

*A Coursebook of General English
for Education Professionals*

教育硕士

主 编 郭 强
副主编 陈 琳 刘 敏

综合英语教程



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SHANGHAI JIAO TONG UNIVERSITY PRESS

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前言 | Preface

改革开放的新时代对高层次专业人才的需求越来越大,要求也越来越高。在这个国际交流日益频繁的时代,掌握英语这门国际化的语言对教育硕士研究生有着积极的现实意义。本教程编写以提升教育硕士研究生应用外语开展学术研究和交流的能力为目标,助力培养以可持续发展为导向,掌握现代教育理论、具有扎实的教育教学和研究能力及国际化视野的高素质管理人才、骨干教师和教育技术人员等卓越教育工作者。

以增强教育硕士研究生跨文化意识,提高其跨文化交际能力为主要目的,此教程的编写体现了以下原则:

实用性: 针对教育硕士研究生的专业学习和发展,强调学以致用。突出选材的实用性,构建教育议题交流的场景,营造语言应用的环境,对学生如何进行有效的交流提供具体可靠的指导,满足教育管理实践者在实际对外交流工作中的交际需求;

真实性: 本教程选材涉及当前教育领域广泛的热点话题,既能培养和加强学生阅读与利用教育领域专业英文文献资料的能力,更有利于启发学生对中西方教育理念、实践和改革动向进行全面和客观的比较;

思辨性: 本教程不强调单纯靠孤立的阅读技能训练来提高语言应用能力,而是通过整体认知和原认知策略的提高与深化,学习如何由了解文章的表层意义提升为理解并领悟文章的深刻内涵与观点,强调批判式的阅读和学习,培养具有独立思考能力的外语学习者和教育工作者;

可操控性: 本教程重视学生英语交际能力的培养,以任务式教学法为主导设置练习,把相关的知识和技能分为不同的任务板块,学生通过完成学习任务获得综合技能并实现融会贯通的目的。在打下扎实语言基础的同时,学生能更深入地了解教育领域的发展现状和趋势。

本教程力求满足社会在新时期对高层次教育管理应用型人才的需求。既重视培养学生扎实的语言技能,更注重提高他们的全面应用能力;既注意语言学习,更注重跨文化素养

的培养。本教程共分12个单元,由同济大学郭强任主编,苏州大学陈琳和北方工业大学刘敏任副主编,同济大学禹昱、许涛、张兢田、卞月妍、吴美琴和李静也参加了教程编写工作。

本教程的编写吸收了国内外教育学界近年来的研究成果,并得到一些教育专家和学者的支持和帮助,在此,我们表示衷心地感谢。本教程的出版得到同济大学研究生院的资助,上海交通大学出版社的编辑同志在付梓前进行了仔细编审,精心设计,谨此一并致谢。

限于编者的水平与经验,教程中难免还有不足之处,我们恳切地希望使用者批评指正。

编者

2016年8月

目 录 | Contents

Unit One Basic Education

Reading 1	The Importance of Basic Education	2
Reading 2	The Trouble with Grit	10

Unit Two Liberal Education

Reading 1	The Search for American Liberal Education	22
Reading 2	The Future of Liberal Education and the Hegemony of Market Values	33

Unit Three Undergraduate Education

Reading 1	Undergraduate Research Experiences	50
Reading 2	Curriculum to Career	56

Unit Four Creativity

Reading 1	The Creativity Imperative	69
Reading 2	Creativity in the World of Work	75

Unit Five Teaching and Learning

Reading 1	Teaching and Learning at the Research University	87
Reading 2	Understanding Great Teaching	95

Unit Six Technology in Education

Reading 1	Harnessing Technology to Improve Liberal Learning	110
Reading 2	MOOCS	116

Unit Seven Quality in Education

- Reading 1 Redesigning Regional Accreditation 128
- Reading 2 Institutions, Accreditors and the Federal Government 137

Unit Eight Faculty Development

- Reading 1 A New Generation of Faculty: Similar Core Values in a Different World 154
- Reading 2 What Does It Mean to Be a Teacher-Scholar? 162

