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Long Distance

Himalayan balsam

ALTHOUGH it hails from a remote region of the western Himalayas, this plant now looks entirely at home on the banks of English rivers. Brought to the UK in 1839, it quickly escaped from Victorian gardens and colonised river banks and damp woodlands. Now it is spreading across Europe, New Zealand, Canada and the US.

This is Himalayan balsam (*Impatiens glandulifera*), also known as policeman's helmet because of its resemblance to the British bobby's headgear. But don't be fooled by its prettiness – this is one of the most aggressive weeds in the world.

Why so prolific? In the Himalayas the plant is held in check by various pests, but take these away and it grows and reproduces unhindered. A single plant can reach 3 metres tall and produce 2500 seeds, which it discharges explosively over distances of up to 7 metres.

That alone doesn't explain its spread: humans have helped. The plant is a particular favourite of bee-keepers because it flowers for longer than most other plants and produces nectar higher in sugar than any native European flower. Other people just like its looks and take it with them on their travels.

That isn't good news for local plants. Once Himalayan balsam arrives, other plants don't get a look-in. There is a dramatic drop in native plant diversity, in some places by up to 25 per cent. And when it dies down each winter, its bulky stalks can clog streams, causing flooding. This leaves river banks bare and liable to erode.

So what can be done? The plant can be pulled up by hand or easily



“Once it arrives, other plants don't get a look-in”

destroyed with weedkiller, but this is hard work and time-consuming, not to mention expensive. A whopping £300 million would be needed to tackle the UK alone.

Enter Rob Tanner, a biocontrol scientist at CABI, a non-profit agricultural organisation based near London. Tanner wants to combat the problem by introducing the plant's natural predators into the areas to which it has spread. Last year, he and colleague Harry Evans travelled to Pakistan to hunt them down. After scaling remote mountain faces, he found the killers he was looking for, including four insects and three fungal pathogens.

Releasing these organisms in the UK and elsewhere would kill the Himalayan balsam but they could also endanger other plants and animals. So Tanner is currently studying them in his lab. If they turn out only to attack the balsam, he hopes to release them into the wild within five years. Then the task of halting the spread of this alien invader can begin, and Himalayan balsam can return to obscurity.

New Scientist, 2007

Het eerste hoofdstuk van de roman 'Last Rites', van John Harvey, gaat over Lorraine Preston. Haar broer heeft levenslang gekregen voor de moord op hun vader.

ONE

It was twelve years since she'd seen him. Not that she hadn't wanted to; hadn't written to him often enough, in the early days at least, asking him to change his mind. Featherstone, Haverigg, Wandsworth, the Scrubs. Begging him, near enough. He'll get over it with time, she'd thought, feeling the way he does.

At first she had gone anyway, long journeys, sometimes by car, more usually by train. Not to contravene his word, only to be there, be near him, share something of the same atmosphere, the same air. From a distance she would watch the visitors at the gate: wives, lovers, got up in their best, hair specially done and make-up refreshed; others burdened, encumbered, dragging kids who skulked and slouched and scuffed their shoes. Coming out, she would mingle with them if she could, snatch bits and pieces of their conversations for her own. Then, abruptly, she stopped going; she wrote to him instead, regularly, the first of every month. Her ritual. Family gossip, bits and pieces about the kids. She persuaded herself it didn't matter that he never replied.

Some evenings when she stood upstairs alone, gazing out across the roofs of the other houses, noticing the way the light caught their edges immediately before it fell, she would try to remember the way he used to look at her, something bright flaring for a moment in the slate-grey of his eyes.

Life. After all that waiting, it had been out of the judge's mouth almost before she had heard or properly understood. That word: life.

She could still see her mother's face, the soft sigh of pain as if the air had been released from within, the pale skin puckering, sinking in. She could feel again her own panic rising in her veins. Life, was that what he had said? As though he were giving and not taking away. A term of no less than twenty-five years. She had wanted to shout out then, turn it all back, the short days of the trial, the photographic evidence, exhibit A, exhibit B, the summing-up. Begin again. No: further, further back than that.

For a moment, as she leaned against the heavy wooden railing of the gallery, he had turned his head towards her, tilted up. And she had read it there on his face, the apportioning of blame. Just that moment and then the officers on either side had moved him on and down. Anger, even guilt – what she had felt most from him was shame. Not for himself, or what he'd done, but for her.

