



BBC IDEAS

CONTENTS

INTRODUCTION.....	3
EXECUTIVE SUMMARY.....	5
PART ONE: MONITORING STATISTICS	7
1.1 The BBC and its Charter Responsibilities on ‘Impartiality’ and ‘Distinctiveness’	7
1.2 BBC Ideas	11
1.3 News-watch.....	13
1.4 Project Overview	13
1.5 The Full Sample	14
1.6 Views per Day	15
1.7 Presentational style	17
1.8 Thematic categorisation.....	19
1.9 Production Companies.....	21
1.10 The YouTube Channel	22
1.11 Political and Non-Political Films	25
1.12 BBC Ideas, Younger Audiences and ‘Distinctiveness’	26
1.13 BBC Ideas, ‘Diversity’ and the influence of ‘Critical Theory’	29
PART TWO: CONTENT ANALYSIS.....	37
2.1 Introduction.....	37
2.2 Textual Analysis Findings.....	38
‘Conservative’ Opinion.....	38
Liberal-left Bias	41
2.4 Matters of Concern Raised by the Bias.....	45
2.5 Bias by Omission	46
2.6 Issues which must be answered:	48
PART THREE: CONTENT SUMMARIES	49
3.1 Environmental/climate change	49
3.2 Feminism and Gender	51
3.3 Discrimination against minorities	54
3.4 Dominantly ‘Conservative’ Titles	58
3.5 Films with Incidental ‘Conservative’ Opinion	61
3.6 Climate Change Bias.....	64
3.7 Dominantly ‘Woke’/Liberal Left Views.....	68
APPENDIX I: The 599 BBC Ideas Films	92
APPENDIX II: MOST AND LEAST VIEWED FILMS:.....	106
APPENDIX III: NAMED PRESENTERS	110
APPENDIX IV: PRODUCTION COMPANIES	116
APPENDIX V: MASTER LIST OF VIDEOS WITH CONTROVERSIAL POINTS	119
APPENDIX VI: ENVIRONMENTAL/CLIMATE CHANGE.....	193

INTRODUCTION

BBC Ideas is a new area of factual content providing short videos for 'curious minds'. This survey provides evidence that it is deeply biased to the liberal-left. The catalogue is thus in breach of BBC Charter requirements to provide content that is impartial, informative and distinctive and that contributes towards social cohesion.

The BBC is paid for by the British public and is ostensibly proud about conveying British values to the world. On this basis, Sir David Clementi, the retiring chairman of the Corporation, declared in early February that any attempt to change or diminish the BBC would be a 'colossal act of self-harm'.

BBC Ideas, a pet project of former BBC executive and Labour minister James Purnell, is an expansionist strand launched in 2018 which has grown into a catalogue of 599 short films produced to be of interest to those with 'curious minds'. The cost to the licence-fee payers of this content extravaganza is unknown, but production companies receive up to £1,200 per minute of published film.

How does this translate? There is a bewildering array of topics ranging from going to the toilet wrongly to an alleged solution to Arab sexism and the difficulties of being a woman with a beard. In terms of broad subject matter, it covers areas such as history, psychology, science, sociology, politics, philosophy and environmentalism.

Entering this world of more than 37 hours of content would, however, be a shock to many - if not the majority - of licence fee payers. 43% of the films are apolitical and broadly informative in tone, but 57% are agenda-driven and deeply biased in favour of liberal-left viewpoints, political themes and social concerns. Many of the BBC Ideas titles can only be described as highly partisan assaults on British values and conservatism.

The films convey ideas in which terrorism can be explained because perpetrators are victims of inequality; where white history is written as the murderous imposition of oppression by the United Kingdom and the West; where racism is out of control and white oppressors are not even aware of it; where injustice towards women remains rampant; where the physically and mentally handicapped are victimised and deprived of sufficient state help; where 'nationalism' (in countries such as the UK) should be abolished; and where the allegedly proven threat of climate change is so dangerous that drastic measures such as the ending of capitalism or the banning of the car are essential.

Conversely, users of the Ideas catalogue have to search very hard to find much which communicates the perspective of conservative thinkers and ideas. Almost completely missing, for

example, are titles which celebrate British values and achievements: the creation of the rule of law and wealth through trade, the Industrial Revolution¹, pioneering of scientific inquiry, the abolition of slavery and slave trading ahead of the rest of the world, the spreading of Christian ethics and values, and of Britain spearheading the defeat of National Socialism in Germany. Nor is it mentioned that the 20th century witnessed a massive boost to agricultural productivity which means that smallest proportion in history of the global human population is suffering from malnutrition.

Put bluntly, BBC Ideas casts its host nation as a continuing menace to the rest of the world and rotten to the core. As for the future, the main hopes are the abandonment of capitalism and a revolution, in line with post-modern critical theory and the most extreme demands of the Green lobby. The catalogue reveals, in sharp relief, that the Corporation is acting as a political campaigner, rather than a public service broadcaster bringing to audience attention a broad array of views and perspectives.

¹ There is mention in one video that the understanding of the important laws of thermodynamics stimulated the development of engineering but three other points on the subject were negative.

EXECUTIVE SUMMARY

This survey investigates whether the BBC Ideas catalogue² is properly impartial and offers distinctive content to the licence-fee payer under the terms of the Corporation's Mission and Public Purposes. **The compiling of the report involved viewing, logging and transcribing all titles released as part of the BBC Ideas catalogue as of January 11, 2021, the third anniversary of the strand's launch.**

An overview of the catalogue is presented at section 1.2 in this survey and the full list is in Appendix I. In summary, the BBC Ideas collection contains 599 films with an average running time of 3 minutes 42 seconds and a combined duration of 37 hours 13 minutes. A document containing full transcripts – amounting to 371,000 words – is available on the News-watch website.³

The content of the films is hugely eclectic. Section 2.3 details that the most prominent subjects (often more than one per video) include history, politics, sociology, science, gender, technology, arts, health, environment, philosophy and religion.

Key findings include:

- News-watch's analysis of the 599 films reveals that 345 carry agenda-driven content, and the vast majority of these (320) demonstrate a clear bias towards the liberal-left perspective. Only 10 are clearly conservatively-themed, with a further 15 having incidental mention of conservative ideas. The catalogue as a whole is thus very heavily biased.
- Partisan political points are made frequently and without adequate challenge or balance, either within the context of a particular film, or elsewhere within the collection as a whole.
- Most of the bias relates to environmentalism/climate change (the Green agenda), racism, feminism, gender, history and diversity. There is also clear evidence of the influence of postmodern Critical Theory, Social Justice Scholarship and the 'woke' perspective. These are fiercely contested beliefs and it is imperative that BBC Ideas handles them equitably and subjects them to sufficient challenge. However, the structure

² <https://www.bbc.co.uk/ideas/videos>

³ <https://news-watch.co.uk/bbc-ideas-transcripts/>

of the strand (often single presenters delivering monologues) means that controversial – and sometimes extreme – opinion goes widely unchecked.

- This new BBC service is skewed towards ideas which demand the tearing down of the traditional values and standards of the nation which it serves. The BBC is therefore in breach of its first Public Purpose, which commits the Corporation to delivering ‘due impartiality’ in factual programming.⁴ The BBC interpretation of ‘due’ impartiality now seems in practice to mean that in editorial practice ‘conservative’ opinion should merit only around 7% percent of the politically-related content. This means that the BBC has become, in effect, a campaigner for liberal-left values.
- The BBC has a commitment, under its third Public Purpose, to provide ‘high-quality’ services which are ‘distinctive from those provided elsewhere’. However, this report reveals that BBC Ideas is effectively a facsimile of American news network CNN’s ‘Great Big Stories’ offshoot, which published around 2,700 similar micro-documentaries on its YouTube Channel and on Facebook in the five years between its launch in 2015 and demise (because it was not commercially viable) in 2020. The Ted talks charity has also provided similar material for almost 20 years since it became practical to distribute video material via the internet.
- This survey raises a number of significant questions for the BBC: precisely what safeguards are in place to ensure ongoing balance and impartiality within the strand and within the wider promotion of individual films on social media? In titles dealing with controversial issues, why is so little ‘conservative’ content included? Are the BBC Ideas team aware of the clear imbalance towards specific political opinions that has accumulated over time and what measures are currently in place to ensure a broad range of opinion is included within the strand?

⁴ <https://www.bbc.com/aboutthebbc/governance/mission>

PART ONE: MONITORING STATISTICS

Though the BBC tries hard to disguise its biases, they shape its views on every issue. The BBC quite clearly champions certain ideas and campaigns and gives them prominence and favourable treatment. The BBC has used this great power to help effect a social revolution in Britain over the past 40 years and more. And the country we live in now, the culture we inhabit has been shaped and formed like clay on the BBC Potter's Wheel. I can list some of those areas where the BBC follows an explicit agenda: the promotion of multiculturalism, which is central to its core belief, as is feminism, which is treated as an unquestionable good. Climate change, in which the corporation devoutly believes. Secularism – the BBC considers all religion to be superstition and seems to have a particular animus against Christianity. Socialism and the public sector – the BBC generally starts from the position 'public good, private bad'. And Donald Trump, against whom the BBC has mounted a four year-long campaign of smears and detractions. I could go on, but I don't want to weary you and anyway, you can probably work it out for yourselves.

Robin Aitken, former BBC Journalist, New Culture Forum⁵

1.1 The BBC and its Charter Responsibilities on 'Impartiality' and 'Distinctiveness'

The BBC is the UK's national public service broadcaster, established under a Royal Charter⁶ and operating under an Agreement with the Secretary of State for Digital, Culture, Media and Sport.⁷ The Royal Charter is renewed every ten years. The BBC has a significant audience both in the UK and globally⁸, and its funding primarily derives from a compulsory £157.50 licence fee charged annually to UK households, supplemented by revenue from the BBC's commercial subsidiaries. This generates an annual income of approximately £3.7 billion⁹ and effectively insulates the Corporation from the financial pressures experienced by its commercial rivals, who are generally dependent on advertising revenues or subscription. In return for its unique funding arrangement, the BBC is tasked with providing audiences with a service of wide appeal, and delivering on its mission, 'to act in the public interest, serving all audiences through the provision of impartial, high-quality and distinctive output and services which inform, educate and entertain'.¹⁰

The Royal Charter sets out the five Public Purposes to which the Corporation must adhere:

⁵ <https://www.youtube.com/watch?v=yiwOguRX560>

⁶ From 1922 the BBC operated as the British Broadcasting Company, before being granted its Royal Charter in 1927. The Charter is renewed each decade, it's latest iteration is here:

http://downloads.bbc.co.uk/bbctrust/assets/files/pdf/about/how_we_govern/2016/charter.pdf

⁷ http://downloads.bbc.co.uk/bbctrust/assets/files/pdf/about/how_we_govern/2016/agreement.pdf

⁸ <https://downloads.bbc.co.uk/aboutthebbc/reports/annualreport/2018-19.pdf> p.167. In the UK, 91% of adults engage with BBC TV, Radio or Online each week, and in June 2019 it was reported that World Service English and BBC World News TV had increased their joint audience reach to a record high of 426 million per week.

⁹ <https://www.statista.com/statistics/284709/bbc-s-annual-income-in-the-united-kingdom-uk-by-source/>

¹⁰ <https://www.bbc.com/aboutthebbc/governance/charter>

1. To provide impartial news and information to help people understand and engage with the world around them

The BBC should provide duly accurate and impartial news, current affairs and factual programming to build people's understanding of all parts of the United Kingdom and of the wider world. Its content should be provided to the highest editorial standards. It should offer a range and depth of analysis and content not widely available from other United Kingdom news providers, using the highest calibre presenters and journalists, and championing freedom of expression, so that all audiences can engage fully with major local, regional, national, United Kingdom and global issues and participate in the democratic process, at all levels, as active and informed citizens.

2. To support learning for people of all ages

The BBC should help everyone learn about different subjects in ways they will find accessible, engaging, inspiring and challenging. The BBC should provide specialist educational content to help support learning for children and teenagers across the United Kingdom. It should encourage people to explore new subjects and participate in new activities through partnerships with educational, sporting and cultural institutions.

3. To show the most creative, highest quality and distinctive output and services

The BBC should provide high-quality output in many different genres and across a range of services and platforms which sets the standard in the United Kingdom and internationally. Its services should be distinctive from those provided elsewhere and should take creative risks, even if not all succeed, in order to develop fresh approaches and innovative content.

4. To reflect, represent and serve the diverse communities of all of the United Kingdom's nations and regions and, in doing so, support the creative economy across the United Kingdom

The BBC should reflect the diversity of the United Kingdom both in its output and services. In doing so, the BBC should accurately and authentically represent and portray the lives of the people of the United Kingdom today, and raise awareness of the different cultures and alternative viewpoints that make up its society. It should ensure that it provides output and services that meet the needs of the United Kingdom's nations, regions and communities. The BBC should bring people together for shared experiences and help contribute to the social cohesion and wellbeing of the United Kingdom. In commissioning and delivering output the BBC should invest in the creative economies of each of the nations and contribute to their development.

5. To reflect the United Kingdom, its culture and values to the world

The BBC should provide high-quality news coverage to international audiences, firmly based on British values of accuracy, impartiality, and fairness. Its international services should put the United Kingdom in a world context, aiding understanding of the United Kingdom as a whole, including its nations and regions where appropriate. It should ensure that it produces output and services which will be enjoyed by people in the United Kingdom and globally.¹¹

¹¹ <https://www.bbc.com/aboutthebbc/governance/mission>

The 2017 revision of the Royal Charter moved oversight from the BBC Trust to the BBC Board, and charged the new body with ensuring that the BBC delivers its Mission and Public Purposes, while regulatory responsibility passed to Ofcom, the 'first external, independent regulator' in the Corporation's history, responsible for 'holding the BBC's performance and editorial standards to account'¹² by providing 'robust, fair and independent regulation'¹³

Since taking on its new role, Ofcom has issued three Annual Reports¹⁴ assessing the BBC's performance within its market context, its impact on competition and the Corporation's adherence to its editorial standards.¹⁵ Supplementary research has also been undertaken into specific areas, for example News and Current Affairs¹⁶ and the public perceptions of the BBC with a particular focus on the question of 'distinctiveness'¹⁷. This has enlisted a range of quantitative and qualitative measures including content analysis¹⁸, smart phone usage analysis¹⁹, surveys²⁰, opinion polling²¹ and focus group discussions.²²

Ofcom's report into the 'distinctiveness' of the BBC's output, published in the summer of 2017 found that the BBC was 'felt to be distinctive in terms of both its character and content', with focus groups identifying the Corporation as a British institution, unique in terms of its funding and remit, and also distinctive for, 'the quality of its output, its reliability, and its professional tone.'²³ However, the report also found: 'The BBC was not generally considered distinctive in terms of being fresh, new and innovative and a creative risk taker'²⁴ and this attitude was particularly prevalent among younger participants in the focus group who believed the BBC needed to do more to produce more cutting-edge content than is available through competitors such as Netflix, Amazon Prime and Channel 4.²⁵

However, the most recent Ofcom *News Consumption Survey*, published in August 2020 indicated that audiences rate the BBC poorly with regards to its first Public Purpose, with the BBC positioned lowest among seven major broadcasters, with just 58% of those polled believing the

¹² <https://www.ofcom.org.uk/about-ofcom/latest/media/media-releases/2017/ofcom-becomes-the-first-independent-external-regulator-of-the-bbc-today>

¹³ https://www.ofcom.org.uk/data/assets/pdf_file/0015/124422/BBC-annual-report.pdf

¹⁴ The three Annual Reports are: https://www.ofcom.org.uk/data/assets/pdf_file/0015/124422/BBC-annual-report.pdf

https://www.ofcom.org.uk/data/assets/pdf_file/0026/173735/second-bbc-annual-report.pdf

https://www.ofcom.org.uk/data/assets/pdf_file/0021/207228/third-bbc-annual-report.pdf

¹⁵ https://www.ofcom.org.uk/data/assets/pdf_file/0015/124422/BBC-annual-report.pdf

¹⁶ <https://www.ofcom.org.uk/tv-radio-and-on-demand/information-for-industry/bbc-operating-framework/performance/review-bbc-news-current-affairs>

¹⁷ <https://www.ofcom.org.uk/research-and-data/tv-radio-and-on-demand/tv-research/bbc-distinctiveness-report>

¹⁸ For example, Cardiff School of Journalism Media and Culture's research into 'The Range and Depth of BBC News and Current Affairs: A Content Analysis' https://www.ofcom.org.uk/data/assets/pdf_file/0019/174205/bbc-news-review-content-analysis-full-report.pdf

¹⁹ https://www.ofcom.org.uk/data/assets/pdf_file/0026/174086/bbc-news-review-kantar-summary-report.pdf

²⁰ https://www.ofcom.org.uk/data/assets/pdf_file/0013/201316/news-consumption-2020-report.pdf

²¹ https://www.ofcom.org.uk/data/assets/pdf_file/0022/104557/bbc-distinctiveness-research.pdf

²² https://www.ofcom.org.uk/data/assets/pdf_file/0025/102958/bbc-distinctiveness-ipsos-mori.pdf

²³ https://www.ofcom.org.uk/data/assets/pdf_file/0025/102958/bbc-distinctiveness-ipsos-mori.pdf p.3

²⁴ Ibid.

²⁵ Ibid. p.30

Corporation's news and current affairs coverage to be impartial. This was lower than CNN (77%), Al Jazeera (69%) Sky News (69%), Channel 4 (66%), ITV (63%) and Channel 5 (61%).²⁶ The survey also saw a decline in the proportion who believed BBC news and current affairs offers 'a range of opinions', falling to 63% from 66% when the question had been asked a year previously²⁷, and positioning the BBC sixth of the seven news providers.²⁸ Other metrics support these findings: Ofcom's own Performance Tracker, referenced in the third Annual Report, found that only 54% of UK adults believed the BBC provides news that is impartial.²⁹

In June 2020 it was announced that BBC senior executive Tim Davie was to be appointed Director General of the BBC, replacing Lord Tony Hall.³⁰ On accepting the role he stated, 'Our mission has never been more relevant, important or necessary. I have a deep commitment to content of the highest quality and impartiality.'³¹ In September 2020, Mr Davie announced that he would prepare to sack presenters who breached impartiality guidelines on social media and in some cases might ask staff to suspend their Twitter accounts if they wanted to continue working for the BBC.³² The following month, a guidance note was issued to staff clarifying the BBC's position on impartiality, professional judgement and public expression of opinion. It stated:

Impartiality should never been seen as a restriction, or as an inconvenience or anachronism. Accuracy, evidence, facts, transparency and informed judgements are constituent parts of an impartial approach" and the current oversupply of opinion and comment. Impartiality properly understood can support those confronted with difficult editorial judgements which can be particularly complex when dealing with causes which drive towards moral judgements.

Research conducted by YouGov for The Times, published on 2 January 2021, found that 44% of the public believe the BBC represents their values badly, and this was particularly pronounced in the north of England (51%) and Scotland (47%). Among those who voted for Brexit, the YouGov poll showed that 58% were unhappy with the overall stance of the Corporation.³³ Only 4% of respondents believed the BBC's values had become more like theirs over the last year, a full third believed that its values had become less like theirs.³⁴

This points to an obvious tension: the BBC is chasing an increasingly disinterested younger demographic, while simultaneously alienating a significant part of its traditional, core audience.

²⁶ https://www.ofcom.org.uk/data/assets/pdf_file/0013/201316/news-consumption-2020-report.pdf p.73. The BBC was also the only provider to record a fall in audience perception of impartiality, compared with Ofcom's 2019 survey, down

²⁷ https://www.ofcom.org.uk/data/assets/pdf_file/0027/157914/uk-news-consumption-2019-report.pdf p.74 The 2019 News Consumption Survey did not include Al Jazeera in this question.

²⁸ The responses for the proportion who believed the service offered 'a range of opinions' was as follows: CNN (82%), Sky News (74%), Al Jazeera (70%), Channel 4 (68%), ITV (67%), BBC (63%) and Channel 5 (60%)

²⁹ https://www.ofcom.org.uk/data/assets/pdf_file/0021/207228/third-bbc-annual-report.pdf p.31

³⁰ <https://www.bbc.co.uk/news/entertainment-arts-52933648>

³¹ Ibid.

³² <https://www.bbc.co.uk/news/entertainment-arts-54263754>

³³ https://www.thetimes.co.uk/article/half-of-britons-feel-the-bbc-does-not-share-their-values-gm0z9cfxf?clickref=1101ldkvZLnq&utm_medium=affiliates&utm_source=partnerize

³⁴ Ibid.

1.2 BBC Ideas

BBC Ideas launched on 11 January 2018 as an ‘exciting new short-form digital video project’ with the strapline, ‘short films for curious minds’,³⁵ with a mission to ‘improve every user’s critical thinking skills.’³⁶ Its genesis lay further back, in a document entitled *British Bold Creative* published in 2015 ahead of the BBC’s Charter Review.³⁷ The paper noted that the BBC had created the World Service in the 20th century as ‘a democratic gift to the world’, and in this new century, ‘we should offer the world another gift of similar value: the Ideas Service.’

It would also make the most of the BBC’s rich archive heritage—from speech radio to our television collections—and open it up for others. For curious audiences around the world, the BBC would create and manage an online platform that, working with partners, would provide the gold standard in accuracy, breadth, depth, debate and revelation. It would offer audiences the thrill of discovery and the reassurance of reliability

In a blog post in July 2017, BBC Ideas product lead Lloyd Shephard explained how his team had ‘been talking about what this service might be’ and were now building it.³⁸

The BBC Ideas films are hosted on a dedicated area of the BBC website and content can be accessed directly from a main landing page³⁹, through an A-Z directory⁴⁰, or by way of a collection of subject-specific ‘playlists’⁴¹. The majority of films are three to four minutes in length and span a dizzying breadth of subject matter, theme and tone. Some draw inspiration from traditional academic disciplines such as history, literature, psychology or science; others concentrate on contemporary social issues: the environment, race, gender, sexuality, disability. A proportion pose direct questions of its audience⁴², or offer instructions on how to navigate a particular facet of contemporary life.⁴³ Subjects range from the weighty to the trivial⁴⁴; some films are serious, others comedic, some mirror traditional long-form documentaries and include a range of contributors, others feature just a single narrator or on-screen captions.

The films are a mixture of repurposed BBC content from specific programmes, channels and departments, along with new shorts developed by independent production houses, animators and freelancers, who are paid between £1000 to £1,200 per minute of completed film.⁴⁵ The

³⁵ <https://www.bbc.co.uk/blogs/aboutthebbc/entries/9f0e2582-3b0d-4cec-9afe-015b0aacdde6>

³⁶ <https://medium.com/bbc-ideas/why-make-bbc-ideas-part-1-of-3-1b0cc94b5289>

³⁷ <https://downloads.bbc.co.uk/aboutthebbc/reports/pdf/futureofthebbc2015.pdf>

³⁸ <https://www.bbc.co.uk/blogs/bbcideas/entries/c0bac191-6cbd-4841-98a0-e438ed22f00b>

³⁹ <https://www.bbc.co.uk/ideas/>

⁴⁰ <https://www.bbc.co.uk/ideas/videos>

⁴¹ <https://www.bbc.co.uk/ideas/playlists>

⁴² Exactly a third of the films pose a question. For example: ‘Can fashion ever be sustainable?’, ‘Are fairy tales sexist?’ or ‘Homelessness – is it time for a radical rethink?’