Unit Nine Community Colleges

- Reading 1 Community Colleges: The Often Rocky Path to the American Dream 172
- Reading 2 A Prescription for the Emerging World: The Global Potential of the Community College Model 182

Unit Ten Internationalization in Education

- Reading 1 What Can Global Learners Do? 197
- Reading 2 Developing a Global Perspective for Personal and Social Responsibility 205

Unit Eleven University Governance

- Reading 1 Divided We Govern 219
- Reading 2 Too Big to Fail: The Role of For-Profit Colleges and Universities in American Higher Education 226

Unit Twelve Educational Reforms

- Reading 1 Change in Higher Education 241
- Reading 2 Interview with Carol Geary Schneider 250

Reference for Paragraph Translation 263

References 269

The Master said, "He who learns but does not think is lost.
He who thinks but does not learn is in great danger."

— *The Analects*



Unit One Basic Education

Activity: Setting Personal Goals

List in order of importance (with 1 as "most valuable") the learning goals that are significant to you. Add personal learning goals to the list if you wish.

GOAL	RANK
1. To increase comprehension of readings	_____
2. To expand vocabulary	_____
3. To increase reading speed	_____
4. To improve study skills	_____
5. To learn more about the subjects of this unit	_____
6. _____	_____
7. _____	_____
8. _____	_____

Activity: Predicting Content

Before you read, discuss the following questions in a small group:

1. Considering the title of this unit, what topics do you predict will be covered?
2. What would you like to know about *basic education*? Make a list of your questions.



Reading 1

The Importance of Basic Education

Amartya Sen

Activity: Skimming

Skim the article quickly to find the following general information :

1. Read the author's name, the title, and all headings.
2. Read the first few paragraphs and look for the author's purpose and main idea.
3. Read the last few paragraphs and look for a summary or conclusion.

About the Author

Amartya Sen is Thomas W. Lamont University Professor, and Professor of Economics and Philosophy at Harvard University and was until 2004 the Master of Trinity College, Cambridge. He is also Senior Fellow at the Harvard Society of Fellows. Earlier on he was Professor of Economics at Jadavpur University Calcutta, the Delhi School of Economics, and the London School of Economics, and Drummond Professor of Political Economy at Oxford University.



It is a great privilege for me to have the opportunity of speaking at this meeting of Commonwealth countries on education. I am also very happy that you have chosen Edinburgh as the venue of this important conference. I am very proud of my own association with Edinburgh, through being an alumnus of two universities here, Edinburgh University and Heriot-Watt University (admittedly my connections are only through honorary degrees but they generate a sense of closeness to the real students here), and also through belonging to the Royal Society of Edinburgh and having other associations with this great city. So I welcome you to beautiful Edinburgh and to its wonderful intellectual community, of which I am privileged to be a nomadic member, as something of an academic gypsy. But to this welcome I must add my belief that there could not be a better place for a meeting on "closing the gap" in education than the city of Adam Smith and David Hume, the earliest and greatest champions of education for all.

Why is it so important to close the educational gaps, and to remove the enormous disparities in educational access, inclusion and achievement? One reason, among others, is the importance of this for making the world more secure as well as more fair. H. G. Wells was not exaggerating when he said, in his *Outline of History*: “Human history becomes more and more a race between education and catastrophe.” If we continue to leave vast sections of the people of the world outside the orbit of education, we make the world not only less just, but also less secure.

The precariousness of the world is now greater than it already was in H. G. Wells’ time in early twentieth century. Indeed, since the terrible events of September 11, 2001—and what followed after that—the world has been very aware of problems of physical insecurity. But human insecurity comes in many different ways—not just through terrorism and violence. Indeed, even on the very day of September 11, 2001, more people died from Aids than from physical violence including the atrocity in New York. Human insecurity can develop in many different ways, and physical violence is only one of them. While it is important to fight terrorism and genocide (and in this too, education can have a big role, as I will presently discuss), we must also recognise the plural nature of human insecurity and its diverse manifestations.

