

DEVELOPING READING VERSATILITY

FOURTH EDITION

W. Royce Adams

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Santa Barbara City College

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Preface To The Fourth Edition

As with previous editions of *Developing Reading Versatility*, the purpose of this fourth edition is to help students develop the fullest comprehension possible at the literal, critical, and affective levels. The emphasis is on doing rather than on reading "how to" read better, though instruction and explanation are not lacking. In this edition, Unit One: Literal Comprehension has undergone the most changes. Chapter 1 emphasizes vocabulary development, offering methods for continually increasing word power, learning words in context, learning word parts and structure, and the development of dictionary skills. Chapter 2 contains more on the development of literal recall, emphasizing the recognition of paragraph patterns, identification of main ideas and supporting details, and finding an author's thesis. Chapter 3 is completely new to this book and offers study-reading strategies such as the SQ3R method, marking and underlining, and various notetaking techniques, including mapping. Chapter 4 combines both skimming and scanning skills, with an emphasis on their usefulness when dealing with reference materials. Chapter 5, which is also new, concentrates on the development of speed of comprehension. Unlike previous editions, all five chapters contain two reading comprehension and vocabulary practices. Many of the readings are from college textbooks.

Unit Two: Critical Comprehension has not changed except for the inclusion of some updated readings, plus the addition of two reading comprehension and vocabulary practices such as those now in Unit One chapters. Whereas the comprehension questions in Unit One drills are basically literal, the reading practice questions in this unit contain both literal and critical-type questions.

The two chapters in Unit Three: Affective Comprehension are similar in emphasis to the former editions, but many of the readings have been changed. In fact, more than two-thirds of the readings in this fourth edition have been changed.

Also new is the addition of an **Instructor's Manual** with the answers to the drills. Except for some drills where annotated answers are part of the instructional technique, answers to drills no longer appear in the text itself. A copy of the **Instructor's Manual** may be obtained by writing to the English Editor, Holt, Rinehart and Winston, CBS College Publishing, 383 Madison Avenue, New York, New York, 10017.

Each unit still contains an **Inventory Check** and a **Progress Check** at both the beginning and end of each unit. The units differ from previous editions, however, in that they also contain a vocabulary check along with the comprehension check. There are also three different charts for record-keeping, one for the practice readings, one for the timed readings, and one for the **Inventory Progress checks**.

As before, it is hoped that in using this book students will develop the awareness that nobody has a single, fixed reading rate, that reading is complex, that purposes and motivation determine comprehension, that there are no black-and-white answers to some questions, and that it is not too late to learn to read better. What this book can't do is guarantee a transfer of what it teaches to the "real world" of everyday reading. That is ultimately up to the user.

I wish to express my appreciation to my students, my colleagues, especially to Diana Sorenson, for their help, and to the helpful suggestions of the following reviewers: Professor Joseph Coppola, San Diego City College; Professor Charlotte Simpson, West Valley College; Professor Evelyn B. Dandy, Armstrong State College; Professor Teresa Deen, Kennesaw College; Professor Helene Tischler, San Jose City College; Professor Michael D. Davis, Virginia Commonwealth University; Professor Minna Lee, Brookdale Community College; and Professor Walt Pleasnick, DeKalb Community College.

Your "No Money-Back Guarantee"

"We guarantee your money will be refunded in full if you fail to double your reading rate with no loss in comprehension in just one lesson!"

Ever hear or read an ad like that? You probably have. They seem to appear everywhere. Maybe you've even signed up for a course that made such claims. But if you did, it obviously didn't work or you wouldn't be reading this book. Every year, thousands of dollars—most of them wasted—are spent on books, courses, and gadgets that claim to double or triple reading powers. Some readers do increase their reading ability during these courses, but the majority of them drop right back to their original reading habits when the course is over or the gadget wears out.

This book offers you no money-back guarantee if you fail to read any better after completing it than you do now. It is quite possible that you could do well on every exercise in this book and still continue to read the way you do now. Why? Because you might fail to use the information gained from this book when you read material outside the book. In other words, unless you practice in *all* your reading what you do and learn in this book, there will be no transfer of skills. You will just be kidding yourself that you are reading better. Thus, while we can guarantee that the book may be helpful, we can't be sure of you. So, no money-back guarantee.