⁴³ 34 of the 599 films were framed as ‘How to...’ advice. For example: ‘How to make sure your emails actually get read’, ‘How to fix your relationship - and when to stop trying’ or, ‘How to avoid emotional burnout.’

⁴⁴ From a complex deconstruction of post-war geopolitics (‘The Heartland Theory’) to a flight of fancy by a presenter of BBC2’s *Newsnight* ‘Emily Maitlis: My best idea? Luminous sewing needles!’

⁴⁵ <https://www.bbc.co.uk/commissioning/bbc-ideas>

strand's commissioning page explains that it is 'very keen to encourage creative and original approaches and treatments, and is interested in new, fresh, diverse voices and talent - among both its contributors and filmmakers.' It suggests that films should 'strike some kind of contemporary nerve or feel somehow zeitgeist-y' with a 'grabby' first ten seconds and should be optimised for viewing on mobile devices. Its target audience is 18 to 45 year olds⁴⁶ with 'spare moments of the day – like commuting or lunchtime'⁴⁷ and is described in these terms:

They are primarily based in the UK, but are digital-savvy, global in their outlook, curious about the world, and their place in it. They want to spend their time online wisely. We want them to come away from watching a BBC ideas film having learnt something new, or been exposed to a fresh perspective. Our audience loves content that is counter-intuitive, surprising, funny, and thought provoking. And also practical ideas they can apply to themselves to help get ahead in the world. They care about expertise and accuracy - and expect this from the BBC - but they don't like things that feel too academic or dry. They are keen on hearing from a diverse range of people. Passion, pace and enthusiasm are important.

BBC Ideas also curates its own YouTube Channel⁴⁸, administrates Twitter⁴⁹ and Facebook⁵⁰ accounts and the strand been widely promoted through advertising and discussion on BBC terrestrial radio and TV channels. The BBC Ideas commissioning page also notes that content 'may be promoted through the BBC News website.'⁵¹

People in the strand's orbit include producer Dylan Haskins, who previously stood for Parliament in Ireland⁵² and referred to the day after the Brexit referendum as 'devastating news to wake up to'; Inma Gil Rosendo, content manager for the BBC Ideas YouTube Channel, who retweeted a Michael Heseltine video in which he called Brexit "A betrayal to the young generations' and appended "I would add and the future ones, like my own daughters. Sad indeed, #Brexit #Brexitshambles"⁵³; and Rebecca Hendin, BBC Ideas in-house illustrator/ animator between March 2018 and October 2019 who tweeted during her tenure: "Throwback to this illustration series from four long Decembers ago. When the world was fresh and naïve, Brexit was a mere glimmer in [comic-book genocidal supervillain] Thanos's eye, Trump was but a small bleating calf floating in a piss bucket and I was... drawing the same weird shit, but with more crows."⁵⁴

⁴⁶ Ibid. Although pre-launch blogposts on the development of the curation system for BBC Ideas suggested a narrower target audience of 25–44: <https://medium.com/bbc-ideas/a-new-way-of-curating-80907c0e498f>

⁴⁷ <https://www.bbc.co.uk/blogs/aboutthebbc/entries/9f0e2582-3b0d-4cec-9afe-015b0aacdde6>

⁴⁸ https://www.youtube.com/channel/UCDYT9mM3L_ByrPYMyI0MGg

⁴⁹ <https://twitter.com/bbcideas>

⁵⁰ <https://www.facebook.com/watch/1143803202301544/464201083988983/>

⁵¹ <https://www.bbc.co.uk/commissioning/bbc-ideas>

⁵² <https://www.thejournal.ie/haskins-to-donate-refunded-election-expenses-to-charities-and-good-causes-348867-Feb2012/>

⁵³ https://twitter.com/inma_gil/status/1073508259007467520

⁵⁴ <https://twitter.com/HendinArts/status/1075071320654835713>

In 2019 BBC Ideas received a Webby Award in the Public Service & Activism category,⁵⁵ The Webby Awards define ‘activism’ as ‘facilitating political change, social movement, human rights, public education and reform, or revolution.’⁵⁶

1.3 News-watch

News-watch has been systematically monitoring the BBC’s news and current affairs output since 1999, focusing primarily on the Corporation’s coverage of the EU and, latterly, the Brexit referendum and the negotiations surrounding the UK’s departure. News-watch has provided written and oral evidence to the BBC and its various regulators⁵⁷ to the European Scrutiny Committee in the House of Commons⁵⁸, and undertaken work for think tanks including Civitas⁵⁹ and the Institute for Economic Affairs.⁶⁰

News-watch’s methodology is based on established academic principles and deploys both quantitative and qualitative components to allow for detailed analyses of media texts.⁶¹

1.4 Project Overview

On 7 October 2020 News-watch began reviewing, cataloguing and fully transcribing all content published online by BBC Ideas. By the survey’s end, on the third anniversary of the service’s launch, 11 January 2021, this amounted to 599 individual films⁶² with a combined running time of 37 hours 13 minutes, generating over 371,000 words of transcription.⁶³

Information was gathered from the BBC Ideas website and from within the films themselves, and collated into a bespoke database to enable coding and analysis. This included: title, date of

⁵⁵ <https://winners.webbyawards.com/2019/video/video-series-channels/public-service-activism-video-series-channels/79813/bbc-ideas-short-films-for-curious-minds>.

⁵⁶ <https://winners.webbyawards.com/winners/websites/general-websites/activism>

⁵⁷ Including written evidence to the 2005 Wilson Report, http://downloads.bbc.co.uk/bbctrust/assets/files/pdf/our_work/govs/independentpanelreport.pdf ; oral evidence to the 2013 Prebble Report, http://downloads.bbc.co.uk/bbctrust/assets/files/pdf/our_work/breadth_opinion/breadth_opinion.pdf ; and a written submission to the BBC Trust’s consultation on the BBC’s editorial guidelines for the 2016 Referendum on British membership of the EU.

http://downloads.bbc.co.uk/bbctrust/assets/files/pdf/our_work/referendum_guidelines/2016/referendum_guidelines_consultation.pdf

⁵⁸ <https://publications.parliament.uk/pa/cm201314/cmselect/cmeuleq/109/130313.htm>

⁵⁹ <http://www.civitas.org.uk/pdf/impairityatthebbc.pdf> and

<http://www.civitas.org.uk/content/files/brusselsbroadcastingcorporation.pdf>

⁶⁰ News-watch monitored 976 editions of Radio 4’s Thought for the Day for a chapter in the following book:

<https://iea.org.uk/publications/research/in-focus-the-case-for-privatising-the-bbc>

⁶¹ As with previous work by News-watch, the approach is based firmly on methodology outlined by researchers from Loughborough University in: Deacon et al, *Researching Communications*, London, Arnold, 1999.

⁶² Between the start of News-watch’s monitoring processes on 7 October 2020 and the culmination of the transcription phase on 11 January 2021, seven new films were added to the BBC Ideas website: ‘Three tips to help you through redundancy’; ‘How I deal with microaggressions at work’; ‘How one woman’s ‘immortal’ cells changed the world’; ‘The girl who changed the world with an acorn’; ‘How racial stereotypes shape how we see the world’; ‘Does the Universe have Hidden Dimensions?’; and ‘Why soil is one of the most amazing things on Earth?’ Two films were removed: ‘Should there be limits to free speech?’ and ‘How do you define a decade?’ All nine are included in this analysis.

⁶³ Transcripts of 127 films were already made available online by BBC Ideas, published on the landing page for some of the films. News-watch checked each against the source video for accuracy and consistency of formatting, and transcribed the remaining 472 films individually.

publication, number of views⁶⁴, information on narrators and contributors, co-production credits and theme.

For the purposes of this survey, News-watch has appended a sequentially numbered prefix to each film, to allow for easier cross-referencing, based on the order in the A-Z List⁶⁵ on the BBC Ideas website (although this list varies in places from strict alphabetical order). The full list is in Appendix I of this document, and the full transcripts of the 599 films is available as a separate document on the News-watch website.⁶⁶

The 599 films published by BBC Ideas were viewed in their entirety, transcribed and analysed. News-watch investigated which themes and viewpoints were given prominence by the strand and which were being downplayed or excluded. Close attention was also paid to the BBC's obligations under its Charter and Agreement, and in particular its first Public Purpose to ensure due impartiality, its third Public Purpose to deliver services which are 'distinctive from those provided elsewhere' and its fourth Public Purpose to 'help contribute to the social cohesion and wellbeing of the United Kingdom.'

1.5 The Full Sample

The 599 BBC Ideas films hosted on the website had an average duration of 3 minutes and 42 seconds although these ranged from just 47 seconds ('What Stephen Hawking thought about his Simpsons cameo') to 14 minutes 2 seconds ('Can social media actually be good for us?')

At midday on 11 January 2021, the third anniversary of the strand's launch, the 599 films had between them received over 31 million views (31,420, 201). It is unclear what proportion of each film needs to be watched by a visitor to register an 'view', although a blog post by the BBC's Lloyd Shephard in April 2018, three months into the new service's beta trial, noted that completion rates for films were 'high, often well over 80%', and that audiences were typically watching two videos per visit.⁶⁷

On average, each of the BBC Ideas digital shorts has received 52,454 views, although there are substantial variations in popularity between individual films, ranging from 'Are you going to the toilet wrong?' with 537,100 views to 'The day cyclists rule the roads' with just 194 views. The following tables show the ten most popular and ten least popular films, based on their total

⁶⁴ The number of views for each film was taken from the BBC Ideas website at midday on Monday 11 January 2020. The exception were 263. 'Should there be limits to free speech?', and 145. 'How do you define a decade?' as these films were removed at some point during the transcription process. In both cases, the number of views each film had before being taken down (3,700 and 16,400 respectively) were used for the purpose of the statistics.

⁶⁵ <https://www.bbc.co.uk/ideas/videos> One film, 'Five habits that hold women back at work' was renamed by the BBC as 'Five habits holding you back from success' between October and January, but it remained at the same position in the A-Z list.

⁶⁶ <https://news-watch.co.uk/bbc-ideas-transcripts/>

⁶⁷ <https://medium.com/bbc-ideas/three-months-into-the-bbc-ideas-beta-what-have-we-learned-about-the-product-a00110705a27>

views. Appendix II expands these tables to show the 50 most popular and 50 least popular films:

Table 1: Ten most popular BBC Ideas films (Total Views)

No.	Title	Duration	Total Views
41	Are you going to the toilet wrong?	02:36	537,100
551	Why you're tying your shoelaces all wrong	02:09	469,400
568	Dying is not as bad as you think'	03:49	307,400
179	How to get on with someone you hate at work	04:06	276,600
156	How one woman's 'immortal' cells changed the world	07:48	274,200
487	Which countries will hold the power in 20 years' time?	02:56	257,900
527	Why people are choosing to quit social media	04:06	242,200
46	Britishisms: Know your mucker from your muppet?	02:43	238,100
447	What is the fascination with the Illuminati conspiracy?	04:58	229,800
108	Forget hygge: The laws that really rule in Scandinavia	05:11	226,000

Table 2: Ten least popular BBC Ideas films (Total Views)

No.	Title	Duration	Total Views
301	The day cyclists rule the roads	03:20	194
467	What's it like to be a child in care?	04:09	213
367	The simple recipe for a happy street	02:31	488
157	How racial stereotypes shape how we see the world	04:07	495
25	A solution for refugee suffering: Give them cash	04:17	503
101	Five simple ways to sharpen your critical thinking	04:14	555
26	A solution to Arab sexism: Teaching girls to fight back	02:09	593
186	How to paint your city like a rainbow	03:05	601
153	How one girl's illness changed what a nation eats	03:37	790
359	The school bringing a divided community together	03:39	920

Of the ten least popular films, seven were produced by BBC World Hacks, one by BBC Writers Room, one by the Open University, and one had no attribution. Had all been commissioned externally, they would have cost between £35,000 and £42,000 in total, based on their running times and the standard BBC Ideas payments for commissioned films.⁶⁸ This equates as a cost to the licence payer of between £6.54 and £7.85 per individual viewer, similar to the price of UK cinema admission for a full length feature film (£7.11 in 2019)⁶⁹ and more expensive than a full month's basic subscription to Netflix (£5.99 in November 2020).⁷⁰

1.6 Views per Day

Given the films were published by BBC Ideas at different points over the three years since launch, a second calculation was undertaken to account for this variable. The total number of views for each film was divided by the number of days they had been online since the launch of

⁶⁸ <https://www.bbc.co.uk/commissioning/bbc-ideas>

⁶⁹ <https://www.statista.com/statistics/285783/cinema-ticket-prices-average-annual-price-in-the-united-kingdom-uk/>

⁷⁰ <https://www.bbc.co.uk/news/technology-55563970>

BBC Ideas⁷¹, to produce a 'views per day' metric for all 599 films. This calculation established that, on average, each film achieves 134 views per day.

The ten and least popular films using this weighted measure are presented in the table below. (A more expansive list showing the 50 most and least popular is presented in Appendix II)

Table 4. Most Popular BBC Ideas Films (Views Per Day)

No.	Title	Publication Date	Duration	Views per Day
158	How safe is it to hack the ageing process?	06 January 2021	07:48	11,020
156	How one woman's 'immortal' cells changed the world	29 October 2020	05:33	3,705
530	Why soil is one of the most amazing things on earth	03 December 2020	05:23	1,885
348	The power of quiet leadership	23 December 2020	05:44	1,368
41	Are you going to the toilet wrong?	10 September 2019	02:05	1,098
283	The ancient mystery of the 'skeleton lake'	04 August 2020	02:55	1,014
513	Why do we say 'cheers'?	16 September 2020	03:50	904
435	What happens to humans when we can't touch?	05 October 2020	04:13	883
322	The girl who changed the world with an acorn	16 October 2020	02:36	833
399	What do our eyes say about us?	09 April 2020	04:27	779

The film with the most views per day was, 'How safe is it to hack the ageing process?', which had achieved over 11,000 views in the five days between its publication and the culmination of the News-watch survey on 11 January 2021. Indeed, eight of the most popular films in this list were published relatively recently, perhaps indicative of an initial flurry of attention for new films which, over time, subsides.

This metric also reveals that the popularity of a particular film might not necessarily represent an audience *actively* seeking out particular content, but that there is some correlation to how well it is promoted across the BBC, including on its social media channels, and to what extent a particular film might 'go viral' and thereby achieve relatively high viewing figures organically.⁷²

Table 4. Least Popular BBC Ideas Films (Views Per Day)

No.	Title	Publication Date	Duration	Views Per Day
301	The day cyclists rule the roads	31 May 2017	03:20	0.15
467	What's it like to be a child in care?	03 December 2018	04:09	0.28
25	A solution for refugee suffering: Give them cash	23 November 2016	04:17	0.33
26	A solution to Arab sexism: Teaching girls to fight back	28 November 2016	02:09	0.39
367	The simple recipe for a happy street	20 November 2017	02:31	0.43
186	How to paint your city like a rainbow	25 October 2017	03:05	0.51
153	How one girl's illness changed what a nation eats	04 September 2017	03:37	0.64
536	Why the term 'populism' is dishonest	01 February 2017	02:22	0.66
131	How Peru is solving its height problem	31 January 2017	04:07	0.69
289	The bikes you can rent and leave anywhere	21 March 2017	01:46	0.79

⁷¹ 89 of the 594 films have a publication date that predates the launch of the BBC Ideas website on 11 January 2018. For the purpose of this calculation the launch date has been used, although if these films were hosted elsewhere previously, it is possible that their 'views' may have been 'carried over' to the new service.

⁷² Another possibility is that some of the films in this list may have appeared online in some other form before being published by BBC Ideas and carried over their cumulative views. This demonstrates that, in compiling and exploring this data, News-watch was reliant on the accuracy of the information presented on the BBC Ideas website.

As the table shows, those films with the least views per day mirror closely those with the lowest cumulative total views, as listed previously in Table 2.⁷³

The least popular film on the list was, again, 'The day cyclists rule the road' a report from Santiago in Chile where many roads are closed to motorised traffic each Sunday to allow people to ride their bicycles freely. This film achieved 0.15 views per day (approximately one view every six or seven days). None of the films Table 4 reached more than a single viewer per day.

1.7 Presentational style

The films in the BBC Ideas compendium were delivered using a range of formats and styles, broadly as follows:

Captions: 122 of the 599 films (20%) used captioning to deliver their narration. Captions served as explanatory bullet-points or were used to pose direct questions to interviewees. In other films – particularly those produced by BBC Archive – the captions took on a full narrative role, providing explanatory information over live film or animation.

Unnamed narrators: 106 films (18%) were presented by unnamed narrators, with no biographic details provided on the film's landing page. Some was presumably work undertaken by professional voice-over artists, but in other circumstances the lack of attribution appears to have been an omission: speakers who were credited in some films were uncredited on others.⁷⁴ This inconsistency presents an issue: if audiences are unable to ascertain a narrator's credentials or their partiality on a given theme, then these voices become, by default, the position of the BBC itself.

Named narrators and Presentations to Camera: 293 films (49%) featured named narrators or were presentations directly to camera.⁷⁵ These included think-pieces from a diverse range of contributors: scientists, writers, poets, broadcasters and journalists, sportspeople, comedians, historians, businesspeople and psychologists.

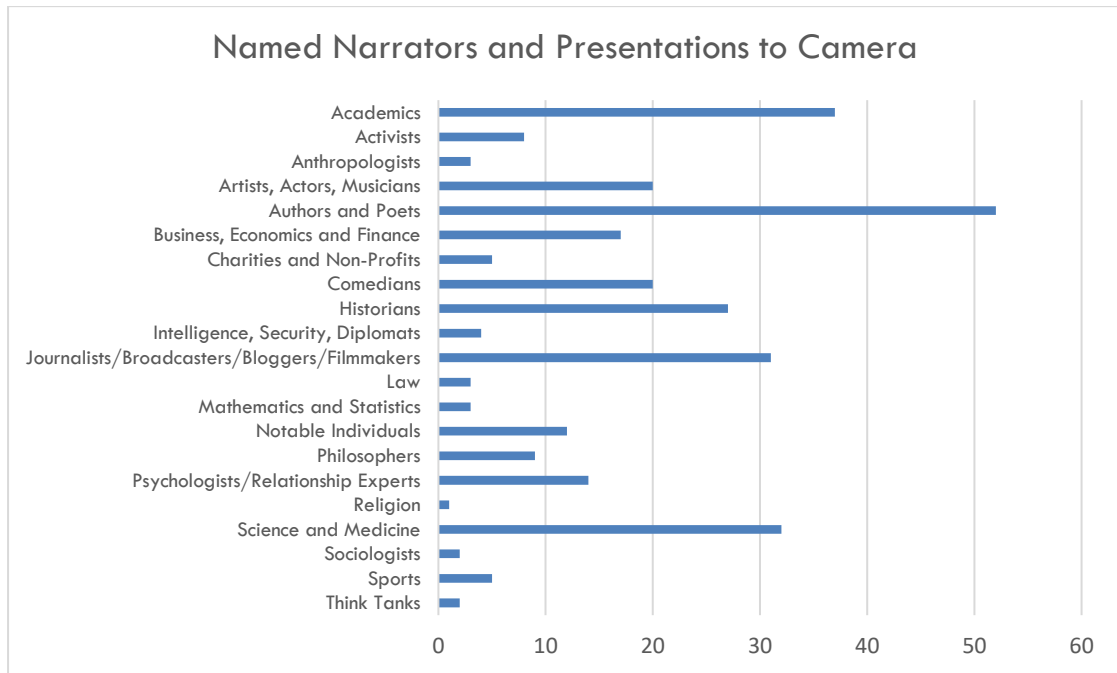
These were in the proportions as illustrated in the chart below, with the full list available as Appendix III.⁷⁶

⁷³ Three films in the earlier table, 157. 'How racial stereotypes shape how we see the world', 101. 'Five simple ways to sharpen your critical thinking' and 359. 'The school bringing a divided community together' were replaced by 536. 'Why the term 'populism' is dishonest'; 'How Peru is solving its height problem'; and 'The bikes you can rent and leave anywhere.'

⁷⁴ For example, 'How do you find direction in life?' and 'A few life lessons from Buddhism' appeared to be narrated by Neil MacGregor, former director of the British Museum, who narrated four other films in the BBC Ideas collection for which he did receive acknowledgement.

⁷⁵ 11 films were presented jointly or in a three-handed format, resulting in 307 named narrators/presenters in total.

⁷⁶ 20 of the guests were given multiple occupational descriptions by BBC Ideas, for example Andrew Simms, 'author, academic and campaigner'. In these cases the first listed profession or title was the one chosen for coding.



Authors and Poets were the most frequent narrators/presenters, with 52 of the films being fronted by individuals from this category. There was some overlap caused by the broad 'Academics' category, given that BBC Ideas referred to some of its narrators and presenters only by their institution, rather than their particular discipline or scope of expertise.⁷⁷ The 'notable individuals' category was created to include all narrators and presenters who were speaking with regards to their own unique life experiences, for example Richard Simcott, a hyperpolyglot in 'The Perks of Speaking 25' language; Eugene Chaplin in, 'My Father, Charlie Chaplin', or Harnaam Kaur, a woman whose medical condition causes her to grow excess hair, in 'I'm a woman with a beautiful beard.' The least frequent category was 'Religion': with just one presenter, a Benedictine monk, Father Giles, in 'Prayer is the greatest freedom of all', although there one additional religious contribution from Elizabeth Oldfield of Theos, included in the 'Think Tanks' category.

BBC Journalists: 29 films (5%) were presented by BBC journalists or staff, including Alan Little, Melissa Hogenboom, Amol Rajan, Cherry Stewart-Czerkas, Kate Thistleton, Phil Tinline and Sophia Smith Galer. Also included were three prominent BBC presenters, Emily Maitlis, Jenni Murray and Jeremy Bowen, who spoke directly to camera about various ideas they had had during their lives.

Traditional Documentary Style/Soundbites: 47 films (8%) were assembled using a combination of clips from various speakers, with no external narration. For example, 'Girls or boys - should

⁷⁷ For example, Professor Lars Chittka, a Professor of Sensory and Behavioural Ecology, was listed simply as 'Queen Mary University London' by BBC Ideas, and so he was placed into the general category of 'Academics' along with 36 others.

toys just be toys?’ posed the question, ‘Why do we still have so much gendered stuff?’ and assembled parents, authors, psychologists and neuroimaging professors to deliver its message without overt narration. Similarly, ‘Are fairy tales sexist? A child’s eye view’ interviewed two young girls about gender stereotypes, and then documented a performance of their ‘role-reversal fairy tale’ featuring ‘a self-trained engineer princess’ to a class of even younger children, with no overarching narrative input aside from what the two older girls were saying.

Debates: 2 films (0.3%) used the format of a debate between two opposing arguments. The first was ‘Can porn be ethical?’, in which two feminist journalists, Sarah Ditum and Nichi Hodgson argued their respective positions in a face-to-face discussion. The second, ‘What if the UK legalised drugs?’ featured opposing opinions from Sue Pryce, University of Nottingham and Kevin Sabet, US Drugs Policy Adviser, although with both speakers simply delivering their points to camera, the ‘debate’ here was caused by editing and juxtaposition of related points, rather than through dialogue.