As it happens, widening the coverage and effectiveness of basic education can have a powerfully preventive role in reducing human insecurity of nearly every kind. It is useful to consider briefly the different ways in which removing discrepancies and neglects in education can contribute to reducing human insecurity across the world.

The most basic issue relates to the elementary fact that illiteracy and innumeracy are forms of insecurity in themselves. Not to be able to read or write or count or communicate is a tremendous deprivation. *The extreme case of insecurity is the certainty of deprivation, and the absence of any chance of avoiding that fate. The first and most immediate contribution of successful school education is a direct reduction of this basic deprivation—this extreme insecurity—which continues to ruin the lives of a large part of the global population, not least in the Commonwealth.*

The difference that basic education can make to human life is easy to see. It is also readily appreciated even by the poorest of families. Speaking personally, it has been wonderful for me to observe how easily the importance of education is perceived even by the poorest and the most deprived of families. This emerges from some studies on primary education in India that we are currently undertaking (through the “Pratichi Trust”—a trust aimed at basic education and gender equity that I have been privileged to set up in India and Bangladesh through using my Nobel Prize money from 1998). As the results of our studies come in, it is remarkable to find how the parents from even the poorest and most depressed families long to give basic education to their children, to make them grow up without the terrible handicaps from which they—the parents—had themselves suffered.

Indeed, contrary to claims often made, we have not observed any basic reluctance by parents to send their children—daughters as well as boys—to school, provided affordable, effective and safe schooling opportunities actually exist in their neighbourhood. Of course, there are many obstacles in giving shape to the dreams of parents. The economic circumstances of the families often make it very hard for them to send their children to school, particularly when there are fees to be paid.

The obstacle of unaffordability must be firmly removed across the Commonwealth—indeed the world. I am, of course, aware that some champions of the market system want to leave school fees

to the market forces. But this cannot but be a mistake given the social obligation to give the essential opportunity of schooling to all children. Indeed, Adam Smith, who provided the classic analysis of the power and reach of the market mechanism two and quarter centuries ago, wrote eloquently, sitting in Kirkcaldy (not far from here), why it would be wrong to leave this to the market:

For a very small expense the public can facilitate, can encourage, and can even impose upon almost the whole body of the people, the necessity of acquiring those most essential parts of education.

There are other obstacles too. Sometimes the schools are very thinly staffed (many primary schools in developing countries have only one teacher), and parents are often worried about the safety of children, especially girl children (particularly in case the teacher fails to turn up, which seems to happen often enough in many of the poorer countries). Quite often, the parents' reluctance has a rational basis, and these gaps too need to be addressed.

There are other barriers as well. Very poor families often rely on labour contributions from everyone, even the children, and this can compete with the demands of schooling. This unfortunate practice, though generated out of hardship, must also be removed, through regulation as well as by making the economic benefits of schooling clearer to all. This brings us to the second issue in understanding the contribution of schooling in removing human insecurity. Basic education can be very important in helping people to get jobs and gainful employment. This economic connection, while always present, is particularly critical in a rapidly globalising world in which quality control and production according to strict specification can be crucial.

Not surprisingly, all the cases of speedy use of the opportunities of global commerce for the reduction of poverty have drawn on help from basic education on a wide basis. For example, in Japan, already in the mid-19th century the task was seen with remarkable clarity. The Fundamental Code of Education, issued in 1872 (shortly after the Meiji restoration in 1868), expressed the public commitment to make sure that there must be "no community with an illiterate family, nor a family with an illiterate person". Thus—with the closing of educational gaps—began Japan's remarkable history of rapid economic development. By 1910 Japan was almost fully literate, at least for the young, and by 1913, though still very much poorer than Britain or America, Japan was publishing more books than Britain and more than twice as many as the United States. The concentration on education determined, to a large extent, the nature and speed of Japan's economic and social progress.

Later on, particularly in the second half of the 20th century, South Korea, Mainland China, China's Taiwan, China's Hong Kong, Singapore, and other economies in East Asia followed similar routes and firmly focused on general expansion of education. Widespread participation in a global economy would have been hard to accomplish if people could not read or write, or produce according to specifications or instructions, or to have quality control.