Editorial

Make it personal

1 HAVE you ever judged a stranger by some superficial marker – their shoes, how they speak or what’s on their bookshelves? In the absence of any better information, it is only natural to resort to crude indicators like these to get some idea of what kind of person you are dealing with. If the outward signs suggest the two of you have things in common, don’t you respond more favourably to them? It is, after all, easier to interact with someone who is on your wavelength.

2 As this illustrates, humans have a deeply ingrained tendency to form groups. Now try replacing shoes or books by “race” or “ethnic group” and you will start to understand why some scientists see prejudice as a part of human nature. They argue that we see other people in terms of “us” and “them” because we have evolved to identify others with whom we can interact productively. Two researchers have even gone so far as to show that a form of colour prejudice can arise spontaneously in a virtual world full of interacting agents, and that when it does, it leads to greater cooperation.

3 At first sight the implications of this research seem shocking, but they deserve further thought. Even if it is in our nature to be prejudiced against people outside our group, and even if such discrimination evolved for a good reason, that does not mean we are stuck with it. Modern genetics tells us that we are all pretty much the same: genetic variation is generally far

greater within an ethnic group than between groups, so what we recognise as racial markers are biologically next to meaningless.

4 7, most of us realise that judgements based on these superficial markers give only crude stereotypes. This may have worked just fine for our prehistoric ancestors, living in small groups with few outside interactions, but it will not get you far in today’s global melting pot where we meet people from a huge variety of backgrounds. In any case, there is a more effective way to identify people with whom to do business – get to know them as individuals. Seeing how they behave is a far more accurate guide than crude markers.

5 The challenge facing us is to confront our true nature. Instead of denying that our tendency to prejudice exists, we would do well to understand why and when it is most likely to be triggered. This might give us the chance to set aside the urge to crudely pigeonhole people, and instead deal with them as individuals. Such behaviour is certainly more constructive and civilised, and it stands to improve our success as social, political and business animals. It would be naive to suppose that such self-knowledge will instantly resolve the deep-seated discrimination that exists around the world, but it is a start.

New Scientist, 2007

Ideology in China

Confucius makes a comeback

BEIJING

“**S**TUDY the past”, Confucius said, “if you would define the future.” Now he himself has become the object of that study.

Confucius was revered – indeed worshipped – in China for more than 2,000 years. But neither the Communist Party, nor the 20th century itself, has been kind to the sage. Modern China saw the end of the imperial civil-service examinations he inspired, the end of the imperial regime itself and the repudiation of the classical Chinese in which he wrote. 9, during the Cultural Revolution Confucius and his followers were derided and humiliated by Mao Zedong in his zeal to build a “new China”.

Now, Professor Kang Xiaoguang, an outspoken scholar at Beijing’s Renmin University, argues that Confucianism should become China’s state religion. Such proposals bring Confucius’s 10 into the open. It is another sign of the struggle within China for an alternative ideological underpinning to Communist Party rule in a country where enthusiasm for communism waned long ago and where, officials and social critics fret, anything goes if money is to be made.

Explicit attacks on Confucius ended as long ago as 1976, when Mao died, but it is only now that his popularity has really started rising. On topics ranging from political philosophy to personal ethics, old Confucian ideas are 11.

With a recent book and television series on *the Analects*, the best-known



collection of the sage’s musings, Yu Dan has tried to make the teachings accessible to ordinary Chinese. Scholars have accused her of oversimplifying, but her 12 has clearly struck a chord: her book has sold nearly 4m copies, an enormous number even in China.

Further interest is evinced by the Confucian study programmes springing up all over the Chinese education system. These include kindergarten classes in which children recite the classics, Confucian programmes in philosophy departments at universities, and even Confucian-themed executive education programmes offering sage guidance for business people.

But perhaps the most intriguing – albeit ambivalent – adopter of Confucianism is the Communist Party itself. Since becoming China’s top leader in 2002, President Hu Jintao has promoted a succession of official slogans, including “Harmonious Society” and “*Xiaokang Shehui*” (“a moderately well-off society”), which have Confucian undertones. 13, says one scholar at the party’s top think-tank, the Central Party School, official approval is tempered by suspicions about religion and by lingering concern over the mixture of Buddhism and other religious elements in Confucian thinking.

The relevance of Confucian ideas to modern China is obvious. Confucianism

emphasises order, balance and harmony. It teaches respect for authority and concern for others.

For ordinary Chinese, such ideas must seem like an antidote to the downside of growth, such as widening regional disparities, wealth differentials, corruption and rising social tension. For the government, too, Confucianism seems like 14. The party is struggling to maintain its authority without much ideological underpinning. Confucianism seems to provide a ready-made ideology that teaches people to accept their place and does not challenge party rule.