However, to get the most for your money, here are some points and suggestions for you to consider.

1. Turn to the Contents. Notice that this book is divided into three units. Each unit provides you with a variety of exercises in one level of comprehension. Together, these three different levels of understanding will bring you closer to a total comprehension of what you read. Actually, no Great Reading God in the Sky said, "Let there be three levels of comprehension. Zap!" These divisions are made only to help you see the many facets of comprehension.
2. Don't feel obligated to do every exercise in each unit. The preunit inventories are guides to how well you function at these different levels. How much practice you

need depends on how much more competent you want to be in each area.

3. Some of the early drills in Unit 1 deal more with the development of visual perception than with comprehension. If you are a very slow reader—averaging say, 150 words per minute—you will find these drills very beneficial. It is suggested that you don't try doing them all as a group. Use them as warm-up exercises before reading. You will find that they help you break your slow reading rate habit.
4. Some of the drills in this book are timed for speed. The pressure of speed is used to prod you from your normal reading habits. But don't make speed your goal. Your speed will automatically increase as a by-product of the good reading habits you will learn here.
5. Don't expect overnight miracles. Lifetime results can be obtained from the drills you do here if you learn from your mistakes as well as your successes. It takes time, effort, and patience to change reading habits you have developed over many years.
6. Some of the drill questions can't be answered in a key, and in these cases the class should discuss them. Discussion is necessary for developing comprehension skills. Engage in class discussion; don't just sit back and listen to others, especially when you are working in Unit 3.
7. Three record charts are provided so that you can keep a record of your various drill work. Don't be worried about ups and downs in rate and comprehension scores. It's normal to fluctuate. Also, don't be fooled into thinking that because your scores go up on the chart that you are reading better in materials outside the text. Only you can actually determine how much success you are feeling.

With these things said, you are ready to get down to work. Just remember, the responsibility for learning and transfer of learning is yours. Are you willing to place a money-back guarantee on yourself?

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UNIT

I

**LITERAL
COMPREHENSION**

Literal Comprehension Inventory

Before you begin work in this unit, use the following reading selection to take inventory on your reading ability at the literal comprehension level. The selection is from a typical college textbook. Read it the way you normally read, since the object is to see what skills you have and which ones you need to develop. Here is what the inventory covers:

1. *Your reading rate.* You will want to time yourself or have someone time you as you read the material to get some idea of your normal reading speed for material of this type.
2. *Your comprehension of the material.* After you time your reading, answer the questions based on the material without looking back. This will let you know how well you understand what you read at that rate.
3. *Your vocabulary level.* After the comprehension check you will answer some vocabulary questions about words from the reading selection.
4. *Your skimming/scanning ability.* Finally, you will skim and scan to answer some questions based on the reading material in order to see how fast and how accurate your skills in this area are.

Don't be intimidated by this inventory. It is not a test. The information gathered will be helpful to both you and your instructor. Upon completion of this unit, you will be given a progress check similar to this one so that you can see your growth in these areas. Relax now, and read in your normal fashion.

When you are ready, write your starting time in the blank below. Try to begin exactly on the minute.

Begin timing. Starting time: _____

The Nature of Anthropology (Part 1)

WILLIAM A. HAVILAND

- 1 For as long as they have been on earth, people have wondered about who they are, where they came from, and why they act the way they do.

From William A. Haviland, *Cultural Anthropology*, Fourth Edition, pp. 8-12. © 1983. Holt, Rinehart and Winston. Reprinted by permission of publisher.

Throughout most of their history, though, people were unable to accumulate an extensive and reliable body of data concerning their own behavior and background, and so they relied on bodies of myth and folklore to answer these questions. Anthropology, over the last 200 years, has emerged as a more scientific approach to answering the questions people ask about themselves. Simply stated, anthropology is the study of humankind. The anthropologist is concerned primarily with a single species—*Homo sapiens*—the human species, its ancestors, and near relatives. Because the anthropologist is a member of the species being studied, it is difficult, if not impossible, to be completely objective. However, anthropologists have found that the use of the scientific approach produces useful generalizations about humans and their behavior. With the scientific approach, anthropologists are better able to arrive at a reasonably reliable understanding of human diversity.