Third, when people are illiterate, their ability to understand and invoke their legal rights can be very limited, and educational neglect can also lead to other kinds of deprivation. Indeed, this tends to be a persistent problem for people at the bottom of the ladder, whose rights are often effectively alienated because of their inability to read and see what they are entitled to demand and how. The educational gap clearly has a class connection.

It also has a gender connection since it can be a very important issue for women's security. Women are often deprived of their due, thanks to illiteracy. Not being able to read or write is a significant barrier for underprivileged women, since this can lead to their failure to make use even of the rather limited rights they may legally have (say, to own land, or other property, or to appeal against unfair judgment and unjust treatment). There are often legal rights in rulebooks that are not used because the aggrieved parties cannot read those rulebooks. Gaps in schooling can, thus, directly lead to insecurity by distancing the deprived from the ways and means of fighting against that deprivation.

Fourth, illiteracy can also muffle the political opportunities of the underdog, by reducing their ability to participate in political arena and to express their demands effectively. This can contribute directly to their insecurity, since the absence of voice in politics can entail a severe reduction of influence and the likelihood of just treatment of those who are kept on the wrong side of the gap.

Fifth, basic education can play a major role in tackling health problems in general and epidemics in particular. It is easy to see the importance of specialised health education (for example, on the way infections spread and how diseases can be prevented). But even general education can broaden a person's lines of thinking and generate social understanding in ways that may be extremely important in facing epidemiological problems. Indeed, some studies have suggested that general school education has a bigger impact on health than specialised health education itself has.

Sixth, empirical work in recent years has brought out very clearly how the relative respect and regard for women's well-being is strongly influenced by women's literacy and educated participation in decisions within and outside the family. Even the survival disadvantage of women compared with men in many developing countries (which leads to such terrible phenomenon as a hundred million of "missing women") seems to go down sharply—and may even get eliminated—with progress in women's empowerment, for which literacy is a basic ingredient.

There is also considerable evidence that fertility rates tend to go down sharply with greater empowerment of women. This is not surprising, since the lives that are most battered by the frequent bearing and rearing of children are those of young women, and anything that enhances their decisional power and increases the attention that their interests receive tends, in general, to prevent over-frequent child bearing. For example, in a comparative study of the different districts within India, it has clearly emerged that women's education and women's employment are the two most important influences in reducing fertility rates. In that extensive study, female education and employment are the only variables that have a statistically significant impact in explaining variations in fertility rates across more than three hundred districts that make up India. In understanding inter-regional differences, for example the fact the state of Kerala in India has a fertility rate of only 1.7 (which can be roughly interpreted as 1.7 children on average per couple) in contrast with many areas which have four children per couple (or even more), the level of female education provides the most effective explanation.

There is also much evidence that women's education and literacy tend to reduce the mortality rates of children. These and other connections between basic education of women and the power of women's agency (and its extensive reach) indicate why the gender gap in education produces heavy social penalties.

I have so far concentrated on gaps in access, inclusion and achievement that differentiate one group of people from another. But this is also a good occasion to reflect a little on the gaps—of a very different kind—that exist in the coverage of the school curriculum. The nature of the curriculum is, of course, of obvious relevance to the development of technical skills (such as computing) that facilitate participation in the contemporary world. But there are also other issues involved, since schooling can be deeply influential in the identity of a person and the way we see ourselves and each other.

This issue has received some attention recently in the special context of the role of fundamentalist religious schools, and there is need to pay attention to the narrowing of horizons, especially of children, that illiberal and intolerant education can produce. It is also important to recognise that lack of public facilities for the schooling of children often contributes greatly to the appeal and popularity of religious schools run by political militants.

Indeed, the nature of education is quite central to peace in the world. Recently the very deceptive perspective of the so-called “clash of civilizations” (championed particularly by Samuel Huntington) has gained much currency. It is important to see that what is most immediately divisive in this kind of theorizing is not the silly idea of the inevitability of a clash (that too, but it comes later), but the equally shallow prior insistence on seeing human beings in terms of one dimension only, regarding them just as members of one civilization or another (defined mostly in terms of religion), ignoring their other affiliations and involvements.