As an additional advantage, Confucianism is home-grown, unlike communism. It even provides the party with a tool for 15 abroad. By calling China's overseas cultural and linguistic study centres "Confucius Institutes", the party can present itself as something more than just an ideologically bankrupt administrator of the world's workshop.

Yet despite this, Confucianism is not an easy fit for the party. It says those at the top must prove their worthiness to rule. This means Confucianism does not really address one of the 16, that while all will be well so long as China continues to prosper, the party has little to fall back upon if growth falters.

Writing last year, Professor Kang nevertheless argued that a marriage of Confucianism and communism 17. He argued that the party has in reality allied itself with China's urban elite. "It is", he wrote, "an alliance whereby the elites collude to pillage the masses," leading to "political corruption, social inequality, financial risks, rampant evil forces, and moral degeneration." The solution, he argued, was to "Confucianise the Chinese Communist Party at the top and society at the lower level."

But Stephen Angle, a Fulbright scholar at Peking University and a philosophy professor at Wesleyan University in America, argues that Confucianism may not be as useful to the party as it thinks. For a start it has little to say about one of the party's biggest worries, the tension in urban-rural relations. More important, a gap in Confucian political theory should alarm a government seeking to hold on to power in 18. "One big problem with Confucianism", says Mr Angle, "is that it offers no good model for political transition, except revolution."

The Economist, 2007

Bad Science



Ben Goldacre

1 **W**hen I am finally assassinated by an axe-wielding electrosensitive homeopathic antivaccine campaigner – and that day surely cannot be far off now – I should like to be remembered, primarily, for my childishness and immaturity. Occasionally, however, I like to write about serious issues. And I don't just mean the increase in mumps cases from 94 people in 1996 to 43,322 in 2005. No.

2 One thing we cover regularly in Bad Science is the way that only certain stories get media coverage. Scares about mercury fillings get double page spreads and Panorama documentaries; the subsequent research, suggesting they are safe, is ignored. Unpublished research on the dangers of the MMR vaccine gets multiple headlines; published research suggesting it is safe somehow gets missed. This all seems quite normal to us now.

3 Strangely, the very same thing happens in the academic scientific literature, and you catch us right in the

middle of doing almost nothing about it. Publication bias is the phenomenon where positive trials are more likely to get published than negative ones, and it can happen for a huge number of reasons, sinister and otherwise.

4 Major academic journals aren't falling over themselves to publish studies about new drugs that don't work. Likewise, researchers get round to writing up ground-breaking discoveries before diligently documenting the bland, negative findings, which sometimes sit forever in that third drawer down in the filing cabinet in the corridor that nobody uses any more.

5 But it gets worse. If you do a trial for a drug company, they might – rarely – resort to the crude tactic of simply making you sit on negative results which they don't like, and over the past few years there have been numerous systematic reviews showing that studies funded by the pharmaceutical industry are several times more likely to show favourable results than studies funded by independent sources. Most of this discrepancy will be down to cunning study design – asking the right questions for your drug – but some will be owing to Pinochet-style disappearings of unfavourable data.

6 Moreover, trials are often spread across many locations, so if the results are good, companies can publish different results, from different centres, at different times, in different journals. Suddenly there are lots of positive papers about their drug. Then, sometimes, results from different centres can be combined in different permutations, so the data from a single trial could get published in two

different studies, twice over: more good news!

7 This kind of tomfoolery is hard to spot unless you are looking for it, and if you look hard you find more surprises. An elegant paper reviewing studies of the drug Ondansetron showed not just that patients were double and treble counted; more than that, when this double counting was removed from the data, the apparent efficacy of the drug went down. Apparently the patients who did better were more likely to be double counted. Interesting.

8 The first paper describing these shenanigans was in 1959. That's 15 years before I was born. And there is a very simple and widely accepted solution: a compulsory international trials register. Give every trial a number, so that double counting is too embarrassingly obvious to bother with, so that trials can't go missing in action, so that researchers can make sure they don't needlessly duplicate, and much more. It's not a wildly popular idea with drug companies.