DEVELOPMENT OF ANTHROPOLOGY

- 2 The discipline of anthropology, as we know it, is a relatively recent product of Western civilization. In the United States, for example, the first course in general anthropology to carry credit in a college or university, which was offered at the University of Vermont, was not offered until 1886.¹ If people have always wondered about themselves and their origins, why then did it take such a long time for a systematic discipline of anthropology to appear?
- 3 The answer to this is as complex as human history. In part, the question of anthropology's slow growth may be answered by reference to the limits of human technology. Throughout most of history, people have been restricted in their geographical horizons. Without the means of traveling to distant parts of the world, observation of cultures and peoples far from one's own was a difficult—if not impossible—venture. Extensive travel was usually the exclusive prerogative of a few; the study of foreign peoples and cultures was not likely to flourish until adequate modes of transportation and communication could be developed.
- 4 This is not to say that people have always been unaware of the existence of other people in the world who look and act differently from themselves. The Judeo-Christian Bible, for example, is full of references to diverse peoples, among them Jews, Egyptians, Hittites, Babylonians, Ethiopians, Romans, and so forth. But different though they may have been, these peoples were at least familiar to one another, and familiar differences are one thing while unfamiliar differences are another. It was the massive encounter with hitherto unknown peoples, which came with the Age of Exploration, that focused attention on human differences in all their glory.
- 5 Another significant element that contributed to the slow growth of anthropology was the failure of Europeans to recognize the common humanity that they share with people everywhere. Those societies that did not subscribe to the fundamental cultural values of the European were regarded as "savage" or "barbarian." It was not until the late eighteenth century that a significant number of Europeans considered the behavior of foreigners to be at all relevant to their understanding of themselves. This awareness of human diversity, coming at a time when there were increasing efforts to explain things in terms of natural laws, cast doubts on the traditional biblical mythology, which no longer adequately "explained" human diversity. From the reexamination that followed came the awareness that the study of "savages" is a study of all humankind.

¹William A. Haviland and Louise A. Basa, "Anthropology and the Academy: George Perkins and the Nineteenth Century," *Man in the Northeast* (Fall 1974), 8:120.

ANTHROPOLOGY AND THE OTHER SCIENCES

- 6 It would be incorrect to infer from the foregoing that serious attempts were not made to analyze human diversity before the eighteenth century. Anthropology is not the only discipline that studies people. In this respect, it shares its objectives with the other social and natural sciences. Anthropologists do not think of their findings as something quite apart from those of psychologists, economists, sociologists, or biologists; rather, they welcome the contributions these other disciplines have to make to the common goal of understanding humanity, and they gladly offer their own findings for the benefit of these other disciplines. Anthropologists do not expect, for example, to know as much about the structure of the human eye as anatomists, or as much about the perception of color as psychologists. But as synthesizers, they are better prepared to understand these things in analyzing color-naming behavior in different human societies than any of their fellow scientists. Because they look for the broad basis of human behavior without limiting themselves to any single social or biological aspect of that behavior, anthropologists are especially able to acquire an extensive overview of the complex biological and cultural organism that is the human being.

THE DISCIPLINE OF ANTHROPOLOGY

- 7 Anthropology is traditionally divided into four branches: physical anthropology and the three branches of cultural anthropology, which are archeology, linguistics, and ethnology. **Physical anthropology** is concerned primarily with humans as biological organisms, while **cultural anthropology** deals with humans as cultural animals. Both, of course, are closely related, and each contributes significantly to our knowledge of the other; we want to know how biology does and does not influence culture, and how culture can and does affect biology.

Physical Anthropology

- 8 Physical anthropology is that branch of anthropology which focuses on humans as biological organisms, and one of its concerns is human evolution. Whatever distinctions people may claim for themselves, they are mammals—specifically, primates—and, as such, they share a common ancestry with other primates, most specifically apes and monkeys. Through the analysis of fossils and the observation of living primates, the physical anthropologist tries to trace the ancestry of the human species in order to understand how, when, and why we became the kind of animal we are today.
- 9 Another concern of physical anthropology is the study of human variation. Although we are all members of a single species, we differ from each other in many obvious and not so obvious ways. We differ not only in such visible traits as the color of our skin or the shape of our noses, but also in such biochemical factors as our blood types and our susceptibility to certain diseases. The modern physical anthropologist applies a knowledge of genetics and biochemistry to achieve a fuller understanding of human variation and the ways in which people have adapted to their various environments.

