis on	place
children's safety. The second was the phones. This combination of	
"overprotection in the real world and underprotection in the virtual	
world" brought a shift from "play-based" to "phone-based"	about
childhood, he writes, with young people's mental health a casualty.	
omitanoou, ne writes, with young people's mental neathia casualty.	as

Part of Haidt's appeal terrified parents is his willingness to provide	to
a stern and confident prescription: no smartphones before high school,	
no social media before sixteen, no phones schools, and more	in
independent childhood play. His guidance draws on the work of a former	
journalist named Lenore Skenazy. After winning media notoriety with a	
2008 New York <i>Sun</i> column letting her nine-year-old ride the	about
subway alone, Skenazy reinvented as an activist against helicopter	herself
parenting, and published a book "Free-Range Kids." Haidt read it	called
when he was a parent of young children, and subsequently partnered	
with Skenazy to help found Let Grow, a nonprofit that advocates	for
increased childhood independence. He credits her shaping his	with
thinking, but he's also repackaged her ideas in a way that's enabled them	
to be taken seriously: where Skenazy offers advice with an air of	
rambunctious provocation (for a time, she hosted a reality show called	
"World's Worst Mom"), Haidt projects sober objectivity.	
world a worst Pion 1, Haidt projects sober objectivity.	
JON ADAMS	
"Thank you for coming in. We'll let you know next week whether or	by
not we like someone better than you."	
Even as "The Anxious Generation" has set the terms for teens-and-	
phones discourse, it has attracted critics, some of seem primed to	whom
react against Haidt as a cancel-culture warrior. Others, though, have	
questioned his facts— particular, the data underpinning his	in
argument that phones offer the only reasonable explanation for a stark	
decline in teen mental health. Haidt points a selection of statistics	to
across Anglophone and Nordic countries to suggest that rising rates of	
teen unhappiness are an international trend requiring an international	
explanation. But it's possible to choose other data points that	
complicate Haidt's picture—among South Korean teens, for example,	
rates of depression fell between 2006 and 2018, in the U.S.,	Mean-
suicide rates have increased for virtually all age groups in the past two	while
decades, not just for teens. Even in the areas in which Haidt's case	VVIIIC
appears the strongest—for instance, concerning rising rates of	

depression among American teen-age girls—definite connections are	
elusive Richtel, entering this debate, stakes a position between Haidt's and	out
those of his skeptics than questioning the existence of a teen	Rather
mental-health crisis, Richtel seeks to contextualize it. Phones, in his	Matrici
view, aren't a singular explanation, even if they are a legitimate concern.	
"I don't think you need to be an evolutionary biologist or anthropologist	
to see the basic logic in this," he writes. "SPENDING TEN HOURS A DAY	
	\^/ITLI
YOUR FACE BURIED IN A SCREEN IS NOT GOOD FOR THE	WITH
DEVELOPING BRAIN." In a chapter called "Social Media: This Is the	Т.
Actual Science Behind the Boogeyman," he explains his reluctance	То
make clear-cut statements on causality. "I'm guessing this can feel very	
unsatisfying," he writes. "Like, really frustrating. Parents and	
policymakers want answers. I want to provide them. It would be really	
nice, it true, to be able to say that the rise in mental health distress	were
is a direct result of heavy use of social media. It's just not that	
straightforward, though. The only thing than no answer is a false	worse
one."	
Like Twenge and Haidt before him, Richtel proposes a name for today's	
teens: "Generation Rumination." But he situates their turmoil in a	
consideration of adolescence as a cultural, sociological, and	
psychological stage that has emerged in recent centuries. The distress	
teens feel is, he believes, a reasonable response to a world	whose
challenges are increasingly abstract and intellectual rather than	
physical. "Generation Rumination is growing up in the realm of the mind	
and psyche," he writes. "Asking why some are struggling is like asking	
why some adolescents of yesteryear skinned their knees and broke their	
bones while trekking over a mountain to explore new terrain." At the same	
time, adolescence has changed as the age of puberty has fallen.	itself
Since the eighties, a growing body of research has found that girls in	
particular are starting puberty younger than was once considered	much
typical—as early as six or seven. Richtel argues that this means young	
people are now stranded for longer than in a state of heightened	ever
vulnerability; he describes studies indicating that adolescent brains are	
particularly drawn to novelty and social information (in addition to the	
risk-taking and poor judgment which they've traditionally been	for
known), laying them especially open to the temptations of the phone.	
"Changing environment + changing puberty = neurological mismatch,"	
he writes. Richtel intersperses his research with the stories of several	
teens, who help illustrate the broad strokes of his theory. "I don't want to	
blame the internet, but I do want to blame the internet," one kid, who's	
struggled with anxiety and depression, tells Richtel. "I feel like if I was	
born in 2000 BC in the Alps, I'd still be depressive, but I think it's wildly	
exacerbated by the climate we live in."	
In addition to reporting technology and health, Richtel writes	on
thrillers—in 2007, the year the first iPhone appeared, he published one	011
called "Hooked," about Silicon Valley villains racing to develop ever more	
Tambe Takes, about and takey them to the total of the take to	1