9 **M**eanwhile the system is such a mess that almost nobody knows exactly what it is. The

US has its own register, but only for US trials, and specifically not for clinical trials in the developing world (I leave you to imagine why companies might do their trials in Africa). The EU has a sort of register, but most people aren't allowed to look at it, for some reason. The Medical Research Council has its own. Some companies have their own. Some research charities do too. The best register is probably Current Controlled Trials, and that's a completely voluntary one set up by some academics a few years ago. I have a modest prize for the person with the longest list of different clinical trial registers.

10 And why is this news? Because people have been calling for a compulsory register for 20 years, and this month, after years of consulting, the World Health Organisation proudly announced a voluntary code, and a directory of other people's directories of clinical trials. If it's beyond the wit of humankind to make a compulsory register for all published trials, then we truly are lame.

The Guardian, 2006

Happiness

Anthony Daniels on three studies of being happy

Happiness: Lessons from a New Science

by Richard Layard

Making Happy People: The Nature of Happiness and Its Origins in Childhood

by Paul Martin

Going Sane

by Adam Phillips

1 MY HEART sinks whenever a patient says to me that his ambition in life is to be happy: for he is sure to have not the faintest idea of the preconditions of happiness. He thinks either that it can be aimed at like a bullseye on a dartboard, or that instant relief from financial constraint or anxiety, for example by winning the Lottery, is all that is required.

2 These three books, the first by an economist, the second by a behavioural scientist and the third by a psychoanalyst, attempt to tell us about these preconditions – about how we should live in order to be happy – in large part by telling us how we should not live.

3 Richard Layard is an economist who appears to have fallen out of love with his subject, or at least to have developed deep doubts about the guidance it can offer to humanity without advice from disciplines such as sociology and psychology. He starts out from a banal but none the less vitally important observation: that increased levels of production and consumption of material goods do not increase

human satisfaction, at least once a certain level has been reached. He therefore cannot subscribe to the view that a major aim of government ought to be the maximisation of wealth and personal income. 29, he develops an argument for high taxation that I had never heard before, namely that it will discourage people from wasting their lives in pursuit of what they mistakenly believe will bring them happiness.

4 Layard is an old-fashioned utilitarian whose philosophical hero is Jeremy Bentham. He believes that happiness is a unidimensional neuropsychological state that is easily measurable; and that every human action ought to be directed at producing the greatest happiness for the greatest number. No one's happiness is to count for more than anyone else's. The Benthamite philosophy of happiness would not allow the claims of affection.

5 This is a very thin philosophy, and if ever it were consistently practised (which thankfully is impossible), the world would be a very cold and comfortless place. It does not explain why, or to what extent, I obviously prefer the interests of my own children, my friends or my fellow countrymen to those of people living on the far side of the globe who are no more than abstractions to me.

6 Nevertheless, there is much in this book, especially in its analysis of what makes us unhappy, with which one can agree. Man has an innate tendency to envy, and much of his dissatisfaction

arises from awareness that others are better off than he, which he considers an injustice. Layard quotes evidence that most people, at any rate those above the bread line, are more interested in their relative than in their absolute wealth. Anything that increases people's ability to compare themselves with others, therefore, will increase their dissatisfaction; and television, says Layard, is precisely such an instrument. The omnipresence of the little screen, with its diet of glamorous and exciting lives, means that many people now compare themselves not with their neighbours, to whom they are similar, but with the inhabitants of a fairy-tale world in which dull routine and financial limitations are unknown. The comparison causes bitterness and resentment.

7 Not only that, but television discourages the very kind of social interaction which is one of the greatest sources of human happiness. There is a correlation between the amount of television watched in childhood and unhappiness later in life; and while a statistical correlation is not in itself proof of causation, there are plausible explanations as to why passive entertainment should be destructive of human happiness.

8 Layard is very clear also about the kind of 33 that is conducive to happiness. He will have no truck with the idea that the breakdown of the traditional family represents a beneficent extension of individual choice: for it has had a disastrous effect upon children and society as a whole.

9 Dr Paul Martin, a behavioural scientist, approaching happiness from a slightly different angle, comes to many of the same conclusions as Richard Layard, and indeed quotes much of the

same evidence. For example, both assert, using the same experimental research, that people are not always motivated by financial incentives, and that in some cases financial incentives actually reduce motivation rather than increase it. This is because financial incentives can reduce the feeling that a task is intrinsically interesting or worthwhile, which is an important ingredient of a happy life. Performance-related pay in the public service therefore destroys contentment and performance alike. Since most people want at least some autonomy at work, managerialism is yet another source of unhappiness.