Cultural Anthropology

- 10 Because there is no culture without the human animal, the work of the physical anthropologist provides a necessary framework for the cultural anthropologist. In order to understand the work of the cultural anthropologist, we must clarify what we mean when we refer to culture. The subject will be taken up in more detail in Chapter 2, but for our purposes here, we may think of culture as the rules or standards by which societies—groups

of people—operate. These standards are learned rather than acquired through biological inheritance. Since they determine, or at least guide, the day-to-day behavior of the members of a society, human behavior is above all cultural behavior. The manifestations of culture may vary considerably from place to place, but no person is “more cultured” in the anthropological sense than any other.

- 11 Just as physical anthropology is closely related to the other biological sciences, cultural anthropology is closely related to the other social sciences. The one to which cultural anthropology has most often been compared is sociology, since both are concerned with the description and explanation of behavior of people within a social context. However, sociologists have concentrated so heavily on studies of people living in modern, or at least recent, North American and European societies that their theories of human behavior tend to be **culture-bound**; that is, they are based on assumptions about the world and reality which are part of their own Western culture, usually the middle-class version most typical of professional people. Cultural anthropologists, by contrast, seek to minimize the problem of culture-bound theory by studying the whole of humanity and do not limit themselves to the study of Western peoples: anthropologists have concluded that to fully understand human behavior, *all* humans must be studied. Perhaps more than any other feature, a concern with non-Western societies has distinguished cultural anthropology from the other social sciences.
- 12 The emphasis cultural anthropology places on studies of prehistoric or more recent non-Western cultures has often led to findings that dispute existing beliefs arrived at on the basis of Western studies. For example, Margaret Mead's work in Samoa in the 1920s disputed the generally accepted theory that the biological changes of adolescence are inevitably accompanied by a good deal of social and psychological storm and stress. Similarly, the anthropologist Bronislaw Malinowski was one of the first to cast doubt upon the supposed universality of the **Oedipus complex**—the strong sexual attachment of a boy to his mother, coupled with hostility toward his father—which Freud had observed and named. Because the findings of the cultural anthropologist have often challenged the conclusions of the sociologist, the psychologist, and the economist, anthropology has traditionally played the constructive role of “devil's advocate” to the social sciences.

Finishing time: _____

Starting time: _____

Reading time: _____ (Subtract starting time from finishing time.) Check pages 427–429 for your reading rate, or words per minute.

WPM: _____

Now go to the next page and answer the questions without looking back at the reading material.

LITERAL COMPREHENSION INVENTORY

Directions: Answer the following questions without looking back at the reading selection.

1. State in your own words what you think is the main idea of the reading selection. _____

2. Anthropology is, most simply stated, the _____

3. Why was the acceptance of anthropology as a serious discipline slow in coming? _____

4. Define physical anthropology. _____

5. Define cultural anthropology. _____

6. What are the three branches of cultural anthropology? _____

7. Just as physical anthropology is closely related to the _____
_____ sciences,
8. cultural anthropology is closely related to the _____
_____ sciences.
9. What does the author mean when he says sociologists are culture-bound? _____

10. Why is cultural anthropology called the "devil's advocate" of the social sciences? _____

VOCABULARY INVENTORY

Part A

Directions: Define the following underlined words as they are used in context.

1. people were unable to accumulate an extensive and reliable body of data

2. societies that did not subscribe to fundamental values

3. was not likely to flourish

4. travel was usually the prerogative of a few

5. as synthesizers they are better prepared to understand

6. they are mammals—specifically, primates

7. the manifestations of culture may vary considerably

8. changes are inevitably accompanied by . . . storm and stress

9. the supposed universality of the Oedipus complex

10. disputed the generally accepted theory

Part B

Directions: Define the following word parts.

1. anthrop_____
2. logy _____
3. un_____
4. bio_____
5. ist_____
6. vis_____
7. in_____
8. pre_____
9. psych_____
10. trans_____