1.8 Thematic categorisation

News-watch coded each of the 599 according to their theme, based primarily on the taxonomies established by the BBC Ideas website: in the text accompanying each film, in playlist descriptions, and in the launch and commissioning literature for the strand.⁷⁸

The majority of films bridged more than one academic area or thematic category – in keeping with the BBC Ideas commissioning, which calls specifically for ‘juxtapositions of totally different worlds/disciplines’.⁷⁹

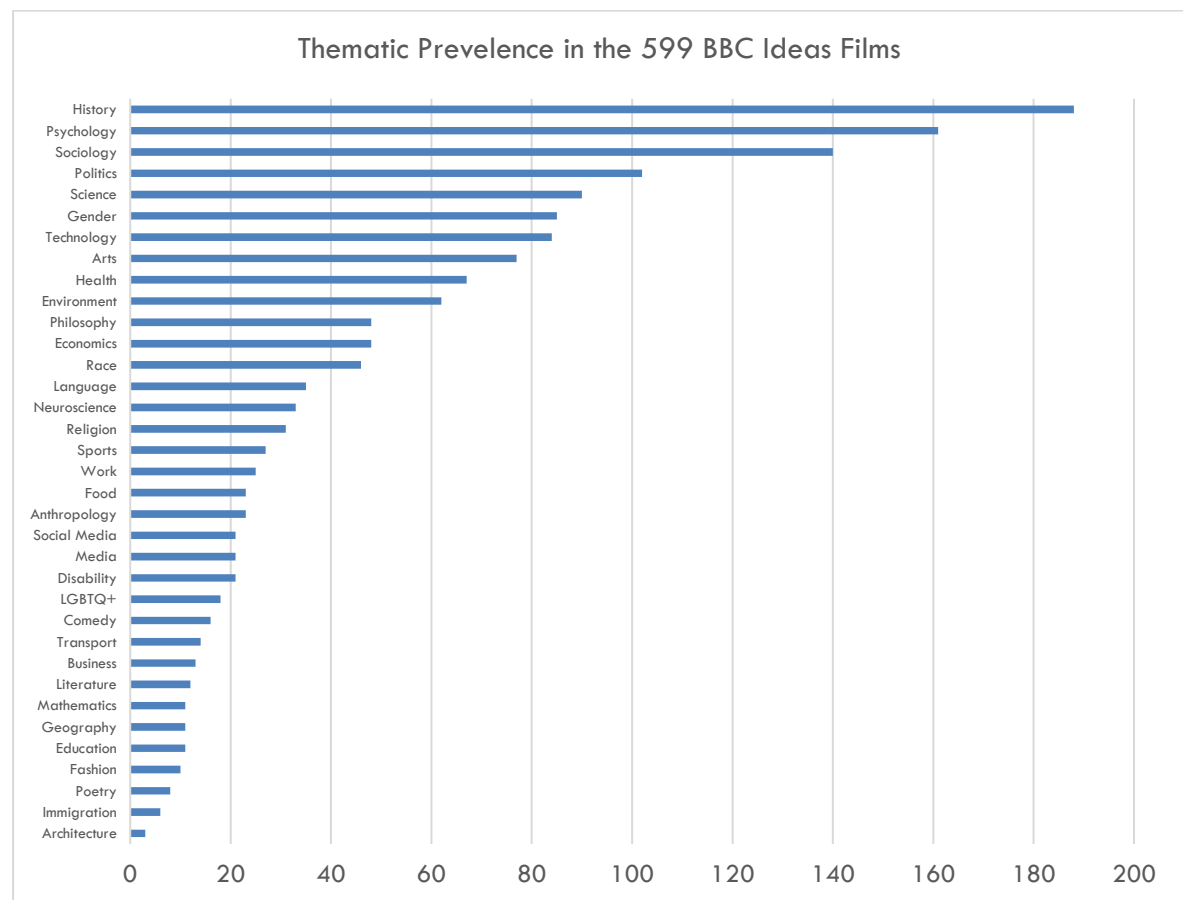
No limit was set on the number of categories that could be allotted to an individual film. As such, 54 films (9%) were coded as having just one theme, the remaining 545 (91%) contained two or more themes.

The film straddling the most categories was ‘A brief history of memes’, which traversed the subjects of History, Arts, Sociology, Psychology, Media, Science, Religion and Social Media. But this was an outlier within the wider dataset, on average each film was coded into 2.66 thematic categories.

⁷⁸ For example, the specific academic disciplines mentioned on the BBC Ideas commissioning page: “In terms of subject matter, the brief is wide - your idea could be inspired by the world of psychology, philosophy, science, anthropology, sociology, history, or just be something you’ve always wondered about and are desperate to get to the bottom of.”

⁷⁹ <https://www.bbc.co.uk/commissioning/bbc-ideas>
<https://www.bbc.co.uk/commissioning/bbc-ideas>

News-watch did not attempt to apportion any relative weight to particular categories when films included more than one theme. The chart shows the 35 subjects covered by films in the BBC Ideas collection, and looks at the prevalence of each category within the sample of 599 films:



The most frequent categorisation was ‘History’, featuring in 188 of the 599 films (31%) A number of factors combined to make this the most common theme. First, there were films that were straightforwardly focused on specific historical periods, artefacts, people or events: for example, Neil McGregor from the British Museum discussing a 40,000 year old sculpture in ‘What does the Lion Man tell us about humanity?’, historian Simon Schama looking at an ancient civilisation in ‘Welcome to Petra – ‘A little bit of heaven on earth’’, or comedian Russel Kane’s ‘Three things you might not know about Queen Victoria’.

Second, a significant proportion of films were created by BBC Archive, mainly repurposed footage from the BBC’s 20th century film and television library, including, ‘Surviving nuclear war (with mattresses and baked beans)’, ‘When motorway services were the height of cool’ and ‘How we became obsessed with UFOs.’ As the next section explores in more detail, BBC Archive were the most prolific of the production companies – both internal and external – producing 42 of the 599 films, 7% of the BBC Ideas collection.

Third, there were specific thematic strands with an historical focus. Annie Gray, food historian, narrated 12 'Edible histories', examining the lineage of various items of food and drink, such as curry, coffee and sushi,⁸⁰ while the playlist 'A brief history of...'⁸¹ compiled 27 films on an assortment of subjects including: bombs, celebrity, media panics, psychedelic research, the nipple, 'three pioneers who predicted climate change' and 'the devious art of disinformation'.

Finally, it was commonplace for films to use history to provide breadth or context to a primary theme, for example in the areas of science, literature, technology or health; to explain the origins of a particular phrase, practice or tradition ('Why do we say 'cheers'?', 'Why do we cross our fingers for luck?'); or to efforts to decide how history might intersect in some way with contemporary life, for example: 'Love and gender - a lesson from ancient Greece?', 'What would Simone de Beauvoir make of #MeToo?' or 'Would George Orwell have had a smartphone?'

1.9 Production Companies

Production information was collated from the individual landing pages of all 599 films published by BBC Ideas. No production credits were provided for 92 of the films. Of the remaining 507 films, 250 (49%) were produced by BBC radio or television stations, specific departments or individual programmes and 257 (51%) were created by independent production companies or freelancers.

The most prolific BBC department was **BBC Archive**, which produced 42 of the 599 films (7%), although if **BBC World Service** (26 films) and its offshoot **BBC World Hacks**⁸² (19 films) are combined, along with **BBC Ideas/World co-productions** (5 films), these represent 50 films, or 8.4% of the BBC Ideas collection.

The three most frequently commissioned independent production company was **Somethin' Else** a content agency based in London and New York, founded in 1991 and regularly used by the BBC to produce programmes including *Kermode and Mayo's Film Review*, *Gardeners' Question Time* and *BBC Radio 1's Essential Mix*. Somethin' Else produced 45 BBC Ideas films alone and two in partnership with the Open University (7.9% of the total published BBC Ideas collection).

26 were created for the playlist 'An A-Z of -isms', described on its landing page as, 'Writers, academics and thinkers share their takes on some of the world's most important ideas (plus a

⁸⁰ <https://www.bbc.co.uk/ideas/playlists/edible-histories>

⁸¹ <https://www.bbc.co.uk/ideas/playlists/a-brief-history-of>

⁸² The BBC World Hacks strand focuses on 'solutions-focused' journalism, attempting to 'go one stage further' than providing accurate and impartial news, by 'outlining challenges and talking to the people who are tackling them'. Mary Hockaday, controller of BBC World Service provided examples: 'Stories such as how people make water in Peru, deliver aid in Lebanon or train police in parts of the US to try and prevent fatal shootings. By focusing on solutions we can frame the news differently, make our journalism richer. Hard news has a tendency to treat people as victims. Hearing from agents of change reverses the telescope – and often makes for great, inspiring stories.' <https://www.bbc.co.uk/blogs/aboutthebbc/entries/774bb190-a1d0-430c-9988-3bc6585b8675>

few fun ones).⁸³ 12 formed the basis of the aforementioned 'Edible Histories' series⁸⁴ presented by food historian Annie Gray. Other films included 'A radical vision for a new Africa' by author and academic Kehinde Andrews; 'Imagining a world without fossil fuels' by former UN Climate Chief Christiana Figueres and 'Putting penis envy in perspective' by comedian Gráinne Maguire.

Other production houses included **Dayglow Media & Pencil & Pepper** who supplied 21 films in total, and **ITN Studios**, who delivered 15 films. A full list of the various production companies and freelancers who contributed material to BBC Ideas is provided as Appendix IV

1.10 The YouTube Channel

In October 2018, BBC Ideas drafted in Inma Gil Rosendo, researcher and producer at BBC World Service, to establish and curate its YouTube channel. At the time of compiling this report, the channel has 214,000 subscribers and has published 249 of the 599 films available on the main BBC Ideas website, along with a short commercial for BBC Ideas and a film 'Why imposter syndrome can be a strength', which was published on the YouTube Channel on 11 February 2020, but did not feature on the main BBC Ideas website when News-watch began its survey in October 2020, for reasons unknown. Both are included in the supplementary transcript document, available on the News-watch website (numbers 600 and 601).⁸⁵

Of the 249 films, 104 were listed on the YouTube Channel under the same name as on the BBC Ideas website, but 145 underwent at least some form of retitling in the process, perhaps to make them sound more appealing to audiences. (For example, 'Stop telling me I'm speeding in my wheelchair!' became the less aggressively-titled 'Talking about disability is easier than you think'⁸⁶).

In assessing the data, News-watch found a clear correlation between the popularity of films on the BBC Ideas website and the likelihood of their inclusion on the BBC Ideas YouTube channel. Of the 150 films with the most views-per-day on the BBC Ideas website, 112 (75%) also featured on the YouTube channel. Conversely, of the 150 films with the least views-per-day, only five (3%) featured on YouTube. However, the data show that viewing figures are not the only determinant. There is an element of direct curation – otherwise, the 249 YouTube films would exactly mirror the 249 most popular clips on the main BBC Ideas website.

To investigate this further the five films with poorest viewing figures on the BBC Ideas website that were included on the YouTube channel were assessed in more detail. They were as follows:

⁸³ <https://www.bbc.co.uk/ideas/playlists/the-a-z-of-isms>

⁸⁴ <https://www.bbc.co.uk/ideas/playlists/edible-histories>

⁸⁵ <https://news-watch.co.uk/bbc-ideas-transcripts/>

⁸⁶ <https://www.youtube.com/watch?v=6WbVV71sF7E>

What would Simone de Beauvoir make of #MeToo?: The film was published by BBC Ideas on 26 March 2019 and is 483rd most popular of the 599 BBC Ideas films, with 14.5 views per day (9500 total). The clip was produced by The Moment, and is included in the 'Feminism: The fight for equality' playlist. Feminist author Beatrix Campbell – a former member of the Communist Party, of CND, and a Green Party candidate – narrates. The film gives an overview of de Beauvoir's work, who Campbell refers to as 'icon of feminism and one of the great philosophers of the 20th century', and explores how she might have viewed the #MeToo movement that spread virally in October 2017 in the wake of abuse allegations against Hollywood producer Harvey Weinstein. Over a fiery animated backdrop, including images of a woman being burnt at the stake, Campbell argues that de Beauvoir would have viewed #MeToo as a catalyst, eventually concluding:

Yet for all its hope, #MeToo showed that women are still routinely treated as sexual objects. Equality seems far away. The World Economic Forum estimates that women won't get workplace equality for at least 200 years, if ever. De Beauvoir would ask, 'What about justice for me too, you, too? Will women still be blazing for justice when we're all dead?'

A Radical Vision for a New Africa: The film, with a 14.6 views per day (14,800 total) is the 480th most popular of the 594 video in the BBC Ideas roster. It was made by the production company Somethin' Else, first published on BBC Ideas on 5 April 2018 and appears as part of the 'Reflections on Race' playlist. The clips features author and academic Kehinde Andrews setting out his vision for a 'newtopia'

Rejecting Western development aid meant being free from the despotic economic control of the World Bank and International Monetary Fund. No more debt repayments, forced austerity or flooding of African markets with Western products. Africa never needed Western pity or foreign charities being paid to build wells, send blankets or provide malaria relief. Donating a tiny fraction of the money exploited from the continent may have eased collective Western guilt. But it did nothing to change the fact that the West was the problem in Africa.

Finding a new normal - how to thrive as a stepfamily: With 16.5 views per day on average (9,600 views since its first publication on 11 June 2019) this film was the 467th most popular film on BBC Ideas. It was produced as part of the 2019 Crossing Divides⁸⁷ initiative in which teams across the BBC were 'encouraging encounters between people from opposing sides of society's divisions.'⁸⁸ The film featured three women speaking to camera: a psychologist, the founder of a support organisation for step families, and a stepfamily member who between them offered five tips for 'blended families' including: having realistic expectations, working out your role, giving siblings time to bond, not becoming a 'Disney Parent', and finding your own normal. This

⁸⁷ <https://www.bbc.co.uk/programmes/p063scp6> the strand has the tagline: "The world seems more divided than ever. Who are the people trying to bring us together?"

⁸⁸ <https://www.bbc.co.uk/news/av/world-47388200>

was the least popular of the four films published on BBC Ideas as part of the Crossing Divides strand⁸⁹, although all were included on the YouTube channel.

Youngism: Do we discriminate against young people?: This film produced by Somethin' Else and published by BBC Ideas 31 May 2019 has received an average of 18.4 views per day (10,900 views in total) making it only the 456th most popular of the 599 BBC Ideas films. The clip formed part of the playlist 'The A-Z of -isms' and featured 'poet and campaigner' Ife Grillo making the case that young people face 'all sorts of discrimination', explaining that he had 'felt and experienced' such discrimination on a personal level, including in his first job and while frequenting shops as a school child. He argued that young people 'aren't given the same political rights and opportunities' as adults, complained that the minimum wage is lower for the young and that young people have no say over the school curriculum – 'Schools aren't designed to empower them', he said. He concluded:

Young people today are growing up knowing that climate change is going to threaten our world. They are likely to never buy their own home. And if they go to university, they are going to leave with tens of thousands of pounds of debt without any guaranteed job. It's young people who are going to have to solve the biggest issues we face today, all while facing these challenges. It's no wonder there's a huge mental health crisis. We need to treat young people with the respect they deserve, because if we don't, everyone loses out.

All 26 films 'A-Z of -isms' playlist were included in a similar collection in YouTube, which explains this film's inclusion despite its relatively poor reception.

'What Stan Lee's comics taught me about black history': With 19.7 views per day and an audience of 17,200 since its publication on 27 June 2018, this film was 455th most popular of the BBC Ideas films. No production credits are provided on the film's landing page, but the clip was included in the 'Reflections on Race' playlist and featured Grime artist Joe Grind speaking about how Marvel's X-Men comics – identified by its creator Stan Lee as a metaphor for the American Civil Rights movement in the 1960s – had taught him a black history which hadn't been delivered in his school. Mr Grind spoke about being 'assumed to be dangerous' wherever he went in the country and how the comics showed him that 'As a black man, I can take all this pain and still do good and still do positive stuff.'

I thought, 'Wow, this is . . . this is amazing, like they're putting this in . . . in comic books. They're put my history . . . ' which we wasn't taught in school, when you're young, you don't spend so much time with your parents because your parents are at work. And so you wasn't taught these things. So I'm reading and I'm learning them, understanding more black history through a comic book. And that meant a lot to me.

⁸⁹ The other three were: 175. How to fix your relationship – and when to stop trying (340 views per day); 176. How to get on with someone you hate at work (445 views per day); and 177. How to get on with your ex (when you have to) (97 views per day).

As these short analyses demonstrate, four of the five films with a relatively low number of views delivered an overt political message or focused on matters of ‘diversity’ or ‘identity politics’. Only ‘Finding a new normal – how to thrive as a stepfamily’ offered a broadly neutral, non-political approach to its theme.

The following section addresses this specific dichotomy: between those films with a clear political agenda, and those offering a non-political, factual approach.

1.11 Political and Non-Political Films

All 599 films were viewed in their entirety and the transcripts were subjected to a detailed textual analysis. The films were then placed into one of two categories. First, films coded as ‘political’, in that they carried overt discussion of domestic or international politics, matters of identity (for example, race, gender, sexuality, disability), environmentalism or other forms of activism.

The other subset were ‘non-political’ and thus broadly neutral in their theme, tone or approach.⁹⁰ These included, for example, a linked series of films on various unusual punctuation marks⁹¹, archive material on subjects such as the seaside, the millennium bug and Ceefax⁹², or explanations of scientific concepts.⁹³

The categorisation process focused solely on the *thematic content* of each film. No attempt was made to classify individual speakers in terms of, for example, their apparent gender, race, sexuality or disability, unless these matters were addressed manifestly in the substance of the film itself.⁹⁴

The chart below shows the proportion of films that featured political content, compared to those which contained no discernible argument or agenda.

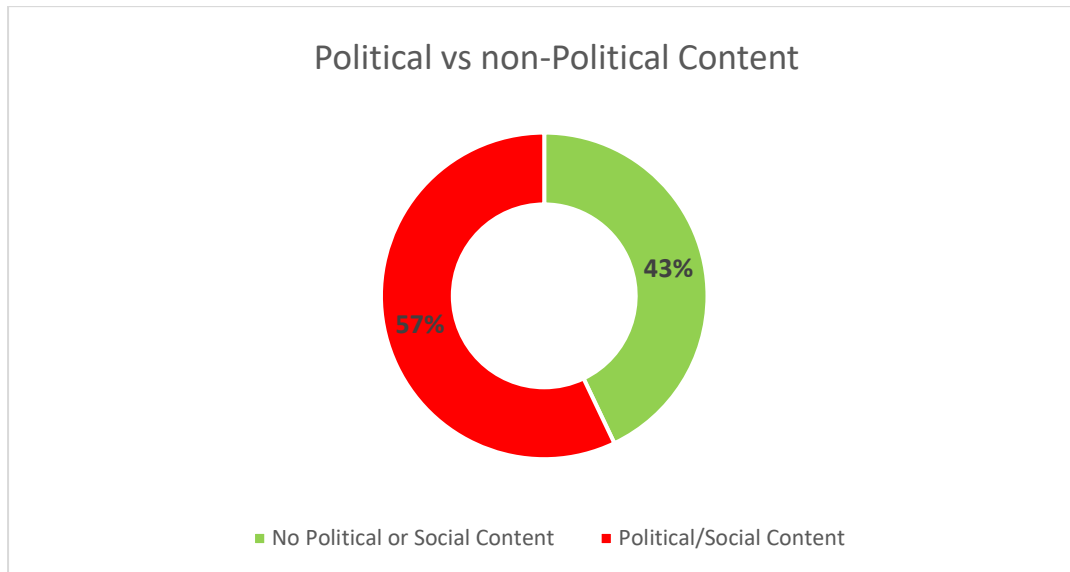
⁹⁰ It is appreciated that practically any authored work will preference one position or set of ideas to the exclusion of others. Similarly, most areas of academic inquiry will have some level of debate or competing theories operating within them. However, the focus within this categorisation process was on overt, partisan opinions that could readily be recognised by a general audience.

⁹¹ Most are collected in the playlist ‘What does that funny squiggle mean’ <https://www.bbc.co.uk/ideas/playlists/glyphs-what-does-that-funny-squiggle-mean>, although ‘The sign that stands for global peace’ included political content and was marked as such.

⁹² See, for example this playlist: <https://www.bbc.co.uk/ideas/playlists/remember-when-curiosities-from-the-recent-past>

⁹³ For example: <https://www.bbc.co.uk/ideas/playlists/universal-wonders>

⁹⁴ For example, three films focusing on Professor Stephen Hawking were not tagged in the ‘Disability’ category, as none of the films focused on this aspect of his lived experience. Similarly, a Women’s Hour production, 102. ‘Five ways to be better with your money’ featured an all-female cast of contributors but was not coded as having a ‘Gender’ component as this was not raised overtly in the text itself.



In total, 344 (57%) of the 599 films contained political content or focused on ‘diversity’, compared to 255 (43%) with no explicit agenda.

In terms of overall duration, films with political content amounted to 22 hours 12 minutes, while those which with an apolitical theme accounted for 14 hours 46 minutes – a ratio of precisely 3:2. However, when the total views for each subset was calculated, there was an almost exact split between the political (15,833,387) and neutral (15,516,414 views), a difference of just 316,973 in favour of the political films, in spite of the subset accounting for significantly more space overall.

This suggests that audiences engage more readily with the strand’s neutral content by some margin. On average each political film has received 46,027 views, whereas the neutral films have received, on average, 60,848 views – a 28% difference in share.

1.12 BBC Ideas, Younger Audiences and ‘Distinctiveness’

This section assesses the contents of the BBC Ideas collection in light of the Corporation’s third public purpose commitment, which states: ‘The BBC should provide high-quality output in many different genres and across a range of services and platforms which sets the standard in the United Kingdom and internationally. Its services should be distinctive from those provided elsewhere and should take creative risks, even if not all succeed, in order to develop fresh approaches and innovative content.’

In one of her last speeches as Chairman of the now defunct BBC Trust, Chairman Rona Fairhead warned that the BBC must avoid its ‘Kodak moment’ – a phrase originally used positively in advertising by the analogue photography company that came to represent ‘the moment when

executives fail to realise how consumers are changing and how markets will ultimately evolve in new directions without them.⁹⁵

There is so much more to do if we are to reach under-served communities such as 16-34 year olds and Black, Asian and Minority Ethnic audiences. This is a challenge not just for the BBC but for the whole industry. For those under-served groups, the bond with the BBC is probably weaker than it was in the past. They have fundamentally different patterns of usage and an infinitely greater choice of media than just 20 or 30 years ago. To stay relevant, action is imperative. Developing a strategy focused on 16-34 years olds and maintaining impetus on delivering the diversity action plan – for both on and off screen talent. The Board must also guide the BBC through competitive and technological challenges. As a successful guide, the Board can help ensure the BBC avoid its own Kodak moment – focusing on what it excelled at in the past, and not keeping pace with change.⁹⁶

At the time of Rona Fairhead's speech, the BBC Trust estimated that the average BBC viewer was 61 years old. In October 2019, the BBC Trust's regulatory successor Ofcom warned starkly, 'The BBC may not be sustainable in its current form, if it fails to regain younger audiences who are increasingly tuning out of its services.'⁹⁷

The pressure on the BBC from these digital disruptors was clearly at the forefront of James Purnell's mind in his introductory blog on BBC Ideas.