10 The two authors' prescription for happiness is commonsensical: don't be envious or materialistic, cultivate friendships, and lose yourself in tasks that have intrinsic value. They both write clearly, but this cannot be said of Adam Phillips, whose book is a meditation on the meaning and importance of sanity. However, he never defines the term intelligibly. Phillips has a reputation both as a philosopher and as a prose stylist. This is mysterious to me. His prose is opaque, pretentious and of startling inelegance.

11 Nor is there any compensation in the quality of the thought. In fact, Mr Phillips displays no consecutive thought at all, and rarely mentions anything as vulgar as a fact. To read him is like being apostrophised by an un-self-critical pub bore who thinks he has something important to say but hasn't. I have rarely read so many pages with so little profit.

Anthony Daniels is a writer and retired doctor.

Sunday Telegraph, 2005

When Harry met sexism

Bidisha

- 1 **I**t's no revolutionary thing to honour JK Rowling, the brains behind wizard icon Harry Potter and now a globally respected philanthropist. Indeed, she's been invited to give Harvard's graduation day commencement address next month. It's a logical choice: Rowling's story is as epic as any fantasy novel and her lone rise to genius/mogul status suits Harvard's credo of individualistic excellence.
- 2 Or maybe she's just a pathetic waste of space. Writing in the university paper, the *Harvard Crimson*, a student, Adam Goldenberg, rips into Rowling as "a flash in the pan", "a petty pop culture personality" who "tricked parents into letting their kids read books filled with sex, murder, and homosexual role models". Furthermore, "writing bedtime stories is lame".
- 3 Goldenberg's attack isn't new. First came the academic Harold Bloom, mocking her style. Then the novelist AS Byatt jeered at the infantilism of adult Potter fans. Thus men and women united in putting a gifted woman in her place.
- 4 The issue doesn't stop with Rowling. It extends to all female fantasy writers, world-creators and myth-makers. According to the backlash, Rowling is swell for dim kiddies, along with Susan Cooper and Diana Wynne Jones (but none are as good as CS Lewis or Roald Dahl, of course), while Philip Pullman and Philip Reeve are worthy of adult analysis. Critics ignore the tough

heroines created by Tamora Pierce and Trudi Canavan, but acclaim Lewis Carroll's creepily pliable Alice.

- 5 A subtle mechanism is operating here, clanking into gear to restore the dominant man-worshipping default mode while reserving a few token high-priestess places for the ladies. In speculative fiction that would be Doris Lessing, Margaret Atwood and Ursula K Le Guin, geniuses all. These women are the real deal, worshipped for their vision, philosophical trenchancy and pertinence. But apart from the hallowed three it's men-only when it comes to casual recommendations of mainstream books.
- 6 In terms of which books sell plentifully and are acclaimed among knowledgeable fans, speculative fiction is not male-dominated at all – quite the opposite. It is the critical establishment that marginalises women.
- 7 Readers who rave about the scope of *Lord of the Rings*, are simply unaware of the awesome complexity of Katharine Kerr's Deverry sequence of Celtic fantasy novels. They hail William Gibson's prescience, oblivious to Marge Piercy's prophetic sci-fi masterpieces *Body of Glass* and *Woman on the Edge of Time* and Liz Williams's intelligent, knotty novels like *Darkland*.
- 8 Speculative fiction – whether that is historical epic, space psychodrama or telepathic warrior quest – has always been about infinite possibilities. Why is it so hard to imagine a world that acknowledges the importance, multitude and sheer brilliance of its women writers?

The Guardian, 2008

We get the Stonehenge we deserve

Robin McKie

1 **T**here was a familiar sound to the fanfare that greeted the announcement
that scientists had uncovered the true purpose of Stonehenge. It was
really a royal burial ground for an ancient dynasty, said researchers led
by Mike Parker Pearson from Sheffield University. Radiocarbon dating
5 of human remains found nearby suggested it was a cemetery right from the start
of its construction about 3,000 BC.

2 We got the “Revealed: the secret of Stonehenge” headlines which, some
readers might have noticed, had a close similarity to those in April, when
Geoffrey Wainwright said that the true purpose of the great Wiltshire stone
10 circle was as “the Lourdes of the Bronze Age”, where the sick and wounded
sought cures by appealing to the great bluestones, which had been dragged to
Wiltshire from Wales for their magical healing properties. Stonehenge was the
accident and emergency ward of the southwest, said the former English Heritage
archaeologist Wainwright. Look at the graves of sick and deformed people in the
15 area, he added. Nor was he impressed that his theory had a new rival. “A very
elegant theory,” he remarked about it, “lacking only the quality of a shred of
evidence.”