There are two mistakes here. First, the classification is very crude. For example, India is put in the box of Hindu civilization, even though with its 130 million Muslims (more than the entire British and French populations put together), India has many more Muslims than most so-called “Muslim countries” in the world. Huntington’s classification gives comfort only to Hindu sectarians.

The second mistake is to assume that a person’s religion defines him or her reasonably adequately. But every human being’s identities have many different components, related to nationality, language, location, class, occupation, history, religion, political beliefs, and so on. A Bangladeshi Muslim is not only a Muslim, but also a Bengali and possibly quite proud of the richness of the Bengali literature and other cultural achievements. Similarly, the history of the Arab world with which an Arab child today can potentially related is not only the achievements of Islam (important as they are), but also the great secular accomplishments in mathematics, science and literature which are part and parcel of Arab history. Even today when a scientist in, say, the Imperial College uses an “algorithm,” he or she unconsciously celebrates the innovativeness of the ninth-century Arab mathematician, Al-Khwarizmi, from whose name the term algorithm is derived (the term “algebra” comes from his book, *Al Jabr wa-al-Muqabilah*).

To define people just in terms of religion-based classification of civilizations can itself contribute to political insecurity, since in this view people are seen as simply belonging to, say, “the Muslim world,” or “the Western world,” or “the Hindu world,” or “the Buddhist world,” and so on. To ignore everything other than religion in classifying people is to set people up in potentially belligerent camps. I personally believe that even the UK government makes a mistake in expanding, rather than reducing faith-based state schools, adding for example Muslim schools, Hindu schools and Sikh schools to pre-existing Christian ones, especially when the new religious schools leave children very little opportunity to cultivate reasoned choice and decide how the various components of their identities (related respectively to language, literature, religion, ethnicity, cultural history,

scientific interests, etc.) should receive attention. *There is need not only to discuss the importance of our common humanity, but also to stress the fact that our diversities can take many distinct forms and that we have to use our reasoning to decide how to see ourselves.*

The importance of non-sectarian and non-parochial curricula that expand, rather than reduce, the reach of reason can be hard to exaggerate. Shakespeare talked about the fact that “some men are born great, some achieve greatness, and some have greatness thrust upon them.” In the schooling of children, we have to make sure that we do not have smallness thrust upon the young.

The idea of the Commonwealth has something to offer on the philosophy behind such a broad approach. The Queen herself, as the head of the Commonwealth, put the basic perspective with clarity and force half a century ago, shortly after her coronation, in 1953:

The Commonwealth . . . is an entirely new conception built on the highest qualities of the spirit of man: friendship, loyalty and the desire for freedom and peace.

In promoting friendship and loyalty, and in safeguarding the commitment to freedom and peace, basic education can play a vital part. This requires, on the one hand, that the facilities of education be available to all, and on the other, that children be exposed to ideas from many different backgrounds and perspectives and be encouraged to think for themselves and to reason.

Basic education is not just an arrangement for training to develop skills (important as that is), it is also a recognition of the nature of the world, with its diversity and richness, and an appreciation of the importance of freedom and reasoning as well as friendship. The need for that understanding—that vision—has never been stronger.

Activity: Personal Vocabulary

Choose ten vocabulary words that you would like to learn from this article. Write each word, its definition, and its part of speech on this page. Then write an original sentence in which you use each word. Check your sentences with your classmates.

Words	Definition	Part of Speech	Original Sentence
1.			
2.			
3.			
4.			
5.			
6.			
7.			
8.			
9.			
10.			

Activity: Paraphrasing

Paraphrasing means restating an author's ideas in your own words by changing sentence structure, word order, and vocabulary. A good paraphrase is accurate—that is, true to the author's meaning—and complete. Paraphrasing tests both your knowledge of English grammar and vocabulary and your comprehension of the ideas in the article. Read the following sentences carefully, and then rewrite them using your own words. Change the vocabulary and sentence structure, but do not change the author's intended meaning or paraphrase any technical terms. There are several ways of paraphrasing each sentence.