addictive technologies. His sideline comes in the prose of "How We	through
Grow Up," which is full of cliffhanger paragraph breaks and staccato	
fragments. It's a book that seems acutely conscious holding the	of
reader's attention, resorting at times bullet points and chatty	to
interjections. (While explaining "The Sorrows of Young Werther": "Way to	
go, Johann Wolfgang von Goethe! You helped establish the idea of	
adolescence as one of terrible tumult.") This is never truer than in a	
chapter addressing teens directly, titled "Hey, Adolescents, Own Your	
Own #*^& (or These People Will): An Open Letter to Adolescents Explains	
How You Can Take Power from Heartless Money-Grubbers."	Back
Richtel has reported extensively on the dangers of distracted driving, and	
perhaps it's a credit to his prior work that he's inclined to treat teens and	
their phones as part of the broader phenomenon of our tech-mediated	
lives—a phenomenon in which the teens themselves are active	
participants rather than pliant victims. "Adolescents do not form	just
their own identities," he writes. "They help form ours. They are the future-	
makers, and they've been doing that for a long time."	
It would be too dismissive to call the concern teens and technology	over
a moral panic, as some skeptics have done. But, if it isn't a moral panic,	
it has at least become an irresistibly gripping cultural drama—a story	
operating on the level of emotion rather than data. Parents are daunted,	
exhausted, and afraid. A fear underlying the discourse of teens and	
phones is that technology might sever the parent-child bond, leaving the	
child stranger. "The boy had changed, and was lost," Haidt writes,	а
summarizing one kid's transformation from cheerful at age nine to	
screen-fixated at age fifteen.	
The terror of losing a child online darkness is enough to power the	to
recent Netflix series "Adolescence," which, despite title, is less	its
about young people than about the distance their elders feel them.	from
It centers on a thirteen-year-old British boy named Jamie, who is accused	
murdering a female classmate. Both kids are born around 2011,	of
making them late members of Twenge's iGen, or, as it has become better	
known, Gen Z. Jamie's guilt is quickly established; the mystery is how and	
why he did what he did. To the police detectives visit his school,	who
teen behavior is a cipher to be decoded, almost literally: their	
breakthrough arrives when the lead detective's young son takes pity	
his dad and tells him what all the emojis in Jamie's Instagram	on
replies mean. (They're manosphere arcana.) At one point, another	
detective laments that they haven't spent more time learning about the	
victim. "We've followed Jamie's brain around this entire case," she says.	
Maybe so, but his inner life remains inaccessibly remote. Jamie has a big	
head, like a baby, and skinny limbs; his flashes of menace have the	
horror-movie quality of an evil doll. The audience's most sustained	
encounter with the boy takes the shape of an hour-long meeting between	
him and a court psychologist. He is a patient, a specimen to	be
examined, and viewers, like the psychologist, are tugged fear for	
him and fear of him.	between