Netflix started as a postal DVD service, TED as a conference on technology, education and design – and by the end of the year we'll take stock on what BBC Ideas has achieved and whether it's grown into the useful platform we think it can be.⁹⁸

The viewing figures for TED's online lectures are clearly impressive, by November 2012 it had reached its one billionth view with 1.5 million people a day accessing its talks.⁹⁹ But for all the BBC's talk of its 'exciting new' project, the Corporation was conspicuously late in its attempt to colonise this online space. In 2015 the American news network CNN launched Great Big Story – itself a response to the growing online dominance of Vice and BuzzFeed¹⁰⁰ and their appeal to millennial consumers, specifically 'urban dwellers between 25 and 35'.¹⁰¹

What if there were more to your social feed than empty clickbait and cat videos? What if there were real stories, great big ones? About new frontiers, the human condition, and our planet, and its tastes and flavors? Stories so curious and compelling, so jaw-droppingly awesome, that at the end of the day you feel completely full?"

⁹⁵ <https://www.briansolis.com/2017/06/new-kodak-moment-moment-lose-market-relevance/>

⁹⁶ https://www.bbc.co.uk/bbctrust/news/speeches/2017/oxford_media_convention

⁹⁷ <https://www.ofcom.org.uk/about-ofcom/latest/features-and-news/bbc-risking-lost-generation>

⁹⁸ <https://www.bbc.co.uk/blogs/aboutthebbc/entries/9f0e2582-3b0d-4cec-9afe-015b0aacdde6>

⁹⁹ <https://blog.ted.com/ted-reaches-its-billionth-video-view/>

¹⁰⁰ <https://variety.com/2015/digital/news/cnn-great-big-story-streaming-video-vice-buzzfeed-1201621958/>

¹⁰¹ <https://variety.com/2020/tv/news/cnn-closes-great-big-story-mobile-video-1234780559/>

This was echoed by BBC Ideas on its launch some three years later: 'Tired of clickbait? Satisfy your curious mind with this selection of thought-provoking short films and videos from the BBC.'¹⁰²

Great Big Stories published some 2,700 micro-documentaries on its YouTube Channel and on Facebook between its launch in October 2015 and the closing of the operation September 2020.¹⁰³ Its full oeuvre shows significant overlaps with BBC Ideas¹⁰⁴. The first column in the table lists example titles from Great Big Stories, the second column lists BBC Ideas films on a similar theme. (All the Great Big Stories films selected for inclusion here were produced and published before the launch of BBC Ideas in January 2018.)

Great Big Stories	BBC Ideas
Shredding stereotypes with the longboard girls crew	The pioneers of women's football
Songs of comfort at the end of life	'Dying is not as bad as you think'
Cerebral palsy can't stop this bodybuilder	Freedom is... a pair of bionic hands
The doctor treating patients with Charlie Chaplin movies	My father, Charlie Chaplin
How technology can turn VR into powerful therapy	The visionary behind virtual reality
People bringing their lives closer to nature	Are you suffering from eco-anxiety?
This is the world's loneliest tree	How trees secretly talk to each other
An ancient practice with Peru's last medicine men	How Peru is solving its height problem
Rewriting the superhero story through cosplay	What Stan Lee's comics taught me about black history
The first women's self-defence studio in the Middle East	A solution to Arab sexism: Teaching girls to fight back
Spoken without words: poetry with ASL SLAM	UK's first sign language poetry slam

A charitable view would be that 'great minds think alike', and that some similarities are to be expected given that there are ultimately a finite number of stimulating topics for the producers of micro-documentaries to tackle. A less generous interpretation might be that some of the films are so close in their choice of theme as to imply plagiarism.

Certainly the overlaps – both in terms of individual films and CNN's broad establishment of the 'micro-documentary' format itself – raise questions as to how well the BBC is meeting its third Public Purpose commitment to developing services that are 'distinctive from those provided elsewhere'. While not all titles listed here are exact equivalents, it is arguable that they are interchangeable to the point that a casual observer with no prior knowledge of either strand would be hard pressed to discern which films emanated from which broadcaster.

This illustrates how the BBC has failed, with this project, to develop 'fresh approaches and innovative content'. Instead, the Corporation appears to have imitated its competitors in an attempt to appeal to a younger demographic that has abandoned the BBC.

¹⁰² <https://www.facebook.com/watch/bbc/464201083988983/>

¹⁰³ CNN announced that it was pulling the plug on the enterprise, citing the economic conditions brought about by the coronavirus pandemic, although commentators noted that Great Big Story's 'momentum had been slowing for some time.'

<https://nypost.com/2020/09/23/cnn-shuts-down-streaming-news-network-great-big-story/>

¹⁰⁴ <https://www.youtube.com/c/GreatBigStory/videos>

1.13 BBC Ideas, 'Diversity' and the influence of 'Critical Theory'

This section explores the influence of contemporary academic thought within the BBC Ideas catalogue, specifically postmodern Critical Theory and Social Justice Scholarship, influenced by the work of French historian and philosopher Michel Foucault, and based on the idea of (largely invisible) power-structures at work within society, combined with the concept that specific characteristics of a person's identity – including race, gender, sex, sexuality, ability, religion and body type – combine to create an 'intersectionality' of privilege or oppression.¹⁰⁵ This paper makes no attempt to prove or disprove the underlying philosophies. It is important only to appreciate – whether one agrees with their premises or not – that these theories are contested and far from universally accepted, and as a consequence they necessitate very careful handling by the BBC to ensure 'due impartiality' as outlined in its first Public Purpose.

In their 2020 book 'Cynical Theories', two liberal academics, Helen Pluckrose and James Lindsay, explore the genesis of Social Justice Scholarship and outline how postmodernist philosophies developed in the mid to late 20th Century – concepts of power, language, knowledge and discourse – manifest themselves in contemporary academic thought, including through post-colonial theory, critical race theory, queer theory, intersectional feminism, disability studies and fat studies.¹⁰⁶ The authors argue that Social Justice scholarship focuses on grievance and victimhood, rejects universal human values in favour of identity politics, and is at odds with civil rights activism that has achieved concrete progress towards legal and social equality for marginalised groups.¹⁰⁷ They describe a gravitation within academia, over recent decades, towards 'applied postmodernism' and explore the impact of these various, ideologically connected, critical theories on wider society:

Applied postmodern ideas have escaped the boundaries of the university in ways that the original postmodern Theory did not, and they did so at least in part because of their ability to be acted upon. Out in the world, these ideas have gained sway. The postmodern knowledge and political principles are now routinely evoked by activists and increasingly also by corporations, media, public figures, and the general public. We, everyday citizens who are increasingly befuddled about what has happened to society and how it happened so quickly, regularly hear demands to “decolonize” everything from academic curricula to hairstyles to mathematics. We hear laments about cultural appropriation at the same time we hear complaints about the lack of representation of certain identity groups in the arts. We hear that only white people can be racist and that they always are so, by default. Politicians, actors, and artists pride themselves on being intersectional. Companies flaunt their respect for “diversity,” while making it clear that they are only interested in a superficial diversity of identity (not of opinions). Organizations and activist

¹⁰⁵ <https://newdiscourses.com/tftw-foucauldian/>

¹⁰⁶ Pluckrose, H. and Lindsay, J., 2020. Cynical Theories. Swift.

¹⁰⁷ See also their essay, along with Peter Boghossian: 'Academic Grievance Studies and the Corruption of Scholarship' at <https://areomagazine.com/2018/10/02/academic-grievance-studies-and-the-corruption-of-scholarship/>

groups of all kinds announce that they are inclusive, but only of people who agree with them.¹⁰⁸

Once-niche academic concepts have gained currency within the public lexicon for example, 'white privilege', 'microaggressions' and 'intersectionality'. And campus controversies over 'trigger warnings'¹⁰⁹, 'safe spaces'¹¹⁰ and 'no-platforming'¹¹¹ have foreshadowed real-world phenomena including 'cancel culture'¹¹², and 'purity spirals'¹¹³.

Author Andrew Sullivan, draws parallels between the Social Justice movement and evangelical Christianity, suggesting that Social Justice ideology 'does everything a religion should'.

Like early modern Christians, they punish heresy by banishing sinners from society or coercing them to public demonstrations of shame, and provide an avenue for redemption in the form of a thorough public confession of sin. "Social justice" theory requires the admission of white privilege in ways that are strikingly like the admission of original sin. A Christian is born again; an activist gets woke.¹¹⁴

The influence of Social Justice scholarship and activism is clear within certain elements of the BBC Ideas project. There are playlists built squarely on identity politics: 'Feminism – the fight for equality', 'Reflections on Race', 'Rethinking Disability' and 'Prejudice unpacked' and numerous films overtly employ the language and concepts of Critical Theory to martial their arguments.

One of the most direct references appears in '**What quantum physics taught me about queer identity**' by writer and performer Amrou Al-Kadhi, (also known as drag artist 'Glamrou'). The film has been elevated to act as something of a torchbearer for the BBC brand; clips are included the BBC Ideas promotional trailer¹¹⁵ and the film is referenced specifically on the commissioning page as precisely the type of 'juxtaposition between different worlds/disciplines' that the producers of BBC Ideas were keen for production companies explore.¹¹⁶ The full transcript of is as follows:



My name is Amrou Al-Kadhi or Glamrou. And I have an identity that you might categorise as intersectional. I'm British-Iraqi, gay, non-binary and also identify as Muslim. And reading about quantum physics has really helped me understand my queer identity. Quantum physics is a beautiful, strange and glorious sect of physics that looks at the

¹⁰⁸ *ibid.* p.73

¹⁰⁹ <https://www.independent.co.uk/news/uk/home-news/trigger-warnings-universities-students-us-uk-a7353061.html>

¹¹⁰ <https://www.varsity.co.uk/news/14386>

¹¹¹ <https://www.theguardian.com/education/2019/feb/02/government-tells-universities-to-protect-free-speech-on-campus>

¹¹² <https://www.telegraph.co.uk/music/what-to-listen-to/cancel-culture-did-begin/>

¹¹³ <https://unherd.com/2020/01/cast-out-how-knitting-fell-into-a-purity-spiral/>

¹¹⁴ <https://nymag.com/intelligencer/2018/12/andrew-sullivan-americas-new-religions.html>

¹¹⁵ <https://www.youtube.com/watch?v=Wo7BRvkjw-s>

¹¹⁶ <https://www.bbc.co.uk/commissioning/bbc-ideas> The film is referenced here as 'What quantum physics taught me about my gender identity', it would appear 'gender' was replaced by 'queer' at some later date.

subatomic particles that govern our world. So, inside the neutrons, electrons and the protons you're looking at the quarks, leptons, bosons and the Higgs. Whereas classical Newtonian physics is obsessed with the universal formula that govern our reality, it's so fixed on resolute answers. Quantum physics reveals that there is no fixed reality and it's full of beautiful contradictions. We can now observe that the same sub-atomic particle can be in many places at the same time. So if we fire an electron through a wall with two holes, for instance, we should be able to see that it goes through one or the other. But, on a quantum level when you observe what's going on, we see that the same particle is actually going through both holes at the same time. Multiple versions of the same event are happening all at the same time. What's so remarkable about quantum physics is the fact that what's happening on a subatomic level contradicts what we're actually seeing happening in reality. It shows us that reality is itself a construct, and what's going on internally on a subatomic level belies what we're actually observing. Quantum physics to Newtonian physics is, to me, what queer theory is to heteronormativity, i.e. looking for normative constructs of society male, female, of gender, of race categorising everything in a neat, rigid way. I am very comforted by this as a queer person with no real fixed identity. It gives me immense hope that there's this model of the world. This real physical, philosophical model which shows us that reality is just a set of contradictions with no real fixed foundation. It is in this model of space-time as a series of entanglements that I'm able to piece together all of the fragmented sects of my identity being able to identify as British and Iraqi, as queer and Muslim, as someone of many genders and potentially no genders at all.

The arguments Al-Kadhi makes around the lack of a fixed reality and gender fluidity are central to Critical Theory generally and queer theory specifically, although how far audiences might grasp these concepts, especially when placed alongside complex points about quantum physics, in the space of just 2 minutes and 40 seconds is debatable. The concept of 'intersectionality' of identities (and thus, oppression) is also referenced by Comedian Sophie Duker in her film, **The funny thing about... privilege**. She says:

Take me. On paper, I'm a triple threat minority. A black queer woman living in post-Brexit Britain. I get to experience sexism, hmm, racism – delicious. Or possibly the sexy blend that is 'misogynoir'. Get you a bigot who can do both. Plus, nobody really trusts bisexuals. So I get straight up original homophobia from straight people, bi-phobia from the queer community, and a whole lot of well-meaning confusion from my mum.

Later in her commentary, she lists additional oppressions which do not 'intersect' with hers, thereby, she argues, granting her privileges of her own:

But unlike a lot of people, including some black queer women, I have got a whole lot of privilege going for me, too. I'm cis, meaning my gender identity matches up with the one I was assigned at birth. Neurotypical, which means my brain basically works the way doctors expect it to. Able-bodied. I speak English. And through being born in London, I bagged a British passport, which is basically a golden ticket to gain entry to the rest of the globe. A lot of why I'm doing okay today is because I got lucky in the lottery of life. People are really good at seeing other people's privilege, but tend to be pretty bad at seeing their own.

The thesis of 'white privilege' is explored in more detail by Reni Eddo-Lodge in **Britain is in denial about race**, produced by BBC Ideas in June 2017 to coincide with the publication of her

book, *Why I'm No Longer Talking to White People About Race*. The book received renewed interest in the summer of 2020, following the killing of George Floyd in the United States and the subsequent worldwide Black Lives Matter protests, and Ms Eddo-Lodge became the first black British author to top the UK sales chart.¹¹⁷ A Guardian review suggested the work was in the tradition of 'angry warnings to an ignorant white readership', quoting a passage: 'White privilege is a manipulative, suffocating blanket of power that envelops everything we know, like a snowy day.'¹¹⁸ The full transcript of her BBC Ideas film is as follows:

RENI EDDO-LODGE: Britain is in denial about race. A black boy is three times as likely to be excluded from school than the rest of his classmates. Job hunters with white-sounding names are called to interview far more often than those with African or Asian-sounding names. And black people receive harsher criminal sentences for the possession of drugs, even though they use drugs at a much lower rate than their white counterparts. Education, employment and the criminal justice system. These stats look like the worst of the United States' problem with racism. But they aren't about the US they're about the UK. Britain is in a state of denial. We pretend that we are colour-blind. But the stats prove we are anything but. And instead of confronting the country's tortured relationship with race and racism, we numb ourselves with posh period dramas and import our black history from the US. We cheer on the legacy of Empire with no real examination for what it meant for white dominance across the globe. And we pretend that racism only affects people of colour. But racism has a political purpose. In marginalising some it bolsters others. So until white people come to terms with Britain's racist legacy, we won't move forward. White people need to speak out about institutional racism. No denying its existence. A country's willingness to challenge racism is an indication of its progress. Insisting that you haven't got a racist bone in your body is not enough to address injustice. It's your actions, not your beliefs, that prove your commitment to change?

Historian Onyeka Nubia also explores 'white denial' in his film **Why are people racist?**, outlining the unconscious, 'instinctive' prejudices of his workmates. He widens these claims of prejudice to include their attitudes towards gender and sexuality:

ONYEKA NUBIA: I work with a lot of white middle class people who like to feel that they're not racist, sexist, homophobic and all these other things, but they are. (laughs) They are. But they are instinctively and they . . . they do it not knowing that they're doing it. And when I'm there, they self-censor themselves on issues of ethnicity or issues that they feel that I would be sensitive about.

Writer and actor Amanda Wright also discusses workplace issues for minorities in one of her two films for BBC Ideas, **How I deal with microaggressions at work** (her second film being 'The problem with the strong black woman stereotype') Using actors she recreates an office scenario where white colleagues address her in exaggerated, mock-Jamaican accents. Speaking to camera, she says:

¹¹⁷ <https://www.theguardian.com/books/2020/jun/16/reni-eddo-lodge-first-black-british-author-top-uk-book-charts-why-i-m-no-longer-talking-to-white-people-about-race>

¹¹⁸ <https://www.theguardian.com/books/2017/jun/03/why-no-longer-talking-white-people-review-race-reni-eddo-lodge-racism>

And that, my friends, is an example of a microaggression. So, what is a microaggression? Brief, commonplace daily verbal, behavioural or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory or negative prejudicial slights and insults towards any group, particularly culturally marginalised groups. That's right. I've read up on this. It felt so good to be able to label that behaviour, to give a name to the underlying stress and discomfort that comes from being confronted by microaggressions. He means well, but that's what makes these aggressions, well, micro. Intent is not the same as impact, and a throwaway comment or joke can have a huge impact on the rest of someone's day.

Kehinde Andrews, Professor of Black Studies at Birmingham City University and co-chair of the Black Studies Association¹¹⁹, goes further. In his film **A radical vision for a new Africa**, he imagines a continental 'newtopia':

Colonial borders were long ago abandoned and the continent is unified into a shared economic and political vision. All of this is only possible because Africa is able to control her resources free from the interference of the West, whose role was to impoverish and underdeveloped the continent first through slavery, then colonialism and, finally, unfair trade practises. Corrupt puppet African leaders who siphoned off the wealth in offshore banks and spent lavishly in European department stores, were deposed and government made accountable to the people. Rejecting Western development aid meant being free from the despotic economic control of the World Bank and International Monetary Fund. No more debt repayments, forced austerity or flooding of African markets with Western products. Africa never needed Western pity or foreign charities being paid to build wells, send blankets or provide malaria relief. Donating a tiny fraction of the money exploited from the continent may have eased collective Western guilt. But it did nothing to change the fact that the West was the problem in Africa.

He concludes by inviting the diaspora, who are 'trapped in the West, facing racism, poverty and criminal injustice' to 'complete the historical circle and return to the promised land.' On other areas of the BBC website, Professor Andrews can be found delivering an explainer on 'white privilege' to viewers of BBC Newsround, a programme whose target demographic is children between the ages of six and 12.

Whether one agrees with these specific theses or not, the various opinions and agendas on display in the examples above cannot be considered uncontroversial. They make specific political points concerning race, gender and sexuality that are still far from settled in the wider public conversation, nor are they uncontested within the various identity groups themselves.¹²⁰ Speaking in the House of Commons during Black History Month in October 2020, the Equalities Minister, Kemi Badenoch, stated:

¹¹⁹ <https://www.blackstudies.org.uk/about-us/>

¹²⁰ See for example the arguments surrounding Transgender equality. The 2020 British Social Attitudes survey found that while just over half of those surveyed supported the rights of Transgender people to have their sex altered on their birth certificates if they wanted to, almost a quarter opposed this. https://www.equalityhumanrights.com/sites/default/files/attitudes_to_transgender_people.pdf p.18 While the London LGBTQ+ Pride parade in 2018 was disrupted by a group of radical lesbian feminists who believe that transgender activism harms women and lesbians in particular. <https://www.nbcnews.com/feature/nbc-out/pro-lesbian-or-trans-exclusionary-old-animosities-boil-public-view-n958456> , <http://www.gettheloutuk.com/blog/tag/london-pride.html>

Let me be clear that any school that teaches those elements of critical race theory as fact, or that promotes partisan political views such as defunding the police without offering a balanced treatment of opposing views, is breaking the law.¹²¹

She added that some schools had decided to, 'openly support the anti-capitalist Black Lives Matter group, often fully aware that they have a statutory duty to be politically impartial.'¹²²

But within the BBC Ideas collection, arguments using the terminology of critical race theory and its related scholarships are presented as simple fact. For example, gender nonbinary comedian Sofie Hagen¹²³, in the film **The funny thing about... being fat** lists a range of hierarchical oppressions:

But the people who are the most oppressed in society, like actually fat people, black people and people of colour, queer people, trans people, Muslims, people with disabilities, are not at all represented in the body positivity movement.

No source for this claim is provided, nor evidence, but a statement that is patently open to question¹²⁴ passes in a flash, presented to viewers as an incontrovertible truth.

The problem here is twofold. First, is the format of BBC Ideas itself. Almost half the films in the collection are monologues (rising to approximately two thirds of those films identified in Section 2.6 as containing overt political content). This means that, structurally, there is often simply no space made available for balancing arguments and statements are therefore presented to viewers without appropriate counterweight. Second – as Part Two of this paper explores in detail – these views were not balanced *elsewhere* in the roster, to the extent only around 7% of the videos containing political views had conservative leanings. The smattering of 'alternative' voices were often talking on other themes entirely, rather than tackling any of the Social Justice-themed films head on, resulting in a clear asymmetry. As noted in Section 2.3 only two films used a traditional debate format – where two speakers with contrasting positions set out their ideas, and viewers are able to weigh the arguments and reach their own conclusions.

Pluckrose and Lindsay argue that Critical Theory itself is resistant to challenge and risks ultimately becoming counterproductive to the very causes that it purports to further:

In addition, interpreting everything as racist and saying so almost constantly is unlikely to produce the desired results in white people (or for minorities). It could even undermine antiracist activism by creating skepticism and indignation and thus producing a reluctance to cooperate with worthwhile initiatives to overcome racism. Some studies have already shown that diversity courses, in which members of dominant groups are told that racism is

¹²¹ <https://hansard.parliament.uk/commons/2020-10-20/debates/5B0E393E-8778-4973-B318-C17797DFBB22/BlackHistoryMonth>

¹²² Ibid.

¹²³ <https://twitter.com/sofiehagen?lang=en>

¹²⁴ For example, there are those, on both the political left and political right, that would argue that the working class have been ignored completely in this analysis. Similarly 'queer' has replaced 'lesbian, gay, bi-sexual' in keeping with the Critical Theory position on sexuality.

everywhere and that they themselves perpetuate it, have resulted in increased hostility towards marginalized groups. It is bad psychology to tell people who do not believe that they are racist—who may even actively despise racism—that there is nothing they can do to stop themselves from being racist—and then ask them to help you. It is even less helpful to tell them that even their own good intentions are proof of their latent racism. Worst of all is to set up double-binds, like telling them that if they notice race it is because they are racist, but if they don't notice race it's because their privilege affords them the luxury of not noticing race, which is racist. Finally, by focusing so intently on race and by objecting to "color blindness"—the refusal to attach social significance to race—critical race Theory threatens to undo the social taboo against evaluating people by their race. Such an obsessive focus on race, combined with a critique of liberal universalism and individuality (which Theory sees as largely a myth that benefits white people and perpetuates the status quo), is not likely to end well—neither for minority groups nor for social cohesion more broadly. Such attitudes tear at the fabric that holds contemporary societies together.

This is not simply an esoteric, academic position. Former veteran presenter of Radio 4's Today programme, John Humphrys, weighed into discussion in his column for the Daily Mail in June 2020, and made almost identical points, including the inherent threats to social cohesion, in light of what he believed to be the BBC's unquestioning support of Black Lives Matter.