Original: "And the more we know of the past, the more surefootedly we can inculcate ethical conduct in the future."

Paraphrase: If we understand our past history, we will be better able to teach moral behavior in the future.

1. As it happens, widening the coverage and effectiveness of basic education can have a powerfully preventive role in reducing human insecurity of nearly every kind. It is useful to consider briefly the different ways in which removing discrepancies and neglects in education can contribute to reducing human insecurity across the world.

2. The extreme case of insecurity is the certainty of deprivation, and the absence of any chance of avoiding that fate. The first and most immediate contribution of successful school education is a direct reduction of this basic deprivation—this extreme insecurity—which continues to ruin the lives of a large part of the global population, not least in the Commonwealth.

3. Not surprisingly, all the cases of speedy use of the opportunities of global commerce for the reduction of poverty have drawn on help from basic education on a wide basis.

4. There is need not only to discuss the importance of our common humanity, but also to stress the fact that our diversities can take many distinct forms and that we have to use our reasoning to decide how to see ourselves.

5. Basic education is not just an arrangement for training to develop skills (important as that

is), it is also a recognition of the nature of the world, with its diversity and richness, and an appreciation of the importance of freedom and reasoning as well as friendship.

Activity: Group Discussion

Participate in an effective group discussion with the following elements:

- All members of the group have a chance to speak, expressing their own ideas and feelings freely, and to pursue and finish out their thoughts.
- All members of the group can hear others' ideas and feelings stated openly.
- Group members can safely test out ideas that are not yet fully formed.
- Group members can receive and respond to respectful but honest and constructive feedback. Feedback could be positive, negative, or merely clarifying or correcting factual questions or errors, but is in all cases delivered respectfully.
- A variety of points of view are put forward and discussed.
- The discussion is not dominated by any one person.
- Arguments, while they may be spirited, are based on the content of ideas and opinions, not on personalities.
- Even in disagreement, there's an understanding that the group is working together to resolve a dispute, solve a problem, create a plan, make a decision, find principles all can agree on, or come to a conclusion from which it can move on to further discussion.

1. How does the author explain the importance of basic education for removing human insecurity?
2. According to the author, even the poorest families long to give basic education to their children. Then what are the obstacles to realizing their dreams?
3. How does the example of Japan help illustrate the contribution of basic education to the reduction of poverty?
4. In what way is women's well-being strongly influenced by their education and literacy?
5. What is the author's comment on the perspective of "clash of civilizations"?



Reading 2

The Trouble with Grit

Jeffery Arron Snyder

About the Author

Jeffery Arron Snyder is assistant professor in the Educational Studies department at Carleton College. His work explores the intersections between the history of education and broader trends in U. S. cultural and intellectual history. Primary research interests include African American education during the Jim Crow era; radical and experimental education in the 1960s and 1970s; and standardized testing, from the turn of the twentieth century to today. He is completing a book titled *Making Black History: The Color Line, Culture, and Race in the Age of Jim Crow*, to be published by the University of Georgia Press.



Imagine attending a high school where your teachers grade you on how well you handle disappointments and failures; respond to the feelings of your peers; and adapt to different social situations. Imagine, too, that the results are tabulated in a document called a “character growth card” and sent home to your parents along with your report card.

Sound far-fetched? Well, keeping tabs on a student’s character development is at the leading edge of the “new character education.” Paul Tough’s bestselling 2012 book, *How Children Succeed: Grit, Curiosity and the Hidden Power of Character*, is the closest thing the new character education has to a manifesto; and it has helped to convince thousands of school administrators, teachers, and parents that “performance character” qualities such as perseverance, discipline, and self-control trump IQ when it comes to determining academic success.

I was one of thousands of educators from all over the world who signed up for an online class taught by one of the leading figures in this movement: Dave Levin, the charismatic co-founder of the Knowledge is Power Program (KIPP) network of charter schools and the inventor of the character growth card. When the class went live, I had a few outstanding concerns, but I still expected the KIPP method would have a lot to offer. By the end of the month-long course, my enthusiasm had waned, while my misgivings had multiplied. Here’s why.