3 There are more theories about Stonehenge’s purpose than there are stones in
it. The trend goes right back to the idea that its monoliths were assembled on
20 Salisbury Plain by the magician Merlin, although why he bothered to do so
remains a mystery. Every age gets the Stonehenge it deserves, as the
archaeologist Jacquetta Hawkes once remarked. In medieval times it was built
by giants; in the 1960s, at the dawn of the computing era, researchers said you
could have used it as a giant calculator; and in more mystical New Age times it
25 was a spaceport for aliens.

4 For my money the suggestion that
it was really built as the base for
Britain’s first public inquiry is the
best. I would argue that the World
30 Heritage site is probably best viewed
today as a monument to government
prevarication and deceit.

5 Ministers now seem to have
abandoned any attempt to protect it,
35 and so cars and lorries will continue to
hurtle by and tourists will be stuffed into its cramped visitors centre. According
to the government, it’s low-rent tat – which is the Stonehenge Britain deserves.



The Guardian Weekly, 2008

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Cornell University Office of Human Resources

Cornell University Unit Name

SEARCH: go

Bias Incidence Response Program: Protocol for Responding to Bias Activity

I. Introduction

Cornell University's commitment to diversity and inclusiveness is expressed in its Open Doors/Open Hearts/Open Minds statement. On January 27, 1999, Cornell University President, Hunter Rawlings III, emphasized that Cornell is determined to provide a "climate of civility, decency, and respect for others on campus." Cornell University's commitment to diversity and inclusiveness necessarily implies that our community will include members who differ in their experiences, backgrounds, race and ethnicity, sex/gender, religious beliefs, sexual orientations, political persuasion, social perspectives, and other important respects. Consistent with our simultaneous commitment to freedom of speech, Cornell University values and promotes the respect for differences that its commitment to diversity supposes and requires.

II. Response to Bias Incidents

Behavior reflecting bias or discrimination may constitute a violation of Cornell University's policies and Campus Code of Conduct, as well as local, state, and federal laws. The University has established review procedures to deal with such cases at both the college and university levels.

A. An individual who believes s/he is the victim of a crime should contact the Cornell Police and, if appropriate, other local police agencies immediately, so that the matter can be addressed and support services made available.

B. An individual who believes that s/he has been subjected to discrimination in violation of the University's Equal Employment and Educational Opportunity policy or who has been the

target of activity that s/he believes constitutes a violation of the Campus Code of Conduct should bring this complaint to the attention of his or her college harassment advisor, the Judicial Administrator or the University Ombudsman. These university officials will promptly (within 24 hours) review the allegations and determine if the information should more appropriately be referred for investigation to another university office, including to the Cornell Police.

C. Complaints involving allegations of discrimination and/or harassment that occur within the classroom or in the student-faculty context should be directed to existing college-based review procedures.

D. Response to Other Instances Involving Bias or Potential Bias

When individuals believe that they or other members of the university community have been adversely affected by instances involving bias on the basis of race, gender, sexual orientation, national origin, or any other protected condition and are not sure which of the complaint procedures to use (i.e., II A, B, or C) or where the bias is not necessarily directed against a particular individual or individuals (e.g. graffiti, postering, etc.), they should report their concern to the Office of Workforce Diversity, Equity and Life Quality. Within 24 hours, the Office will forward a summary of the complaint to “response coordinators” (designated and trained staff and/or faculty members) who will be responsible for contacting the target(s) of the complained-of behavior within 24 hours and/or coordinating support services and/or referrals as appropriate under the circumstances.

Complaints made under Sections II, A, B, or C may also be referred to the Office of Workforce Diversity, Equity and Life Quality when the coordination of support services may be helpful.

III. Campus Notification

The extent of dissemination of information concerning bias activity will depend on the circumstances. The Office of Workforce Diversity, Equity and Life Quality will promptly communicate to designated members of the university community the date, general location of the reported activity, the nature of the bias involved, and the nature of the response proposed. Campus notifications of alleged crimes or policy violations will be made consistent with the university’s obligations pursuant to state and federal law, university policy, and the needs of the police investigation. The Office of Workforce Diversity, Equity and Life Quality will work with the Division of University Relations to notify the public consistent with the University’s legal obligations and policies. When a criminal offense is involved, the Office of Workforce Diversity, Equity and Life Quality will work closely with the Cornell Police and other appropriate authorities.

www.hr.cornell.edu