The BBC believes there is racism in this country and its director of news has said so. She's right. Of course there is. I doubt there is a multicultural country on earth where it does not exist in one form or another — and probably never has been. But that's not the point. The point is whether all of us are 'guilty'. All of us whites, that is. By nailing its colours so firmly to the Black Lives Matter mast, the BBC has made clear where it stands. This is troubling. The BBC is our national broadcaster. It is our voice. But if it is not seen to give a platform to those who hold different views, we enter dangerous territory. By unquestioningly accepting the claim of BLM that we are all racists whether we realise it or not, it has effectively become a campaigning organisation. In doing so it risks creating the very thing it stands against — a more polarised society. The BBC has an obligation to bring people closer together. This new accusatory tone — an indiscriminating roll call of white sins across all its channels — can only lead to division.¹²⁵

Mr Humphrys's desire 'to give a platform to those who hold different views' is unsurprising given his long tenure of the Today programme. Structurally, Today serves as a crucible of debate, delivering interview sequences in which competing arguments are regularly juxtaposed and tested, either by guests with opposing positions, or by presenters playing devil's advocate. Through this process audiences are invited to engage critically with a particular theme or topic, weigh the merit of respective arguments and either be persuaded or, simply, informed. In this regard, Today's format, which it shares broadly with other programmes in the BBC News and Current Affairs canon¹²⁶ is far more conducive to impartial discussion than BBC Ideas, where too

¹²⁵ <https://www.dailymail.co.uk/news/article-8416209/JOHN-HUMPHRYS-insists-Britons-NOT-guilty-racism.html>

¹²⁶ For example, the World at One, PM and The World Tonight on BBC Radio 4, and to some extent programmes such as Question Time, Newsnight and the Andrew Marr Show on terrestrial television.

great an emphasis is given to singular voices making subjective – and sometimes politically extreme – points with little or no counterbalance.

However, News-watch's two decades-long monitoring of the Corporation's EU coverage provides testament to the problems even these flagship programmes have had in achieving balanced debate, even when their structure is designed to facilitate it and, consequently, how the dereliction of this particular duty led to a society polarised by the Brexit question.¹²⁷ The danger is, by once again putting its weight behind certain political causes and purposefully excluding opposing views, the BBC will ferment public disquiet on matters of race, diversity, the environment and politics more widely. The BBC's fourth public purpose includes a commitment to 'contribute to the social cohesion and wellbeing of the United Kingdom', but by preventing certain issues from being debated openly and equitably, the Corporation risks precisely the opposite.

Three months into the BBC Ideas beta testing, product lead Lloyd Shepherd noted in a blog post that the BBC Ideas team were, 'Continuing to investigate how we can 'embed' the BBC Ideas videos in other BBC services, including News, such that the films we are collecting and commissioning get in front of the right audiences.'¹²⁸ Given the clear imbalance within its roster this would present a concerning development, and with this in mind, it is imperative that BBC Ideas meets its obligation under the Royal Charter and Agreement to ensure that it provides content that is duly impartial. Films that push specific political viewpoints must be adequately balanced by countervailing opinion; otherwise they should be removed.

The BBC Ideas trailer¹²⁹ features a comment from physicist and author Leonard Mlodinow, from his film, **Five ways to be more elastic in your thinking** in which he declares, 'The more you're exposed to what other people think, the broader your own thinking will be.' Yet, as the examples here have demonstrated, and as Part Two will explore in greater detail, the BBC Ideas collection has so far abjectly failed in its stated purpose, focusing heavily on diversity of *identity*, but falling far short on diversity of political *thought*.

¹²⁷ The full body of News-watch's earlier work is available at <https://news-watch.co.uk/monitoring-projects-and-reports/> they discuss matters such as bias by omission leading to a lack of public understanding on key matters surrounding the politics of the EU and the UK's membership of the organisation; the vilification of central figures in the Leave campaign, the Leave argument, and eventually Leave voters themselves; a severe under-representation of arguments for EU withdrawal, including of UKIP and Leave supporters from Labour and the left.

¹²⁸ <https://medium.com/bbc-ideas/three-months-into-the-bbc-ideas-beta-what-have-we-learned-about-the-product-a00110705a27>

¹²⁹ <https://www.youtube.com/watch?v=Wo7BRvkjw-s>

PART TWO: CONTENT ANALYSIS

2.1 Introduction

The BBC Charter obligates the Corporation to be impartial in its coverage of controversial subjects and events. This survey finds that BBC Ideas is in serious breach of those requirements.

As section 1.11 illustrated, a substantial minority of titles – for example *Are you going to the toilet wrong?* or *How to manage your worries* – are clearly unbiased in any political sense. Textual analysis shows that the other 344 films contain overt political points on matters of public debate and controversy in areas such as racism, feminism, gender, and climate change. The vast majority of this political comment can be placed in the liberal-left domain, and many seem to conform to the broad principles of post-modernist critical theory. This is explained in Part 1, Section 1.13

In sharp contrast, only nine titles, such as the Canadian academic Jordan Peterson talking very briefly about his book *The 12 Rules for Life*, can be classed as dominantly ‘conservative’, with a further 16 containing incidental ‘conservative’ points such as that the world is becoming better and safer (as opposed to being under severe threat from climate change, as is stated in around 50 videos). These are listed in section 2.2, below.

Tim Davie, when he was appointed director general of the BBC in September 2020, declared to staff that his main priority was to ensure BBC impartiality. The evidence of this report is that in one newly-established, distinct area of output - in which the editors should surely be aiming for such impartiality as an obligatory part of content quality control - there is massive systematic failure to achieve it. That constitutes a blatant breach of the BBC Charter.

Views about bias differ of course. With environmentalism, identified as one of the main areas of such bias, many climate change campaigners including, for example, arguably the BBC itself believe their standpoint is proven and not ‘biased’ at all.¹³⁰ But many disagree¹³¹. The BBC’s role, as a the UK’s main public service broadcaster reliant on a compulsory licence fee, is not to shut down or ignore debate but to encourage and facilitate it.

The Corporation qualifies its obligation to impartiality by use of the word ‘due’. This is interpreted as that minority views outside the mainstream can be severely restricted or excluded

¹³⁰ <https://www.bbc.co.uk/news/science-environment-24021772>

¹³¹ For example, Christopher Booker in *The BBC and Climate Change: A Triple Betrayal* <https://www.thegwpf.org/images/stories/gwpf-reports/booker-bbc.pdf> - this outlines in full how the BBC decided that dissent from so-called climate alarmism should be covered much less than the views of the alleged ‘consensus’ belief among scientists.

from their coverage of events. The danger is that this creates self-generated judgment and leeway about what is acceptable. Exclusion may be a relatively simple decision with some minority interests, but not so in other areas such as climate change, where many thousands of scientists disagree with the alleged 'consensus'.¹³²

This survey provides evidence that in that domain - and others such as alleged racism - the BBC now considers that disagreement and dissent should be virtually eliminated from the exploration of ideas. This is a deeply disturbing development which indicates that the Corporation is acting as advocate of views which are extremist, such as that the impact of the British Empire was to kill or exploit millions of people.

2.2 Textual Analysis Findings

This survey covers a huge amount of territory. To make it palatable Analysis is spread out.

The remainder of Part Two gives an overview of the 344 videos classed as containing political content.

Notes about each of the titles arranged in summary lists is in Section 3, with more detailed notes of all the 344 titles in Appendix V.

The next section provides an overview of the range of political views, starting with that classed as conservative and then moving on to liberal-left opinion.

'Conservative' Opinion

As previously noted, 24 videos had 'conservative' content. Only nine of these were focused primarily on content from a conservative perspective; in the other 16 it was incidental. Those in the former category were:

- Historian Francis Fukuyama arguing that 'national identity' needed reinforcement and was beneficial to most countries;
- Jordan Peterson outlining briefly his 12 rules for life;
- Author David Goodhart outlining his theory that minority elite of 'Anywheres' who pursued globalist liberal-left agendas now dominated 'Somewheres', the majority of people, who were less well educated but embraced more conservative values;
- A vigorous attack on the idea of legalising currently outlawed drugs (but presented alongside someone who advocated full legalisation);

¹³² <https://www.thegwpf.org/content/uploads/2021/02/Goklany-EmpiricalTrends.pdf>

- US journalist Lionel Shriver advocating that 'populism' had been wrongly smeared and discredited by the liberal-left and was an honest expression of the popular will;
- A robust defence of Christianity and religion more generally in the context of claims that humanity would be 'improved' if machine technology was incorporated within human brains;
- The historian Niall Ferguson arguing that in dealing with alleged 'hate speech', the owners of social media such as Facebook were shutting down free speech;
- An argument that broadly, people were 'nicer' than they were often projected because they wanted to help others more than acquiring money or power;
- An opinion piece which advocated the power of Christian prayer and religious meditation.

In summary, several meaty political topics were explored, including the role of religion and faith; that personal responsibility and restraint within traditional values was a necessity as a basis for ordered and civilised living; that the new impetus on stopping alleged 'hate speech' meant that social media providers are becoming censors; that the will of the majority was being squashed by a new elite who believed in 'woke' values; and that drug abuse should remain illegal.

But these themes were almost entirely absent from the rest of the BBC Ideas catalogue, and were strongly outnumbered by the other titles with political content. The films classed as 'neutral' did not buttress this very limited exploration of conservative values isolated here.

Incidental 'conservative' points included:

- Opinion which was negative about two liberal-left icons (Mahatma Gandhi and John Lennon);
- A warning that statistics could not reliably be used to predict political or economic events (at odds, as well, with climate modelling, though this was not said in the video);
- A positive point about Margaret Thatcher, that her council house buying scheme helped the working class, though it wrongly identified her as a 'green pioneer';
- social media could wrongly destroy those who express perceived 'right-wing' opinion;
- Boris Johnson was a 'great communicator';
- Queen Victoria - at odds with her ruling an Empire which 'killed and exploited millions' - personally helped victims of the Irish potato famine;
- Luck was less important than effort in achieving success;
- Florence Nightingale had saved lives on 'an unprecedented scale' by hard work;

- The powers of centralised government should be drastically cut back (rather than being seen as a solution to problems);
- people should respect the views of those who supported Brexit;
- Moral relativism was best avoided because it could excuse the Nazis;
- The world was getting better in that there was less need for manual labour, better nutrition, more access to culture and less inequality (though climate change was a massive threat);
- His Christian faith had helped when Terry Waite had been held captive in the Lebanon;
- Justine Greening, founder of Mumsnet suggested that hard work was the basis of business success, and added that wearing trainers helped, too, because it brought practicality into the workplace
- Lionel Shriver argued that property was important to us, but that it was important to realise that such ownership was an illusion

In summary, the few conservative points in the films were, in comparison to the liberal-left bias outlined below, both minimal and often qualified. For example, in the avalanche of presenters who advocated what could be regarded as extreme leftist or 'woke' views, Mr Peterson's analysis was said in the video description to have 'many detractors' ¹³³.

In that about Queen Victoria, the monarch was praised for helping victims of the Irish potato famine, but that was juxtaposed with a sweeping statement that her Empire 'killed or exploited millions of people'.

In addition, Russell Kane, a comedian, who in 2016 had been reprimanded by the BBC Trustees for an attack on the current Queen about her sex life¹³⁴ was chosen to present the film about Queen Victoria. Why? His judgments were hugely contentious in this arena and underlined that the format seems to be a vehicle for political ends rather just to satisfy 'curious minds'.

The fundamental question is why so little that is 'conservative' is included. Adherence to impartiality is central to the role of every BBC producer and editor, but it is reasonable to conclude that in the creation of BBC Ideas, those involved have paid only lip-service to the requirement.

¹³³ Views of another video presenter Kehinde Andrews about racism were said to be 'provocative', but all the other videos with equally controversial liberal-left comments from contributors were not labelled.

¹³⁴ <https://www.theguardian.com/media/2016/jun/30/jokes-about-queens-sex-life-in-bbc-show-ruled-out-of-order>

Liberal-left Bias

The content analysis in section 1.13 outlines some of the clear evidence that the political and agenda-driven content in the BBC Ideas collection is dominated by a liberal-left perspective. The analysis in this section gives a summary overview of the nature of that bias. The main themes can be broken down into climate change, feminism and the persecution of, or failure to recognise the needs of, minorities. As noted above, Part Three fleshes out the range of this bias in fuller detail .

A summary of the main areas of bias of liberal left titles in Part Three is:

- 36 videos have a main purpose of telling the audience that climate change and the perceived facts of environmental degradation are a planetary emergency requiring drastic action . No dissenting view is included at all. Many individual opinions on the severity of the planetary emergency were included, but only one of these was by an expert in climatology. For convenience, a list of these titles with specially-written summary commentary is in section 3.
- 62 titles focus on the fightback against the perceived oppression of women, which is deemed to be a major theme of British history with the struggle continuing on many fronts. Pressing issues were deemed to include why boys should be educated about menstruation, that black women were under acute pressure because of the 'strong black women' archetype, and (from Cherie Blair) that female oppression was costing trillions of dollars.
- 77 titles which deal with the perceived problems of racism, white oppression, the under-catering for the needs of the mentally or physically disadvantaged, or those engaged in minority pursuits. Problems identified included the difficulties of refugees not provided with cash; that private landlords were 'vultures' preying on the poor; and that racism, misogyny and blind resentment had been generated by Donald Trump.

A few examples have been selected to give a preliminary insight into the range of the liberal left bias involved:

At one extreme is **A radical vision of a new Africa** by Professor of Black Studies Kehinde Andrews. This was a platform on which he said uncompromisingly that white people since

Columbus have been guilty of blatant, murderous racism and a probably worse genocide than that perpetrated by the Nazis.¹³⁵

Mr Andrews was given a second platform to advocate his anti-white views in **Xenophobia: The story of its ancient roots**. In this, he claimed that Donald Trump had been elected in 2016 and Brexit passed on a wave of xenophobia and related racism. He argued that in South Africa, the root cause of xenophobia (fear of strangers) was poverty and lack of opportunity, but, by contrast, the Windrush scandal in the UK was driven by an effort to get black people out of the UK (in other words, racism). Another of his views was that freedom of movement in the European Union had been devised to stop black people settling there.

Other views about the future of Africa were sparse in the catalogue, but they buttressed the liberal-left bias expressed by Mr Andrews, and illustrated the scale of the bias involved in the catalogue generally. Mentions included a minor experiment in food co-operatives (deemed good, presumably because it was a socialist concept; by contrast, the bigger issues of food supply security across the continent were not discussed); a farm in Africa producing chicken food from maggots (part of the overall/climate/environmental threat agenda); LGBTQ+ youngsters (some identifying as male) in Nigeria wanting to wear make-up; the African woman (Wangari Maathai) who had planted 50 million trees (also the environmental agenda); a claim that 'Africa was carved up Europeans'; that apartheid in Africa was fuelled by hatred (obviously by white people); that some elements in Africa currently celebrated 'black joy' (in the context of claims that overall it was a sign of black oppression that such joy was not prevalent enough); that Nazis claimed that their annexation of territories was the same as what Britain and France had been practising for centuries; that Africa had been side-lined by the football authorities; that Africa's future would be a revolution that included 'vast, super arrays of cheaper solar panels' put where the sun actually shines; that the treatment of Africa in the Mercator projection made it look smaller, thus endorsing European 'imperialistic attitudes'.

In microcosm, this combined picture illustrates vividly the bias inherent within BBC Ideas, a contributor with extremist views about racial victimisation was given an unchallenged platform to articulate a contentious perspective about Africa. None of the 'conservative' films balanced his standpoint. In addition, other videos which did mention Africa underlined issues of exploitation and the negative impact of European colonialism.

In **Girls' or boys' – should toys just be toys?** the whole video was constructed to suggest that toys are sexist, and that gender is 'not binary' and is 'learned behaviour'. There is no reference

¹³⁵ A report in the Daily Mail supports the view that he can be described as political extremist, in that he also believes that Winston Churchill was a white supremacist: <https://www.dailymail.co.uk/news/article-9253179/Controversial-black-studies-professor-claimed-British-Empire-worse-Nazis.html>

anywhere in the catalogue to that this critical theory concept is strongly disputed elsewhere, for example as expressed by author J.K. Rowling.¹³⁶

Another type of bias was evident in the film **How I deal with micro-aggressions at work**. The video was straightforwardly a platform for an actress, Amanda Wright, to advocate her personal opinion that prejudice against people of colour - presumably perpetrated by 'whites' - was widespread and a serious problem in all places of work.

With **How a kiss on Star Trek made history**, the topic was produced to draw attention to that civil rights and inter-racial issues were a significant problem in the US. The series originator and lead actress were cast as significant figures in the continuing battle to reduce racial prejudice.

On top of the bias in individual films of the type above, there were negative mentions about some conservative themes and individuals. A clear example is the treatment of Donald Trump. He was mentioned once positively as a champion of populism, but there are 15 videos where he was cast negatively for a wide variety of reasons, including being xenophobic, anti-Muslim, a 'germophobe', for breaking down international agreements, 'reversing the truth', opening the path to 'fake news', capitalising on 'political memes' to secure victory in 2016, being the 'ultimate climate villain', the 'ultimate chauvinist', a regressive force against immigrants, a likely member of the illuminati, and not being part of genuine populism.

Other examples of the scope of the liberal-left bias - chosen from some of the most-viewed videos were:

Will Humans keep getting smarter? Presenter Bonnie Evans wanted 'neurological diversity' – namely that 'smartness' should not exclude 'different levels of neurological capacity' and should be integrated into society for the common good. Also that people would become smarter if they focused on 'how to make the world a better place'.

Which countries will hold the balance of power in 20 years' time? BBC correspondent James Robbins claimed that Africa would become more significant and the biggest revolution could be 'vast super arrays of far cheaper solar panels' ('according to one energy guru'). He claimed that the Middle East would be down because nobody would need gas or oil and that the West would lose out because banking would be controlled by artificial intelligence.

How one woman's immortal cells changed the world. The woman was Henrietta Lacks, a poor black woman who had difficulty accessing care for her aggressive cancer (the suggestion being that she was discriminated against because of her colour), and whose body cells from a biopsy in 1952 did not die and had been used in medical research ever since (e.g. in polio

¹³⁶ <https://www.jkrowling.com/opinions/j-k-rowling-writes-about-her-reasons-for-speaking-out-on-sex-and-gender-issues/>

vaccine development). It was said that it took years for her family to be acknowledged and recompensed. Rebecca Skloot, who wrote a book about her, claimed that her role underlined the concept of Black Lives Matter, and why it was important that such stories be told.

How stories shape our minds. The video suggested as the apparent central point that stories are important in provoking political change, and then asserted that research showed that children who read Harry Potter were less prejudiced about immigrants and 'other stigmatised groups' such as homosexuals and refugees. The conclusion was that reading stories can increase empathy and reduce prejudice.

Seven solutions to the surname dilemma. It was suggested that surnames had become simply a matter of personal choice. It was mooted that it was not certain that women had ever been happy to lose their surname. Name 'mashing' (e.g. Clyfan – a portmanteau of Christian names Clive and Anne) was suggested, and 'gender symmetry'. But there was no support for the traditional patrilineal approach.

What if all the wasps disappeared? This was yet more of the environmental agenda in that it was said that climate change is responsible for the decline in bee populations and added that wasps should be liked rather than feared because they performed a similar function.

What will family life be like in future? This posited that an Englishmen's home (by 2039) would quite literally need to be the size of 'castle' because extended families would be the norm. It was also said that the traditional family would become less important, replaced by multigenerational, ethnically diverse homes. It further suggests marriage would be as fashionable as 'last year's smartwatch'. The overall premise was that the current concept of family life was outmoded.

Our love is unique - living a non-monogamous life. In parallel with the previous video, an advocate of promiscuity or 'non-monogamous' relationship, argued that such an approach led to happier outcomes, even with the children of individuals who had multiple partnerships.

Why do we have so much stuff? Jacqui Otagburuagu, the producer, stated that the fashion industry had affected (negatively) climate change because people bought too many clothes and threw them away. She said that as a result, she had been 'more mindful of her shopping' and to make sure that at least 50 per cent of clothes she bought came from 'vintage' stores. That meant less 'fast fashion'. Academic James Fitchett then commented that we had so much stuff now that 'we don't know what to do with it' and spent time working out what to do with it and how to get rid of it. Rationally that meant not buying stuff, but people retreated 'back to fantasies' (that 'stuff' would improve their lives).

Yet another type of bias was included in A solution to Arab sexism – teaching girls to fight back. This is presented by Joumana Haddad, author of *Superman is an Arab*, a book which attacks ‘patriarchy’ wherever she claims it exists, and advocates a radical restructuring of society to give women a much stronger role. In the video, she pushed that self-defence classes should be made a compulsory part of the school curriculum in the UK for girls under five because it would improve self-confidence and ‘change the dynamics between men and women’. She claimed this was needed because little boys bully little girls ‘and ‘get away with it’. Her solution to the problem she perceives is based on a simplistic approach to the idea that empowerment of the young girls - that is training them to fight- will solve the problem of harassment and maltreatment by boys. Her biased analysis led her to advocate an idea which, to put it mildly, was a highly risky solution to perceived problem.

It is not clear what qualifications in child development and psychology Ms Haddad possesses, if any, but her idea of deliberately training little girls to be able to fight - even if it is cast as ‘defending’ themselves - is highly controversial in psychological terms. Young children do need to feel safe, but that is achieved not by training in martial arts but by secure attachment to their primary care-givers. Children of that age do not have the capacity to understand complex issues, but they can be seriously traumatised by the feeling that the world is unsafe, often culminating in psychiatric illness. The domain is explored in Chapter 11 of Felicity de Zulueta’s book *From Pain to Violence*.¹³⁷

Possible child abuse by the BBC, as well as bias issues, were also raised in **What Freedom means to a child**. Two children, Siena (11) and Dylan (8) were asked to express their worries about climate change. Little Dylan suggested that a penguin on an iceberg would feel ‘really scared’, and people needed to have freedom to be able to breath air. Sienna said that she was ‘really angry’ with humans and wanted them to stop using as much gas and petrol. The issue here is that the brains of children of this age have not developed sufficiently for them to be able to assess risk and make reasoned judgments about such problems. The Corporation has clear editorial guidelines for preventing such exploitation and abuse. They appear to have been breached in this video and the one presented by Ms Haddad. The children involved appeared to be very frightened and they should not have been exploited in this way.

2.4 Matters of Concern Raised by the Bias

The combined evidence of the survey is that BBC Ideas is dominated by an avalanche of unbalanced political views, demanding the scrapping of traditional values. The justification for this is framed in the urgent need to take steps to avert climate change and to battle a variety

¹³⁷ <https://www.amazon.co.uk/Pain-Violence-Traumatic-Roots-Destructiveness/dp/0470019360>.

of groups, but especially the rich, and reactionary and conservative white men, who, it is projected, have created most of the world's problems.

Their victims are cast as huge number of minority groups, including ethnic minorities, women, the LGBTQ+ community, the poor, the mentally and physically disadvantaged, and anyone who suffers as a result of 'inequality'.

2.5 Bias by Omission

The BBC had the opportunity from launch to make the information contained in BBC Ideas, wide ranging and to be of appeal to the whole of the potential audience. Some of the titles arguably attempt to fulfil that brief, but the majority, as already outlined, are dominated by narrow liberal-left political points which denigrate the United Kingdom and Western values.

Examples of what BBC Ideas does not contain include:

There is nothing from those who believe that the climate change threat is less than projected in some quarters, and does not require emergency responses such as the banning of internal combustion engines in cars, or that weather dynamics are hugely complex and only partially understood.

There is one video about the limitations of forecasting in the political and economic domains, but nothing about the equally unreliable nature of the type of models and predictions used by the climate change industry.

There is positive reference to climate change 'pioneers' who allegedly established the link between planetary warming and CO₂ - giving respectability to the attitudes involved - but nothing about failed environmental degradation predictions, for example the mass starvation and natural resources depletion claimed 40+ years ago by the Club of Rome's Limits to Growth report¹³⁸.