Fear is a note rarely absent generational analysis of teens. "Always	
emphasize that you want to help them, that you're on their side, and that	from
the feedback you're offering is to help them succeed," Twenge counsels	
the managers of iGen employees, sounding a bit like she's giving advice	
to novice zookeepers entering a big-cat enclosure. Haidt's book,	
meanwhile, begins with an extended analogy in which kids are pestering	on
their parents to let them move to Mars, possibly never return. The	
dominant strain of anxiety at present focusses less on the outright	to
monstrous (as with nineties fantasies of teen-age "superpredators") than	
on the brainwashed or body-snatched. "I'm a Liberal Professor, and My	
Liberal Students Terrify Me" read the headline of a widely	
circulated <i>Vox</i> article from 2015, the period of campus culture	
wars that Haidt took on in "Coddling." Technology is a vector; it transmits	amid
whatever ills and ideologies a parent imagines might lure a child	
reach. Like the ongoing debate over kids and gender, the teens-and-	beyond
phones discourse taps into a dread that your kid might stumble new	
ideas, very likely online, and be irreversibly transformed.	onto
What do the teens themselves make of this literature: the books of social-	
science findings and parenting prescriptions, the headlines and	
journalistic concern? I was twelve when Newsweek published the cover	
story "Tweens: Are They Growing Up Too Fast? What Parents Can Do,"	
and I remember regarding basic premise—that there was a	
meaningfully cohesive group of people between the ages of eight and	Its
fourteen— scorn. Eight-year-olds were children. Fourteen-year-	
olds were so old group had anything to do with me. But I also	with
remember eying a copy of "Reviving Ophelia" on a family bookshelf with	Neither
real curiosity. Mary Pipher's 1994 best-seller instructed worried parents	
on "Saving the Selves of Adolescent Girls" from a media-saturated,	
modern coming age. On the jacket, a very young woman gazed out	
of shadows and into the light of a future I could not perceive.	of
"Don't let the knuckleheads own you," Richtel tells the teens. "Use social	yet
media and all the rest on your terms. Make that phone your tool, instead	
of being tool." It's the voice of an overcaffeinated social-studies	**-
teacher straddling the back of a chair—that is say, earnest enough	its
to be unembarrassable and trying very hard to connect. I'm not sure it	to
work, but it's nice to see the effort. ♦	will
	VVILL

ESSAY TITLES

1.									
Should noise-cancellindisconnection?	g headphones	be	celebrated	for	focus	or	criticised	for	social
Are noise-cancelling hea	adphones enhar	ncing	concentrati	on, c	or are th	ney d	dangerously	y cut	ting us

2.
Can parents from the 80s and 90s teach effectively about drugs, or should schools take the lead?
Should drug education come from parents who grew up in the 80s and 90s, or is such advice outdated in today's world?

s the fight against climate change ge	enuinely losing momen	atum or is the media evaggerating t
crisis of commitment?		itum, or is the media exaggerating t
		·

Are prenuptial agreements empowering for ordinary couples, or are they undermining trust in marriage?					

5.
Does trying TikTok as an "offline person" reveal its benefits, or just its addictions?
Does an 'offline person' joining TikTok expose the platform's creative opportunities, or on highlight its manipulative design?
, _

6.
Are the Moomins still relevant as a source of comfort today, or are they simply a piece of cultural nostalgia?
Does "moomscrolling" through nostalgic childhood characters like the moomins bring comfort, or does it prevent us from engaging with the real world?

viriacis nappening to reading: is it (evolving in the digital age, or declining in importance?
Is reading becoming irrelevant in thvalue?	ne digital age, or is it simply taking on new forms that we fail t

8.	
Is technology ruining teens' lives, or help	ping them build new forms of identity?
Is technology genuinely destroying teen	agers' lives, or is it unfairly blamed for problems created
by society?	

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1.	https://www.newyorker.com/culture/infinite-scroll/popping-the-bubble-of-noise-cancelling-
he	eadphones

(pridobljeno 19. 7. 2025)

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(pridobljeno 18. 8. 2025)

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Avtorica

Urška Petrič Les

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