There are numerous references to that the ecosphere is in sharp, serious decline because of the greenhouse effect, but nothing about the many benefits of carbon dioxide for plant growth – thus boosting crop yields and re-forestation, as are outlined in a Canadian government guide.¹³⁹

There is heavy emphasis on that food supply is at risk because of alleged climate change and degradation of the ecosphere, so that, for example, there will be a need to eat insects or

¹³⁸ <https://www.aei.org/carpe-diem/40-years-later-time-has-not-been-kind-to-the-limits-to-growth/>

¹³⁹ <http://www.omafra.gov.on.ca/english/crops/facts/00-077.htm>

become vegan. By contrast, there is nothing about improvements of agriculture which mean that crop yields are at record global levels and that malnourishment is in steep decline.

In terms of the treatment of women, the dominant themes are that discrimination towards women remains rampant, and that in the past, women have been exploited and not been recognised for their achievements. Women are cast mainly as victims. By contrast, relatively few titles looked at the many efforts being taken to provide greater opportunity for women and there was nothing which specifically charted the development of successful moves towards greater equality.

Many examples of the mentally and physically disadvantaged being discriminated against are cited but relatively little weight is placed on the many advances being made in meeting their needs. In the film about the girl with bionic hands¹⁴⁰, for example, the takeaway message is that while she had clearly been helped, many others had not been. The common theme of many videos is that much more needs spending on 'improvements' than is currently the case, and that sufferers are being let down by the government.

Racism is said to be rampant and toxic towards ethnic minorities, but no attention is paid to the important steps towards 'diversity' and tolerance which have meant that, for example, the BBC employs proportionally more such groups than in the national population.

Prejudice against black and ethnic minority people is said by presenters such as Kehinde Andrews to be a reason why society must be completely reformed, but there is no exploration of alternatives which would allow organic change - if, indeed it is needed - that does not threaten the stability of society as a whole, or which does not involve the major re-writing of history.

As mentioned in the introduction, there is little reference to British and Western European contributions which are positive, such as the abolition of the slave trade. The British Empire is projected as hugely oppressive, but nothing is included (for example) about the spread of literacy, education and the rule of law that it fostered. Capitalism is said by Anne McElvoy, editor of *The Economist*, in one of her videos to have been spread by 'the monstrosities of the slave trade', but no equivalent effort has been focused on how the general expansion of trade in commodities and services has played a crucial part in the reduction of poverty and malnutrition.

¹⁴⁰ Film number 114, 'Freedom is...a pair of bionic hands'

2.6 Issues which must be answered:

How does the BBC monitor whether BBC Ideas is properly impartial? This survey required the detailed analysis of 370,00 words of transcript. It was only through this exercise that the extent and the nature of the bias emerged. Are similar steps in place within the BBC?

In a catalogue aimed generally at 'curious minds', and which is a self-contained segment of output, why is so much the material so biased towards liberal-left opinion?

In titles which convey opinions about controversial matters, why is so little 'conservative' content included?

Does the BBC's approach to climate change now preclude any discussion or representation of ideas which run against the idea that this is a planetary emergency requiring drastic action?

In matters of racism, does the BBC deem it now acceptable that those who blame white oppression or privilege for many of the world's problems - and claim it has caused millions of deaths - go unchallenged?

Other opinions of national controversy which are unchallenged in the videos include that gender is not binary; that LGBTQ+ minorities and women are still discriminated against on an immense scale; and that those who are physically or mentally disadvantaged are also frequently discriminated against and need more state help. Is this acceptable?

As is established in Part One, a significant proportion of the content seems to advance the contentious arguments of postmodern critical theory. The BBC must explain why this is the case, and why production is not informed by a wider range of perspectives about how the world is developing. It appears that the BBC is in the grip of an ideology which demands the tearing down of the fabric and values of the nation which it is mandated to serve.

PART THREE: CONTENT SUMMARIES

Part Three illustrates in greater detail the range of the political comment found in BBC Ideas. The full log of all titles containing such content is in Appendix V, but what follows is a more convenient breakdown of what is involved.

First are three short summary lists of political content with the most pronounced liberal-left skew, themed under three headings:

Environmentalism/climate change (3.1);

Feminism and gender (3.2); and

Discrimination against minorities (3.3).

These lists are fleshed out in two further sections, one covering the environmental and climate change titles (3.6), and a second addressing films with the themes of feminism, gender and discrimination against minorities, as well as 'woke' bias more generally (3.7).

There is also a breakdown of all the conservative content, the first list covering titles where such bias is the main theme (3.4), and the second (3.5), titles with incidental conservative content.

3.1 Environmental/climate change

The list includes films that include environmental or climate change content. Many were gathered together into eco-themed playlists, including 'Sustainable thinking'¹⁴¹ and 'Is there a better way?'¹⁴²

Are you suffering from eco-anxiety?

Can fashion ever be sustainable?

Are maggots the key to a sustainable future? (because animal feedstuff is wrecking the environment)

Can we transform the world in 12 years?

Climate change: the 'grand challenge' of our generation.

Climate change: The problem with the enemy narrative.

Could circular economics fix the planet?

Could you be suffering from plant blindness?

Does humanity's future lie out at sea?

Four ways Artificial Intelligence (AI) can tackle climate change

¹⁴¹ <https://www.bbc.co.uk/ideas/playlists/sustainable-thinking> "A playlist featuring new, challenging and even visionary thinking around climate change and sustainability."

¹⁴² <https://www.bbc.co.uk/ideas/playlists/is-there-a-better-way> "Could we live our lives, run the world, name our children a different way? A playlist about alternative ideas and ways of seeing the world."

Have we got the idea of progress all wrong?
How half a degree could change the world forever.
How to build an igloo (when the climate is changing)
How to create an economy where humans flourish
Imagining a world without fossil fuels
Is it time to reassess our relationship with nature?
Is the coronavirus crisis a chance to reset the world?
Is your pension contributing to climate change?
Opinion: The super-rich are damaging the environment
Should we stop flying?
The child who tried to save the world... in 1992.
The day cyclists rule the roads.
The girl who changed the world with an acorn.
The inventor who plans to build a city under the sea
The problem with plastic: A 10-year-old's take.
Three pioneers who predicted climate change
Viewpoint: It's time to end our love affair with cars?
What does freedom mean to a child? (Answer: an end to climate change)
What if the whole world went vegan?
What will we eat for breakfast in 2039? (Answer – a plate of insects)
What would a world without humans be like? (Far better)
What's behind denialism?
Youngism: Do we discriminate against young people? (answer, yes – by denying them a future)
Climate change need not become the legacy we leave (but only if drastic action is taken)
Five ways the world is getting better – not worse' (qualified by – but climate change is making it worse)
There's a danger of losing our tenure on this planet (because of excessive consumption)

The intent of these films is clear from the titles. The BBC, it seems, accept that the science behind climate change is 'settled', and the videos have been produced to illustrate the perceived severity of the threat, and to illustrate that drastic measures are needed to counter it. There is

only one minor dissenting voice, a woman who said that passenger flights should not be taxed heavily (but even she agreed that climate change is a menace facing humanity).

Missing are any scientists putting the alleged 'threat' into a different perspective.

3.2 Feminism and Gender

This section lists the films in the BBC Ideas catalogue that included discussion of feminism, gender and sexism. Many of the titles were collected together in BBC Ideas playlists including, 'Feminism: The fight for equality'¹⁴³ and 'Unsung heroines'.¹⁴⁴

A solution to Arab sexism – teaching to fight back - five-year-old girls should be taught self-defence techniques against bullying boys

Are fairy tales sexist? A child's eye view - princesses are written to be 'weak and stupid'

Are men and women from different planets? – the popular book Men are from Mars, Women are from Venus wrongly stereotyped women

Breaking taboos with tattoos - a woman tattoo artist claimed she faced prejudice in wanting to tattoo women

Did these French writers have it sussed? - about Simone de Beauvoir's challenge to 'all aspects of bourgeois life'

Can porn ever be ethical? - a discussion between two feminists

Does modern dating encourage racial prejudice? - men choosing women on the basis of appearance - physical or racial stereotypes - is sexist and exploitative

Who has not had an existential crisis? - focused again on Simone de Beauvoir's The Second Sex, showing that women had been held back

Feminism: What does it mean to be a feminist? - more about Simone de Beauvoir's 'brilliance', and the right of 'reproductive freedom'

Five absurd beliefs from the ancient world - Plato and Aristotle believed women to be 'incomplete men'

Five habits which hold women back at work - including not being assertive enough

Girls' or boys' – should toys just be toys? - asserted that gender was 'learned behaviour' and that there were too many toys aimed at boys.

The glass ceiling is not yet smashed - Glenda Jackson claimed that women were still hugely under-represented in key roles

Has the #MeToo movement helped or harmed women? - Answer: too many women were still being raped, and school-age boys had to be taught not to do so

¹⁴³ <https://www.bbc.co.uk/ideas/playlists/feminism-the-fight-for-equality> "A playlist that features ideas, women and stories of the feminist movement."

¹⁴⁴ <https://www.bbc.co.uk/ideas/playlists/unsung-heroines> "A selection of amazing women who didn't really get the attention they deserved."

House, techno grime: Did they start with these women? claimed that two women who had helped found the BBC Radiophonics workshop had not been properly recognised

How I deal with micro-aggressions at work - such attacks on racial minority women were alleged to be daily occurrence

How Bloomers became a fashion statement made claims – disputed in other feminist quarters – that Bloomers were an early expression of women's rights

How limits can boost creativity - females were/are discriminated against in the art world by 'patriarchal, white, middle class men'

How one woman transformed Alzheimer's research - Carol Jennings had identified that Alzheimer's could be spread genetically (not clear why her gender was relevant)

How one woman's 'immortal' cells changed the world - again, it was not clear why being female was relevant to the story but it was a central point and said to show the need for the Black Lives Matter agenda

Hull's headscarf revolutionaries - highlighted a campaign led by a woman in Hull to get better safety measures for trawlermen

Introducing Mabel the house robot - It was stressed that this had been developed under the mantra 'freeing your wife from domestic slavery'

Love and gender – a lesson from ancient Greece? - the poet Sappho regarded sexual relationships between women as normal and explored transgenderism

Opinion: An ancient betrayal that still resonates today - explored the themes of the Greek play Antigone and claimed it illustrated why British-born 'jihadi' brides should not be stripped of their UK citizenship

Putting penis envy into perspective - it was asserted that patriarchal societies encourage 'phallocentrism' (but that women were happy leading 'penis-free lives')

Seven simple solutions to the surname dilemma - it was claimed that 'smashing the patriarchy' was a good idea and that the current patrilineal system of surnames must end

The amazing Maya Angelou - she was held up to be an exceptional civil rights campaigner

The animation genius you've (probably never heard of) - this claimed that the female German film animator Lotte Reiniger had not been properly recognised, unlike Walt Disney.

The country making sure that women aren't underpaid – this focused on Iceland, where scales calibrating the social worth of every job were now being enforced

The curious history of the high heel – it was projected that the wearing such shoes had been imposed on women and was a sign of oppression

The funny side of feminism – a comedian said that the key humorous point was that many people did not yet see that feminism was necessary

The girl who helped discover dinosaurs – this said that the achievements of Mary Anning, a pioneer of identifying dinosaur bones, had not been properly recognised by men

The glass ceiling smashers – this concluded that true equality in the workplace did not yet exist, and that women still faced harassment and discrimination

The incredible life of Clara Schumann – it was said that she faced problems with her father over her choice of husband and had given up her own music to promote her husband's

The keyboard champions who changed the sound of music – it was said that Wendy Carlos, previously known as Walter, was an unsung hero of electronic music

The pioneers of women's football – a central claim was that 'inequalities' still existed in the sport and that women were grossly underpaid in comparison to men

The secret life of Emmeline Pankhurst – she was said to be a trailblazer, but it was little known that she had adopted four children and helped children born outside marriage

The teenage mother who changed the High Street – this was about the young woman who had secured a place in card shops for greetings cards for a black clientele

The vision that will save thousands of new mothers – the 'unrecognised' female Japanese scientist who had saved thousands of women's lives with blood-clotting perinatal agent

The woman who tamed lightning – Naomi Alderman was not properly credited for making electric lighting safe

The women changing the face of motor racing – Alice Powell, a woman driver, claimed that the massively male dominated sport was changing

The women who changed the way we see the universe – this focused on three pioneers of astronomy who had made breakthrough discoveries but were not properly credited

What can we learn from the Spartans – Spartan women were regarded as being as strong as men and, unlike elsewhere in the ancient world, could own property

What did the suffragettes do for you? – they secured the vote for women but 'systematic sexual harassment' still existed and women remained under-represented

What happens when fans take it too far? – said there had been an 'uproar' when Doctor Who had been cast as a woman, and thus suggested that fans saw change as 'inherently bad' and that any kind of evolution is seen as 'evil'.

What will family life be in future? – life had been about 'stay at home mums wielding a rolling pin'; marriage would become only as popular as 'last year's smartwatch'

What would Simone de Beauvoir make of #MeToo? – it was claimed that she would have supported it and would be horrified that women were still treated as sexual objects

What's the point of humiliation? – men resorted to violence to 'regain their power' and to avoid humiliation

What's the point of women's rights? – Cherie Blair argued that inequality cost the world economy trillions of dollars every year and that women faced too much of the care burden

When credit cards were squarely aimed at men – it was said that early marketing of credit cards was sexist because it was aimed at men

Where did all the women in tech go? – discrimination against women had been responsible for wrecking Britain's early computer industry

Where you are banished for having periods – this said that in Nepal, some women were still forced to isolate during menstruation

Who knew that coffee had such a dark history? – it was pointed out that early coffee shops in 17th century London had 'excluded women'

Why are people sexist? – this posited that there was still horrendous violence against women, that they were still regarded as sexual objects, and faced huge discrimination

Why boys need to learn about periods – a teenage girl said their male counterparts must be taught about the difficulties women faced

Why do we have stag and hen dos – this said stag dos were popular to express deep-rooted (but increasingly threatened) ideals about masculinity

Why the moon is still such a mystery - the narrator said it was 'good to hear' that NASA was aiming to put a woman on the moon by 2024 in a mission named after Artemis, the twin sister of Apollo.

Why the phrase 'man up' is so destructive – in order to get rid of such a dangerous concept, men must learn that their basic ideas of masculinity were 'toxic'

I am a woman with a beautiful beard – a woman with a medical condition triggering the growth of facial hair said she had faced down horrendous prejudice against her

The problem with the strong black woman stereotype - because of oppression, black women believed 'being strong' was essential to survive, but it caused huge mental health problems for them

When I'm dancing, I feel like flying – a black woman ballerina said she had faced heavy prejudice when she had been young

Why I changed my name to Steve – Dame Stephanie Shirley, a computer industry pioneer, said she had changed her name to Steve to avoid prejudice against women

3.3 Discrimination against minorities

A total of 77 of the videos covered racism, those who had physical and mental issues, young people, the homeless, the poor, transgender individuals, the lonely and more:

A brief and ghoulish history of vampires – those who look different are exploited and bled dry

A brief history of psychedelic research – suggested that people suffering from depression had been denied potential treatment with such drugs because prejudice had made them illegal

A homeless person's guide to homelessness – not enough help or resources were available for the homeless because their difficulties were projected as difficult

A radical vision of a new Africa - suggested that Africa had been a victim of white colonialism and built on white supremacy and 'blatant racism'

A refugee's guide to being a refugee – it was said that refugees in the UK were treated badly by a regime which was slow to grant work permits and blocked routes to education

A solution to refugee suffering: give them cash – refugee suffering should be reduced by allowing them to have credit cards rather than vouchers

Are millennials the most nostalgic generation? – they were having a tougher time than their parents because they had to cope with Brexit and rocketing house prices

An A-Z of living through tough times – private landlords and 'the privileged' were said to be vultures who exploited the poor and had wrecked the high street

Are moral choices really are own? - it was said that poverty restricted freedom of choice and pushed the poor into doing things which were morally bad

Are we living in an age of anger? – racism, misogyny and blind resentment were fuelled by Donald Trump and the ‘toxic politics of resentment’

Busting some common myths about being trans – a range of transgender individuals claimed they were regarded as abnormal and dangerous

Can education heal the rifts in US society? – in the US, the Black Lives Matter agenda could be adopted and the national anthem dropped if people were re-educated

Capitalism – Is it here to stay? – it was argued that the spread of capitalism to the US had been underpinned by the ‘monstrosities of the slave trade’

Do we have a right not to be lonely? – it was suggested that there should be new legislation establishing that people had the right not to be lonely

Does modern dating encourage racial prejudice?* (also in the feminism section) – seeking racial stereotypes as partners was ‘racist’ and should not be allowed

Doctor Spock: The man who changed childcare - it was claimed he had suffered attacks from Republicans for being permissive and opposing the Vietnam war

Freedom is a pair of bionic hands - Tilly, a 13 year old, wanted everyone in such need to have access to hands like her own, as amputees had the right to independence and should be able to live their lives without being judged.

How I deal with micro-aggressions at work* (also in the feminism section) – it was claimed that black women received ‘hostile and derogatory’ bombardment every day.

How a kiss on Star Trek made history - The kiss between white and black characters was, it was claimed, a statement about the struggle for civil rights.

How a secret language hit the mainstream - being gay used to land people in jail, and in response, gay people had developed Polari, a secret language

How limits can boost creativity* (also in the feminism section), being biracial or black was a bar to becoming an artist because that world was ‘patriarchal, white and middle class’.

How one woman’s ‘immortal’ cells changed the world* (also in the feminism section) – Henrietta Lacks, whose cancer cells did not die and had been a cornerstone of medical research, had faced racial prejudice when alive and her family had been badly treated after she had died because they were black

How racial stereotypes shape how we see the world - white people had represented black people through ‘racialised tropes’ which could be traced back to ‘colonialism, historic anti-blackness and the legacy of slavery’

How should we define civilisation? – white people had defined it in terms of their own perceived racial superiority. Those outside were deemed ‘barbarians’.

How stories shape our minds - books such as Harry Potter reduced prejudice towards controversial topics such as same sex marriages, or immigration, and ‘stigmatised groups’.

How to solve youth violence (and how we can all help) – it was said that youth violence could be solved by devoting more resources to extracurricular subjects

Individualism; good or bad thing? – individuals like John Wayne who asserted individualism were thought to be the source of ‘Western degeneracy’, leading to ‘consumerism, selfishness and community breakdown’

Is ‘black don’t crack’ a myth? Poet Theophina Gabriel dispelled the ‘myth’ that black skin did not age. She argued in her poem that no-one was immune to the sun

Libertarianism: What is it? A Simple guide – it was claimed Ronald Reagan was a champion of such ‘right-wing’ views, but ‘critics’ argued no-one was free unless they had access to ‘decent housing, health care and education’

Opinion: We need to stop oversimplifying violence – victims of racial discrimination had no alternative to carrying knives and violence happened because of government subjugation

Orientalism: When will we stop stereotyping people? – Europeans saw the Orient as ‘inferior, uncivilised and weird’; Asians suffered a ‘unique type of racism and stereotyping’

The amazing Maya Angelou* (also in the feminism section) - it was said that she was ‘joyous and memorable’, despite her befriending of Malcolm X.

The funny thing about... being offensive - claimed that modern racial slurs emerged from Western plunder and subjugation, and imbuing entire communities of people with the stigma of unworthiness by force of military empires

The funny thing about ...privilege - a comedian claimed that as a ‘black, queer woman living in post-Brexit Britain, she experienced sexism and racism and homophobia, and her ‘comedy’ routine attacked numerous aspects of inequality and unfairness in the UK

The funny thing about... online trolling - Bilal Zafar said he had been told he should adopt British values for complaining that he had suffered discrimination

The guide dog that spies on people who ignore its owner - Amit Patel’s guide dog, Kika, had a camera in her collar filming the discrimination he could not see. It was said that people ‘discriminated’ against him, and that he was ignored

The hidden meanings in music hall lyrics - these were often about high rents, overcrowding, poverty, hunger and violence, which working class Victorian Londoners suffered

The new virtual country with no borders – it was said that the Good Country project was ‘using globalism to end nationalism’. The goal was to promote a different form of loyalty

The problem with the colour nude - it was said that the fashion industry’s designation of this skin tone was a declaration that people of colour did not exist

The school bringing a divided community together, said that Israel had only six such establishments and that the Israel-Palestine conflict was ‘still a source of conflict’.

The secret to success? – the deputy head of GCHQ said that his East African ‘colonial’ background had meant he ‘dared to be different’ and to challenge Foreign Office norms.

The teenage mother who changed the High Street - said she was the first person to have secured a presence for black and multicultural cards in the UK, and that she had endured ‘the challenges which are a reality for people of colour’.

The visionary behind virtual reality – Jaron Lanier said that Donald Trump’s statements about immigrants and race were ‘terrifying’.

Understanding the mechanics of hatred - BBC journalist Allan Little asserted that US Vietnam troops had been taught to see native women and children as their enemies; the Black Liberation movement in South Africa had shown a way out against such hatred.

Viewpoint: How money can make you heartless - said that wealth alienated the rich from other people and its accumulation was the root of (negative) human hierarchies.

Wake up! Foucault's warning on fake news – he would have seen that social media gave a voice to immigrants and marginalised groups against 'power structures'.

Welcome to Petra – a little bit of heaven on earth - suggested it was evidence of an immigrant-based paradise in the desert (but there was no mention of the human sacrifice practised there).

What can therapy teach us about national crises? - argued that problems such as climate change, inequality and nuclear threats should be dealt with the same basic psychological principles as an individual would be when facing mental stress.

What is 'black joy' and why do we need it in our lives? – it was argued that 'black joy' was constrained by Western culture and that black trauma dominated

What would the UK be like without immigration – it was suggested that all aspects of national life would suffer without high levels of immigrants

Wheelchairs in the sky - there were vox pops from wheelchair users complaining that they were treated 'like a carcass' by airlines

When globalisation makes you feel you don't belong – world leaders such as Trump, cashing in on 'sentimentalised longing for home', were making immigrants feel unwelcome

Why (almost) all world maps are wrong – said that the Mercator projection in most maps made Africa look smaller and endorsed European imperialistic attitudes

Why IQ is not the same as intelligence - posited that IQ tests had discriminated against immigrants and had been used for political aims often linked to racism (and sexism)

Why are people homophobic? - asserted that homophobia was rooted in that straight men did not like the idea of gay sex, that they believed gay men fancied all men, and that talking about being gay meant they could be gay

Why are people racist? – it was asserted that overt racism was casual and prevalent in all public arenas in the UK, and that it was intrinsic in white, middle class people

Why do we chant at football matches? - it was said that such behaviour facilitated group bonding, but was also sometimes 'racist and homophobic'

Why shouldn't men wear make-up? – a group of individuals (seemingly identifying as 'men') in Nigeria said that they faced jail for dressing up and expressing their respective sexualities

Why the world needs more disagreeable people – it was claimed that among minority groups, parents wanted their children to 'behave', and made them unassertive.

Why we all love political memes – internet 'memes' were now part of political campaigning and were used to spread 'hate' by Donald Trump.

Why we need comedy more than ever - a comedian asserted that racism was baked into US history and that he used it comedy to address prejudice against Muslims (with clip of Trump)

Will humans keep getting smarter? - argued that the 'neurodiversity movement' those with differing 'neurological capacities' should not be excluded but rather integrated within society

Will we be superhuman by 2039? was whether a 'robotic boost', such as that provided by modern prosthetic limbs, would allow 'nurses and factory workers' – 'who deserve a gold medal but rarely get one' – to complete their work more easily.

Xenophobia: The story of ancient roots – it was said that racism and xenophobia were different but often related in attacking immigrants and restricting numbers

Eight things not to say to someone with HIV – sufferers asserted that there was a lot of ignorance about what having HIV meant, including that it was the result of promiscuity, that it was not possible to have a family, that it was only contracted through having unprotected sex .

Art needs to become political – entertainers could not sit on the fence and needed to energise youth against prejudice

Guns are making ghosts of our children – an artist claimed the US was ‘fetishistic’ about guns and the national flag; the right to bear arms should be repealed because the US constitution was not working

I'm a man, not a baby! - an actor with learning disabilities said he deserved to be treated with dignity and respect and not made to feel like a child.

Stop telling me I'm speeding in my wheelchair – BBC non-executive director Tanni Grey-Thompson claimed there was still a ‘huge amount’ of low-level discrimination against disabled people and that they were not yet an accepted part of society

The problem with the strong black woman stereotype* (also under feminism) – said that black women felt they needed to be strong to survive but this badly affected their mental health

We need to stop the schizophrenia stigma - asserted that there were strong misunderstandings about what was involved, so sufferers were badly treated

What Stan Lee's comics taught me about black history – could ‘take the pain out of being black’ because they symbolically expressed the civil rights struggle and cast black people as positive.

When I'm dancing, I feel like flying* (also under feminism) – a black ballerina said she had faced discrimination because of her colour, but now celebrated diversity in her own company

Why I chose refugees as housemates - the focus was a project in Amsterdam housed 250 locals and 250 refugees, the goal being to spread better understanding and integration.

Why I am still fighting racism at 90, an immigrant claimed that discrimination against him had begun when he came to the UK from Jamaica in 1952, and continued.

Addiction is a response to emotional pain - claimed that many mental health issues were ‘born of the imperial past’, ‘boarding school culture’ and ‘rising inequality’ .

Britain is in denial about race – an author claimed that racism in the UK was worse than that in the US and there was no understanding of what white dominance meant

3.4 Dominantly ‘Conservative’ Titles

78: Do we need a new understanding of national identity? Francis Fukuyama argued that ‘national identity’ had suffered a bad press because it had been bracketed with war but did not have to be aggressive or based on ethnicity. He concluded it was necessary for the smooth functioning of society. He added that people needed a sense of cultural identity based on the rule of law and democracy with institutions which facilitated deliberation, acting collectively and making decisions. Current wars in areas such as Syria and the Yemen were between people who did not have an over-arching sense of identity, and that also hindered economic activity. Attempts at providing welfare could not work outside a nation or other strong community of interest. A big problem now was that people were identifying with smaller and smaller interest

groups and that led to polarisation and the feeling that democracy did not work. He suggested that national identity 'increased the radius of trust' across an entire society rather than being located in different ethnic groups or social classes.

Mr Fukuyama posited, in effect, that 'nationalism' – so derided elsewhere in the collection as a regressive force – was an essential component of peace. He was the sole voice making such an argument.

233: Jordan Peterson: Why we need more rules.

This is prefaced with the statement that he had a 'huge global fan base – but many detractors'. That's an explicit warning that his views are controversial and need to be viewed with caution. Professor Peterson himself prefaced his piece by saying his chair was at the University of Toronto. He claimed that for fifty years, the West had fed itself on a 'a steady diet of freedom and rights', and people seemed to do what they wanted when they wanted it and that this was necessary for our self-esteem and happiness. As a result we were blind to half the world and were suffering in consequence. He asserted that what was actually needed instead was responsibility, and the care we took with ourselves, our families and the broader society in which we existed. Professor Peterson said that too much freedom was indistinguishable from chaos, and this paralysed and deadened. The rules needed limited freedom, but were no antithetical to it. The rules we needed were harmony, differentiated good from bad and gave ideals to aim for; listening to the views of others and testing assumptions, including your own; an assumption initially of humility, that others might know more; not classifying the planet as horrible, to avoid hating those who allegedly cause suffering; instead, to ask whether you had put your own house in order; to stop blaming capitalism; to aim for the highest good imaginable and work towards it; to eschew resentment and anger; to strive for the best.

Professor Peterson was allowed to put across his core ideas over 4 minutes 19 secs. But in the sea of opinion based on those who disagreed with his approach, this was a tiny blip.

449: What really shapes your worldview? David Goodhart, author of *The Road to Somewhere*, claimed the world was now dominated by 'Anywheres', who were only about 25% of the population, better educated and affluent, but had triggered open borders, a decline in the family, a collapse in 'middling' jobs, and a massive increase in higher education which favoured the 'Anywhere' world view. Mr Goodheart asserted that 'Anywheres' had self-regard and naïve liberalism. By contrast, the 'Somewheres' were more 'rooted' and valued group attachments, familiarity and security but had been edged out and 'eviscerated' by the ending of technical education which yielded decent jobs for them, and branded as xenophobic and chauvinistic or nationalistic for not feeling comfortable with the changes forced on to them. Mr Goodhart claimed that the vote for Brexit was the 'Somewheres' asserting they wanted a different settlement in British politics.

This clearly expounded the idea that a majority of the population was being ignored by current policies pursued by progressive left-leaning elite and was trying to fight back.

436: What if the UK legalised drugs? Kevin Sabet, a White House adviser on drugs policy and opponent of liberalisation of drugs laws, argued that legalisation would escalate drugs usage and trigger more violence and the availability of stronger drugs. He also suggested that health services would be overwhelmed. Sue Pryce, whose son had died in consequence of his use of illegal drugs, counter-claimed that current laws against drug use made the trade more dangerous and said it should be controlled by the state.

Mr Sabet advanced a strong 'conservative' perspective and had a brief time advance different strands some key points. But Ms Pryce was given equal time. Other videos suggests that psychotropic drugs had positive impact on creativity and had received a bad press.

536: Why the term 'populism' is dishonest. In this video, US journalist and author Lionel Shriver, advocated that 'populism' properly meant 'support for the concerns of ordinary people' and the exercise of democratic choice, but when the left lost, it had become a term for 'mob rule, a rabble brandishing pitchforks, barbarians at the gates'. Thus for Remainers in the Brexit debate, it was people not doing what they were told, the consequence of which was leaving important decisions to 'a bunch of idiots'. Ms Shriver added that commentators lazily lumped together disparate movements in the US, Hungary, Austria, Denmark, Germany and other countries under the 'populist' tag to differentiate shades within opposition to liberal values. She claimed that some Trump supporters might deserve 'pejorative connotations, but Leave voters do not'. She concluded that before using the word 'populist', 'bigoted' should perhaps be used instead.

This was an important attack on the improper use of the word 'populism', tempered by that Ms Shriver also used the slot to attack President Trump. It ran to only 2 minutes 22 secs and covered the ground effectively as far as it went, but was insufficient to counter the strong attacks on those who opposed liberal values elsewhere in the canon.

557: Will we worship artificial intelligence in future? Elizabeth Oldfield, of the 'Theos Christian think-tank', accepted that technologies such as Artificial Intelligence made brilliant tool and could contribute to human flourishing. But increasing numbers now believed that AI 'singularity', when machines became self-conscious, could happen in this generation and that humans would end up being subservient to machines. The argument included that religion was a thing of the past and was not needed because technology would overcome human frailties and even death. She asserted that there were serious flaws in this thinking and that as a Christian and a humanist, there was a need to accept that religion was not in the past, and in fact, according to the Pew Forum, those who believed in it was likely to rise from 84% now to 90% in the mid-century. Second, that although religion regrettably sometimes caused harm, that was the exception rather than the rule, and on the contrary, it was in most cases good for well-being. And third, religions did not see the fragility of our bodies and the reality of death as 'bugs in the system' but 'central to the messy, fragile, rich, beautiful reality of being alive' The key was not to fear death, and the way forward with technology was not to put 'childlike faith in machines' but to use the centuries of wisdom we already have to help guide us through the human problem. The need was to build a kinder, fairer, more human world. Though robots might help us, they could not save us.

This was straightforward advocacy of the religious perspective against the idea that it was now irrelevant. It underlined that elsewhere in the catalogue, there was very little exploration of the importance of religious ideas in terms of the future. By contrast, there were numerous videos which was based on assumptions that – in effect – religion was not central to the human condition and the assertion of logic and 'rights' was.

A further factor is that the 'Build Back Better' agenda is heavily predicated upon that AI and robots are going to take over human tasks over the next decades. It is striking that the only significant discussion of the importance of Christian and religious values is framed in the AI context.

567: Don't leave censorship to Facebook. Historian and commentator Niall Ferguson said the newly-empowered social networks on the internet had promised a 'global community' but were now taking what they called 'hate speech' off their platforms, giving themselves even more power to decide. He asserted that it was better to accept free speech at the risk of being offended by what others said. It should be left to individuals to decide 'not citizen Zuck'.

This was only two minutes long, but advocated an important point about the protection of free speech in the face of attempts to block content deemed not acceptable by Silicon Valley. There were repeated assaults on 'hate speech' and 'fake news' on other videos but nothing else which considered the consequences and problems of blocking content.

579: People are nicer than you think. Rutger Bregman, author of *Utopia for Realists*, said that people were essentially 'nice' and that for every corrupt politician, there were thousands of idealists. People identified more with helpfulness and kindness more than the need for money or power. The problem was that we were constantly inundated with information about the bad which existed in the world. The result was a surveillance state which brought out the worst in people and projected that we were cheats, scroungers and worse. If people were treated nicely, it would spark a revolution on work-floors, novel policies would start to look like common-sense, policies for autonomous teams freed from top down management, for an unconditional basic income to eradicate poverty and for participatory democracy that empowered its citizens. He said that now, more than ever, it was an act of rebellion to assume the good in each other.

This fitted neatly with the Stephen Pinker (below) in that he said that changes in the state's handling of people would spark a revolution which enabled the good in most people to become more dominant than the current focus on the problems of society and the alleged badness in people.

Again, it stood out because it was against the tide of the vast majority of the videos.

580: Prayer is the greatest freedom of all. Father Giles, a Benedictine monk, said that in the context of love, prayer was the greatest freedom of all because it was a relationship and a gift of God. Silence was enabling because it freed people to listen and be available. Possessions possessed you and so the less you had, the more freedom you could enjoy. Letting go of things brought detachment and eventually the ultimate impoverishment in death, but that freed people for eternal life. Life was tough at times but the retirement benefits were 'out of this world'.

3.5 Films with Incidental 'Conservative' Opinion

In video 58, entitled **Can you love and object?**, Lionel Shriver argued that property was important to us, but that it was important to realise that such ownership was an illusion. If an object broke, it was not the same as being punched in the face. The idea that we 'owned' property was also false – we were simply 'renting' space for the duration of our lives. She was thus advocating that putting emphasis on ownership was fraught with problems.

203: How well do you know John Lennon? This suggested that peace legend Lennon, an icon of the 'liberal-left' was also a self-confessed wife-beater and had been cruel to his son Julian.

204: How well do you know Mahatma Gandhi? Russell Kane suggested that Gandhi, another liberal-left icon because of his anti-colonialism stance, was known for uniting India. But that image was qualified with claims that he slept naked next to young women to 'prove' that he was celibate.

227: Is trying to predict the future a waste of time? Author Michael Lewis suggested that trying to predict unpredictable events – for example in financial markets or political campaigns – was a waste of time. Attempts to predict what would happen with Donald Trump or Brexit had ended in failure and 'experts' discredited. The result was that people were thinking too much about the future and not enough about the present.

In itself, this was a common-sense, reasonable warning about the limitations of predictive models. It is a shame that the editors of the BBC Ideas collection did not apply such caution to extensive modelling used in the climate change domain.

241: Margaret Thatcher - green pioneer? Russell Kane, the comedian, claimed that Margaret Thatcher had understood that climate change warranted government action and had also empowered people by allowing to buy their own homes and had 'blazed a trail as a woman', as well as enabling working people.

It should also be noted Mr Kane, was misinformed or disingenuous about Mrs Thatcher's attitude towards climate. She had welcomed early steps towards monitoring climate issues, but Brenda Montague, writing in the Ecologist said in 2018 that she had later changed her mind and became a climate changer 'denier'¹⁴⁵ His main point in his item was thus demolished by a Green campaigner.

344: The nasty side of social media. This detailed that a woman had been torn apart on social media for an allegedly racist remark that was not, and had been taken out of context. The conclusion was that many saw social media as 'nonconformist' but was being used to create a more conformist world.

This could be taken as a mildly negative observation that 'good' people were being destroyed by those who believed they were nonconformists, but in fact were acting like a 'mob'.

371: The subtle art of persuasion. In this video. Guto Harri, who had been PR for Boris Johnson during his first spell as Mayor of London, and had worked for the BBC for 18 years before that, was said to be a 'communications expert. He advocated in his contribution that Mr Johnson had deployed words 'for great effect' and had, for example, compared cuts in housing benefit in London to 'Kosovo-style cleansing', with the result that 'everybody listened'. The other tips in the piece were about not dehumanising people who had a cause by invoking 'rules' to deny them; to deliver messages with body language and enthusiasm; to give yourself 'celebrity status' – for example by dressing well – so that people took note; and being true to yourself.

Thus the only 'conservative' point in the film was the assertion that Boris Johnson was an effective communicator.

391: Three things you might not know about Queen Victoria. Comedian Russell Kane claimed as his initial point that Victoria she had been Queen of an Empire which 'killed and exploited millions of people', and founded the first concentration camps. It was thus firmly 'woke' and anti-British. But he also noted that she had donated two thousand pounds to the Irish potato famine victims and claimed patronisingly that it seemed she 'was not entirely comfortable with what her empire was doing'. He said she had also been firm about religious freedom in India. He posed the question whether she could thus be personally held to blame for the 'dodgy facts' (as he put it) about the British empire.

Mr Kane did allow that Queen Victoria understood philanthropy and tolerance, and, in effect, had personal compassion towards others. But he painted the British Empire to be totally destructive and murderous in intent. His approach typified the overall intent of BBC Ideas to attack almost every aspect of British history and culture.

422: What do lucky people do differently? This suggested that luck was not based on chance alone, but was the result of so-called 'lucky' individuals giving extra attention to issues which they were dealing with, including being open to opportunities, maintaining an optimistic outlook, trusting their intuitions and developing a resilient approach when bad things happened. Tui Mclean, of the BBC, illustrated the concept by turning to President Obama's assertion in 2012 that success required the assistance of other people. This was seen by some, she said, as an insult to the 'work ethic' and others had asserted that 'luck' was a vital ingredient in success. Robert H. Frank, an economist, accepted that luck and inherited traits could be a factor in success, but so, for many, was hard work.

Thus the piece strongly suggested that 'luck' did play a significant part in 'success', but also that a key factor was hard work and determination.

¹⁴⁵ : <https://theecologist.org/2018/oct/17/who-drove-thatchers-climate-change-u-turn>

451: What would Florence Nightingale make of big data? Statistician David Spiegelhalter outlined that Florence Nightingale, as a hospital manager and medic, had collected important medical data and used it to back up her campaigning to improve the nation's health. As a result, she had saved lives on an unprecedented scale.

This was a straightforward appreciation of the work of Florence Nightingale, pointing out that she had used statistics to enhance her nursing practice, and as an aid to publicising the importance of nursing.

456: What would life be like without the state? This short film (2m 31s) by Gregory Sams was based on his book *The State is Out of Date*. He argued that 'bottom up' society would make the world a better, richer place in which there was no state repression. Enterprise would flourish and not be hampered by large corporations, and community needs would also be met. He advocated that chaos theory provided evidence that – despite what we believed – government was not necessary and indeed was inefficient and inept in everything it did.

This was a brief exploration of a radical and genuinely fascinating framework of ideas at strong odds with prevailing views in BBC Ideas, that the state must take on more powers and spend more, for example to deal with the threat of climate change. His point was that our needs need to be met locally and in association with each other, rather than by centralised authority.

476: When Brexit divides your family. In overall terms at a family level, this projected that Brexit still remained divisive. However, it also suggested that people could get on, though, by respecting the views of the other. There was thus a glimpse of support for the Brexit perspective.

549. Why you should always wear trainers at work. This was presented by Justine Roberts, founder of Mumsnet, who gave straightforward tips as a woman about how to succeed in business. It thus swam against the tide elsewhere in the BBC Ideas collection that females were victims of discrimination and that a main imperative was to overthrow the need for enterprise.

563: Relativism: Is it wrong to judge other cultures? Nigel Warburton argued that because, for example, the Nazis viewed Jews as sub-human, it was best to steer clear of moral relativism. He also said that truth could not be relative, either.

This stood out against numerous examples of such judgments – for example, that the British Empire, viewed through the lens of today, was unconditionally bad – and thus contained a 'conservative' element. But it was not detailed enough to explore the perspective properly and thus served to underline that BBC Ideas as a whole have been framed on foundations of moral relativity.

569: Five ways the world was getting better. Psychologist Steve Pinker, who, it was said believed that life was improving 'not just in the West, but worldwide'. Mr Pinker outlined that we now worked 20 hours a week less than in Victorian times. Women had aids which meant wash day was not a drudge and took a couple of hours rather than a whole day. Another improvement was that people were getting smarter, the result of better nutrition. There was also far better access to 'culture' such as movies and music which could be streamed at will. He added that despite claims that inequality was increasing, this was not the case, largely because the fortunes of the worst off had improved a lot. About 200 years ago, 90% of the world endured extreme poverty, now that figure was only 10%. As a result, poor countries were getting better faster than the rich countries. There was also an increase in life expectancy.

He qualified this at the end by claiming that against this there was the alleged threat of harmful climate change, as well as 'illiberal movements' towards fascism and nationalism'. This, he claimed, on balance, showed that attempts at improvement were not futile.

Overall, Mr Pinker brought a perspective not seen in dozens of other videos, that the world overall seemed to be improving, especially with regard to reducing poverty and inequality. It

was strongly tempered by his 'woke' ideas of climate alarmism and the dangers of nationalism, but this did not swamp the message which was at the core of his claims.

588: What being a hostage taught me about happiness. Terry Waite, the archbishop of Canterbury's former special envoy, who was held hostage in Lebanon for five years, said he had managed to find inner peace despite his ordeal.

This video did not contain any political points, but was an instance of a man principally known for his important role in the Church of England and as a Christian being given a platform to explain his recipe to achieve inner peace against extreme adversity.

3.6 Climate Change Bias

All the titles are based on assumptions that climate change is a planetary emergency. None in this category contains balancing counter-views. The named contributors are all working from personal/professional agendas which accept that emergency measures must be introduced as soon as possible. Only one of the contributors is trained specifically in climatology, and so all the others were expressing predominately political views.

In (43), **Are you suffering from eco-anxiety?** One contributor said she was no going to have children because she was so frightened of the impact of climate change. Another said he had both anxiety and sadness because he would see coastal cities flooded, more forest fires, more flash floods and tornadoes.

Grahame Raeburn, who has a 'sustainable' fashion business, in (50) **Can fashion ever be sustainable?**, suggested it could be if others followed his example and made more expensive clothes made of durable materials. He advocated that clothes should not be washed, either, because laundering released plastics into waterways. Mr Raeburn is a member of a political movement which sees the current pandemic as proof that much stronger measures need to be taken by the state against consumption of all kinds.

Also in the fashion domain, Jacquie Otagburuagu, a broadcast documentary producer, in (509), **Why do we have so much stuff?**, said that because she was mindful of the impact the fashion industry had on climate change, said she was making sure that 50 per cent of her wardrobe came from 'vintage stores'.

Andrew Simms, political economist who is campaigning for the end of 'economic growth' and thus is a political activist, in (56), **Can we transform the world in 12 years?**, stated baldly that there were only 12 years to stop 'devastating climate consequences such as the temperature rising by 1.5C.

Mr Simms's views on climate change were also centre stage in (403), **Viewpoint: It's time we ended our love affair with cars.** He asserted that cars should come with a health warning like cigarettes. He said that during lock down emissions had fallen by 17 per cent and air pollution by 60 per cent, and claimed a 500-metre drive destroyed a kilo of ice cap ice.

David Saddington, a self-styled 'climate change communicator' who claimed that every year since 2000 had suffered 'record-breaking heat', in (64), **Climate change: the 'grand challenge' of our generation**, stated that the parts of the planet would become uninhabitable in his lifetime because of 'rising seas and extreme heat'. He also baldly claimed that recent flooding along the River Ouse in York was evidence of his views, despite this being a regular occurrence since Norman times.

Dr Magda Osman, a psychologist, in (65), **Climate change: The problem with the 'enemy' narrative**, suggested that those who did not believe in alarmism were deluded and stubborn for psychological reasons, and therefore those like Donald Trump who were in this class, should not be branded as 'enemies' but rather persuaded into correct thinking by other means.

Journalist Lucy Jones (with no stated qualifications in science), in (70), **Could you be suffering from plant blindness?**, claimed that the natural world was vanishing at an alarming rate because of climate change, which was danger to humans because they relied on plants for food.

Artist Ella Saltmarshe, in (79), **Do we need to re-think our ideas of time?**, stated bluntly that humans were wrecking the planet at an alarming rate and that this generation was the first to feel the effects of climate change and the last to be able to do something about it. She said her artistic work reflected that and that her job was to 'act as a guardian for future generations'. To that end, her group had stopped the building of a 13-mile motorway.

In (85), **Does humanity's future lie out at sea?**, Joe Quirke, who believes that, in advocating cities in the sea, this was offering an 'ecological solution' to man's problems, and claimed that one billion of the world's poorest people would soon inhabit 'floating nations on the sea'.

Mineral physicist Simon Redfern, in (113), **Four ways AI can tackle climate change**, suggested that artificial intelligence could facilitate faster understanding of the increased number of disasters 'caused by climate change', by handling ore data handling in assessing the scale of climate change, through allowing new ways of generating electricity, and by more efficient fuel usage.

Dr Daisy Alexander Ginsberg, an architect, in (123), **Have we got the idea of progress all wrong?**, stated that we were living in an age of 'biodiversity collapse', and advocated that if we could not protect existing life, we should be working to create 'artificial life', and 'progressing the environment', with projects such as reviving the white rhino.

In (145), **How do you define a decade?**, it was suggested that a theme of the decade was 'climate emergency', then David Attenborough said that he thought the world was waking up 'to what we've done to the planet'.

In (147), **How fireflies inspired energy-efficient lights**, it was said that 5% of greenhouse gas emissions were 'from electricity' and the narrator explained that the structure of the firefly abdomen was being used to try make LEDs 50 per cent more efficient.

Mark Lynas, a climate emergency campaigning journalist, in (148), **How half a degree could change the world forever**, argued that rising temperatures would seriously diminish rainforests, coral reefs and polar bears as well as triggering sea level rises, melting the Arctic ice cap. The need was to cut CO2 emissions by 50 per cent, overcoming the resistance of 'powerful' fossil fuel interests and some heads of state. He argued that trillions of dollars of investment was needed to transform the global energy system. If that did not happen, it would be a world of 'flood, fire and conflict'.

In (171), **How to build an igloo (when the climate is changing)**, inhabitants of Greenland said it was getting harder because the climate was changing fast. A caption claimed the Greenland ice sheet was melting at the rate of 270 billion tons a year.

Anthropologist Jason Hickel, who studies 'inequalities', in (173), **How to create an economy where humans flourish**, stated baldly that addiction to economic growth was killing us. He said it was impossible to be addicted to growth on a finite planet, and the result was climate change, extinctions and deforestation, caused by 'over consumption in rich countries'. He advocated as a result 'degrowth', which he asserted would increase human happiness 'while reducing our economic footprint'. Mr Hickel wanted curbs on advertising, taxes on carbon, a purge of unnecessary jobs, and the overthrow of the tyranny of GDP.

Christine Figueres, the former UN 'climate chief', said in (210), **Imagining a world without fossil fuels**, that if that happened, traffic noise would be massively reduced, every single home would have electricity, no matter how far it was from the grid, governments would no longer have to fund or help police fossil fuel resources, trillions of taxpayer dollars would be free up, smog and greenhouse gasses would plummet, public health would improve, electricity belonged to everyone, and would be brought to everyone (including the 1.3 billion currently without it), climate agreements would bind governments to work peacefully together, and renewable energy would be better than fossil fuel energy. It would be the 'newtopia', the only question being how quickly it could be attained.

Open University lecturer, Eleni Dimou¹⁴⁶, who is strongly anti-capitalist, in (221), **Is it time to reassess our relationship with nature?**, posited that early man in South America lived in 'harmony with nature'. By contrast, the philosophical outlook of the West, including colonialism, had fostered the idea that man was the master of the earth and nature his servant. The result had been the Anthropocene epoch, with man trying to bend the planet's resources to his will, and climate change.

BBC journalist Amol Rajan, in (224), **Is the coronavirus crisis a chance to reset the world?**, suggested that it might lead to the 'flourishing of new ideas', including new ways of travelling, working and living, as well as generating new thoughts about 'our attitudes towards consumption'.

Steve Waygood, a former climate change activist in the WWF, and Dr Nina Seega, of a Cambridge-based 'sustainability' group, in (229), **Is your pension contributing to climate change?**, argued that investment money could do immense amounts of damage if it was not used towards stopping climate change. Mr Waygood claimed that forest fires were being caused by investment in mining companies who produced fossil fuels, and stated this must stop, with money put into 'renewable' energy instead. Both stated that pension funds must become more open about their investments.

Danny Dorling, a geography professor at Oxford, in (248), **The super-rich are damaging the environment**, argued that the greedy super-rich did not know how to control themselves and disproportionately contributed to 'greenhouse gases and carbon pollution'. He argued that their excesses must be stopped by the removal of inequalities.

In (270), **Should we stop flying?**, Paul Chatterton, a professor of urban studies, said he had not flown for 14 years and it should be restricted to one or two flights per person a year, with anything above that taxed by a £10,000 bill. He argued that 80 per cent of flights were taken by 20 per cent of people, and it was thus a 'wicked' problem. In future years, the middle class of China and India would want to fly and they must be stopped.

(His views were offset by a travel company employee who said such moves would penalise the poor, and that CO2 reductions could be made by other means. She accepted that 'climate change' was a major problem).

In (292), **The child who tried to save the world...in 1992**, the focus was Severn Cullis-Suzuki, who at the Rio earth summit of that year (aged 12), it was said, had warned the world about 'the coming environmental crisis'. She had warned about mass extinctions, and Greta Thunberg was now her hero. Ms Cullis-Suzuki claimed that climate change was 'intergenerational crime' and would lead soon to an uninhabitable planet.

David Christian, a historian, in (333), **The history of the universe....in 4 minutes**, said at the end that the release of greenhouse gases could lead to catastrophe, flooding the land and preventing the cultivation of food crops. He said the crisis could be averted if action was taken.

¹⁴⁶ <https://www.open.edu/openlearn/nature-environment/creative-climate/alternative-perspectives-nature>

Phil Nuttyen, an inventor of new deep sea equipment, in (339), **The inventor who plans to build a city under the sea**, argued that the world population was growing, and with 'climate change and natural disaster', such growth was 'excessive'. He said that building underseas cities would alleviate the burden placed on land.

Mr Nuttyen has an enterprise company whose clients include the BBC and Greenpeace.

In (387), **Three pioneers who predicted climate change**, the figures in focus were Eunice Foote, 'a women's rights activist' who first demonstrated, it was claimed, how the greenhouse effect worked; Guy Stewart Callendar, a steam engineer who collated climate data, and linked rising temperatures to CO₂; and Charles Keeling, a chemist, who claimed to have established that CO₂ readings were increasing year-on-year at an 'alarming rate'.

Two children, Sienna (11) and Dylan (8), in (426), **What does freedom mean to a child?** expressed their worries about climate change. Little Dylan suggested that a penguin on an iceberg would feel 'really scared', and people needed to have freedom to be able to breathe air. Sienna said that she was 'really angry' with humans and wanted them to stop using as much gas and petrol.

The BBC has editorial guidelines relating to the treatment of children in broadcasts which stipulates that they must not be harmed or abused¹⁴⁷. In this video, these two age-vulnerable children were asked to articulate their thoughts about subjects beyond their comprehension. They had clearly been told that the air would become not fit to breathe, threatening their sense of safety. Taking part in this BBC video and being asked to articulate their fears gave credence to the negativity they felt, and it is likely that they were thus further traumatised.

In (441), **What if the whole world went vegan**, the narrator claimed that 'experts' now said that cutting out meat consumption would reduce climate change, that 15 per cent of all greenhouse gas emissions were from livestock production, animal husbandry was responsible for loss of rainforest and took up an area the size of Europe, and that methane produced by cattle was 28 times more powerful than CO₂. It was also estimated that eight million lives could be saved by 2050 if people all ate a vegan diet.

The think-tank Nesta, in (453), **What will we eat for breakfast in 2039?**, said that because of climate change, meat, cereal and bacon would likely be off the menu, perhaps replaced by a plate of insects and 'meat' grown using stem cells.

Sociologist and author of *Denial: The Unspeakable Truth*, Keith Khan-Harris, in (466), **What's behind denialism?**, said human beings had an extraordinary capacity to 'refuse to face things that are difficult, threatening or embarrassing', and this could extend beyond themselves to deny inconvenient facts about 'reality'. He claimed denialism happened when 'science and scholarship' threw up evidence which undermined self-belief, and so the only way 'to preserve one's sense of self' was to deny there was a conflict at all. Mr Khan-Harris asserted that something much deeper than money was being protected, and was rather a belief that the modern capitalist economy preserved a precious freedom, so that if we reduced energy use, something essential about being human would be lost. He contended that 'denialists' of climate change were saying, in effect, that nothing should be done about it, even if it would cause tremendous suffering.

His theory is based on that the facts of climate change are proved beyond doubt, though his book does not establish why this is the case.

Astrophysicist Karen Masters, in (540), **Why we all need a bit of childlike wonder**, wanted a world where experts were not 'mistrusted' and in that world, politicians would understand that 'climate change must be solved' and did not trade in short-term votes at the expense of the long-

¹⁴⁷ <https://www.bbc.com/aboutthebbc/reports/policies/childprotection>

term future. The need was to create equal access to 'scientific learning' so that humanity would be cured of 'prejudice and discrimination'.

The poet Ife Grillo, in (560), **Youngism: Do we discriminate against young people?**, argued that young people were growing up 'knowing that climate change threatened the world' and because of that, there was 'no wonder there was a huge mental health crisis among the young'.

Another poet, Magero, in (566), **Climate change need not become the legacy we leave**, contended that despite climate change we continued foolishly to burn fossil fuels and drain natural resources. The result was impure air, rising sea levels, planetary meltdown, heatwaves caused by man, coughs caused by industry, wildfires, crop failures, droughts, extended summers, surface flooding, coral reef degradation, draining of fish stocks, deforestation and 'products that harmed the environment'.

In (585), **There's a danger of losing our tenure on this planet'**. presenter James Lovelock, 99, was stated to be 'one of the most influential environmental thinkers of our time'. Mr Lovelock asserted that there was a real danger 'of losing our tenure of the planet'. A caption said he was one of the most important environmental thinkers of the 20th century 'who had dedicated his life to ideas about the planet'. Mr Lovelock then claimed there was an imperative to care about 'global warming' because if people did not, there would not be anybody here. The big change in his lifetime had been the 'development of machines and devices and inventions' and that instead, it was time to think about the environment. He suggested the earth had an impossible atmosphere and it was self-regulating like other creatures. A caption said his ideas were now 'widely accepted'. He claimed that the earth's atmosphere would heat up because of CO₂ to the point where no life 'of our kind' would be possible. Finally, he advised people to ditch the 3R's in education in favour of understanding the world. He asked for a political solution to stop global warming because a techie answer would not do.

3.7 Dominantly 'Woke'/Liberal Left Views

In (1) **A brief and ghoulish history of vampires**, the main protagonist Nick Groom – who has said on Twitter that he believes Donald Trump should be in jail – made his central point that those who do not look like us at all are exploited and bled dry. He does not specifically link this to any particular strand of prejudice, but there can be inferred that he is thinking of race and cultural differences.

In (3), **A brief history of bombs**, linked to an exhibition at the Imperial War Museum, the British attacks on Dresden and the US bombing of Hiroshima and Nagasaki are disproportionately emphasised, and only one terrorist bomb – that by a British right-wing extremist – was mentioned.

In video (5), **A brief history of media panics**, it was suggested that all new media channels were greeted with disproportionate suspicion, and thus could be seen to be advocating that current worries about social media might prove to be unfounded.

The video **A brief history of memes** (6), posited that religion was an ultimate 'meme' (a basic unit of culture devised by the strongly anti-religious biologist Richard Dawkins) and was an 'infectious concept', thus denying the spiritual and faith dimensions of such belief.

A brief history of psychedelic research (7), claimed that LSD had reached the 'mainstream' in the 1960s and had then been outlawed for political reasons with the result that research which could have established that hallucinogens treated depression and had 'such potential for good' had been needlessly stopped.

In (14), **A homeless person's guide to homelessness**, the problems involved were projected as difficult and dangerous and that the people involved needed help. No effort was made to put the problem into perspective – for example that the UK had a total of 4,500 rough sleepers, and of the 236,000 classed as homeless, the remainder were in temporary accommodation.

A love letter to trees (16) included a Muslim stating that his faith believed that trees should be protected and doing so was 'a charitable act'. It was stated by other that trees created 'magical places' and were brilliant to paint as a way of 'connecting' to natural landscapes. The content and tone fitted with the overall green 'narrative' in BBC Ideas that the natural environment was of paramount importance and brought unqualified 'good'. And the need for green activism.

A radical solution to expensive childcare (19) outlined that some parents were banding together to establish and work in nurseries, thereby reducing the cost of childcare. This was the only video on this topic. Missing here or in the catalogue as a whole was any exploration of that many childcare experts believe the best way of bringing up children is through direct parental care rather than nursery provision.

In (20) **A radical vision of a new Africa**, Kehinde Andrews, an activist against what he sees as the lasting impact of colonialism, asserted that the world was built in the image of white supremacy and blatant racism. He claimed the colonisation of America had sparked the biggest genocide in history and that slavery had killed 'tens of millions of Africans'. Mr Andrews added that present day 'development' process was draining wealth from Africa and was still based on the abuse of Western power.

This was an uncompromisingly negative view of Western and 'white' influence and was arguably itself verging on anti-'white' racism: <https://www.dailymail.co.uk/news/article-9253179/Controversial-black-studies-professor-claimed-British-Empire-worse-Nazis.html>. He savages and blames the West but makes no mention in his analysis of the current day impact on Africa of investment by China to secure minerals and other natural resources: <https://qz.com/africa/1605497/belt-and-road-africa-mineral-rich-nations-export-mostly-to-china/>

A refugee's guide to being a refugee (21), emphasised the persecution and dangers faced by refugees and suggested that the UK treats refugees badly by blocking routes to education and having a very slow work permit regime. A refugee suggested he was not treated properly because he was judged by his background.

A short and deadly history of assassinations (22), as well as exploring the Russian use of poison to kill state enemies, emphasised the role of the CIA in developing poisoned toothpaste to kill a Congolese statesman and noted that there had been 638 attempts to try kill Cuba's leader, President Castro.

A solution to refugee suffering: give them cash (25) advocated that they should be given cashcards to spend at their discretion on what they needed rather being helped by restrictive and degrading 'food boxes and blankets'.

In (26), **A solution to Arab sexism – teaching girls to fight back**, Joumana Haddad, author of *Superman is an Arab*, advocated that self-defence classes be made a compulsory part of the school curriculum in the UK for girls under five because it would improve self-confidence and 'change the dynamics between men and women'. She claimed the need was not about girls beating boys up but little boys bullying little girls 'and getting away with it'.

Thus, Ms Haddad clearly believed the only way of dealing with the issues involved was through violence. Her views were advanced through the lens of 'fighting' rather than self-defence.

A very (very) brief history of newsflashes (27), emphasised that to be reliable, they had to come from reliable sources, and was clearly framed as a puff for the BBC itself.

In (30), **Absurdism: What if life has no meaning at all?**, about the Absurdism movement, it was said that the idea there was no God was liberating, and that Absurdism had 'removed God from the equation altogether', making meaning and meaningless an 'entirely human issue'.

Poet Kai-Isaiah Jamal, in (32), **An A-Z of living through tough times**, cast private landlords as vultures and attacked universal credit, suggested that his home town has been killed, and that there was nothing for the poor – only the privileged. This was a strongly political point sitting with an alleged guide to dealing with essential problems.

Are fairy tales sexist? A child's eye view (34) asserted that 'gender stereotyping was everywhere, and a young girl affirmed that the princess in stories was usual cast as weak and stupid and always needed to be rescued by a strong male. The video closed with the claim that gender stereotyping could lead to sexism when children grew up and that ' . . . this is why we need to tackle it now.'

In (35), **Are maggots the key to a sustainable future?** it was suggested that the world's biggest problems included 'our growing appetite for meat' and sending waste food to landfill. The focus was a South African factory which bred maggots in food waste and converted them to chicken and fish feed, thus also stopping oceans from being depleted.

A discussion in (36), **Are men and women from different planets?**, based on the bestselling book *Men are from Mars, Women are from Venus*, suggested with sarcastic parody that it had pushed people back to (outmoded) sexist differences which in other contexts had been moved away from. Jane Garvey, a BBC presenter, asserted that women were definitely not more sensitive than men.

In (37), **Are millennials the most nostalgic generation?**, it was projected that they looked back because their parents did not have to pay tuition fees and could afford their own houses, and also because they had been confronted with the reality of Brexit, the Arab Spring. Hurricane Katrina and rocketing house prices.

It was said in (38), **Are moral choices really are own?** That poverty was a major determinant in restricting freedom of choice , and that those who were poor were pushed into doing things which were morally bad. The British system of justice was attacked for not having incorporated this into thinking or outcomes, unlike in Holland.

In (39), **Are we living in an age of anger?**, Indian author Pankaj Mishra – a strongly anti-Western, Marxist figure who demonises those he disagrees with as 'bland fanatics' - claimed that as a result of racism and misogyny, and the 'toxic politics of resentment' Muslims had been wrongly blamed for political disorder and said these were the reasons for the rise of Donald Trump and the far right across Europe. Maintaining liberty 'for the vast majority of humans' was now more difficult. He said that history showed that since 1789, women had been enslaved, and that 'colonised people' and the working classes had struggled for liberty. Mr Mishra also attacked global capitalism because it sought wealth (for individuals) at an 'increasing cost to the environment'.

David Spiegelhalter, in (40) **Are you a hedgehog or a fox?** – referring to an Isaiah Berlin essay which claimed that foxes knew many things but hedgehogs had only one over-arching idea – suggested that 'hedgehogs' such as historian Arnold Toynbee were often wrong in their predictions for the future and noted (sarcastically) that the Republican politician Donald Rumsfeld had said the need of predictions was to incorporate 'the known unknowns and the unknown unknowns'.

Heleena Mistry, a tattoo artist, in (45), **Breaking taboos with tattoos**, claimed she was fighting Asian cultures which frowned on tattoos, and complained that she was ostracised online for carrying out tattoo work on women. She argued that attitudes must change and that tattooing should become an esteemed profession.

The British poet Ian Macmillan, in (46), **Britishisms: Know your mucker from your muppet?** claimed they had spread like a spilt cup of tea across the globe, perhaps because when 'Englishers' got together 'sparks began to fly'.

In (48), **Busting some common myths about being trans**, a range of transgender people were interviewed, and they claimed that they were treated as a 'trend' or as abnormal and dangerous. They said that a working definition of a 'transgender' person was someone who no longer identified with the sex 'assigned' to them at birth, and that developing awareness of being transgender was similar to realising that a person was right- or left-handed.

Carlos Watson, in (49) **Can education heal the rifts in US society?**, said he was a black man and saw there was a big divide in the world where 'things were up for grabs' such as Black Lives Matter, the national anthem and nuclear weapons. He suggested that President Obama had managed to win a 'conservative state' such as Iowa and this meant you had to work on 'changing people's minds' but it could be done. This was thus straightforward advocacy of that people could be 're-educated' to adopt BLM principles.

In (61), **Capitalism – Is it here to stay?**, The Economist editor Anne McElvoy claimed that slavery had spread to the US 'underpinned by the monstrosities of the slave trade', that French pioneer of capitalism Jacques Cur had said 'greed was good', that the industrial revolution had 'rocket-powered' the growth of capitalism, and that after the great crash of 2007-8 new questions were being asked about capitalism's role in creating inequalities. She noted that Marx had said the last capitalist to hang would be the one selling the rope.

Hayden Bellfield, of Cambridge University, in (66) **Could artificial intelligence replace governments?**, picked a woke agenda theme – that people could not be trusted with the task of government – and suggested that in a world where climate change is more pressing than the result of the latest focus group, and where global leaders don't risk World War III by tweeting at 2am (clearly referring to Donald Trump), then it might be thought that machines might step in and do a better job, but a problem was that they could not tell right from wrong. He added that despite this, machines could be used for 'predictive policing', thus stopping African-Americans from being discriminated against.

In (71), **Couple goals: did these French writers have it sussed?**, Lisa Appignanesi, author of a biography of Simon de Beauvoir, claimed that she and her existentialist partner Jean-Paul Sartre, were the first 'truly modern' couple by committing to each other but not sexually. She said this was a 'unique and daring' relationship and was part of their desire to challenge tradition and 'all aspects of bourgeois life'. They had thus become 'iconic leaders' of a new philosophy.

The video (73), **Debate: Can porn be ethical?** contained a discussion between two feminists – one pro-pornography, the other against it – and it revolved around whether women could ever give true 'consent' to being treated like they were in the production of pornographic videos.

In a video exploring issues related to 'fake news' (74) **Did War of the Worlds really cause mass panic?**, it was stated that the alleged reaction was based on deliberate hype by its producer, Orson Welles. The sub-theme was that audiences had to be very wary about manipulation. This was in line with the idea expressed elsewhere in the videos that 'fake news' – primarily originating from outside the reliable BBC and approved broadcasters – was unreliable.

In (77), **Do we have a right not to be lonely?**, academic Kimberley Brownlee, an expert on civil disobedience who had indicated that breaking the law in pursuit of the climate change objectives held by Al Gore, said that there should be new legislation to ensure that 'the right not to be lonely' was a human right.

Moya Lothian Mclean, a self-declared supporter of Jeremy Corbyn, in (86) **Does modern dating encourage racial prejudice?** argued that dating sites allowed 'racial fetishism' by facilitating selection of partners by racial type, and thus they were racist 'in a society that prized Eurocentric beauty standards'.

In (89), Doctor Spock: **The man who changed childcare**, Professor Lynn Bloom argued that before Spock's books, parenting had been very rigid, and noted that he had come under attack by 'right-wing' vice president Spiro Agnew partly because he opposed the Vietnam War. Professor Bloom said he had subsequently been 'blamed' for hippies and young people singing anti-war songs. She claimed people stopped reading him because he was projected as a liberal.

Philosopher Julian Baggini, in (92) **Existentialism: Who has not had an existential crisis?**, focused narrowly on French existentialists such as Sartre and Camus (rather on those, say, from the UK or US) and they had postulated that God did not exist, and with Simone de Beauvoir, in her book *The Second Sex*, argued that society and political structures held women back. His frame of exploration was thus very narrow.

BBC regular contributor Natalie Haynes, in (94) **Feminism: What does it mean to be a feminist?** Claimed the word was coined when women had to have male guardians 'which was particularly galling if he was an idiot', and when the main aim was fighting for the vote. She added that Simone de Beauvoir's book *The Second Sex* was 'brilliant' and then that that the movement evolved to want equal pay and 'reproductive freedom'. Feminists were now campaigning to stop female genital mutilation and other sexual abuse against women.

In (98) **Five absurd beliefs from the ancient world**, Classicist Daisy Dunn noted that the Roman poet Ovid had argued that when women said 'no, they meant yes; that Herodotus believed black men had black semen (though he was not, she said, a racist); that according to Plato and Aristotle, women were incomplete men; and that Soranus believed that women who saw monkeys during intercourse would give birth to children who looked like them.

Sally Helgesen, described as a leadership coach, in (100), **Five habits which hold women back at work**¹⁴⁸, argued that problems included a reluctance to claim achievements; an expectation that others would notice them; a desire to be thought of as 'nice'; a reluctance to delegate (because women were rewarded for being 'precise' rather than risk-taking); and not being assertive enough in their speech.

In (102), **Five things ants can teach us about management**, the strengths of the ant colony were said to be that each ant had autonomy and the Queen was not in control, and that there were no ant CEOs but only a common goal. This, it was said, contrasted with human obsession with hierarchy and pay grades. Those at the coalface could get on with it.

It was said in (106), **Forget hygge; the laws that really rule Scandinavia**, that the most important system of rules there was actually Janteloven, which discouraged individual superiority and ambition and stressed the need to work for the 'collective good'. This approach had put Scandinavia at the top of the 'happiness league'.

In (114), **Freedom is a pair of bionic hands**, Tilly, a 13 year old, wanted everyone in such need to have access to hands like her own, costing £10,000, on the NHS, as amputees had the right to independence and should be able to live their lives without being judged.

In (119), **Girls' or boys' – should toys just be toys?**, the contributors argued that gender was 'learned behaviour', and that we had created a world where the first thing asked when there was a pregnancy was (wrongly, by implication) whether it was a girl or boy. In parallel there was stubborn 'binary gender marketing' in toy sales. It was pointed out that there were twice as

¹⁴⁸ At some point during News-watch's transcription phase, between October 2020 and January 2021, the film was retitled to the more gender-neutral 'Five habits holding you back from success.'

many male character toys than female ones and in books, scientists were three time more likely to be male. The conclusion was that the 'script should be changed' for the generation now growing up.

The actress and former MP Glenda Jackson, in (120) **The glass ceiling is not yet smashed**, argued that gender equality was still a long way away; that plays were still male dominated; that women could not easily find jobs; that parliament was dominated by men; that men got paid huge bonuses; and that there were not enough women on boards.

In (120), **Has #MeToo helped or harmed women?**, after a claim that the social movement against sexual abuse and harassment may have spun 'out of control' with basic flirting now frowned upon, it was then argued by Ash Sarkar of Novarmedia that there were too many rapes and that boys had to be taught 'not to rape'.

Natalie Haynes, in (126), **Hedonism: How to live a hedonistic life**, said that hedonism was the philosophy of living to experience pleasure and avoid pain. She noted that the Greek philosopher Epicurus argued that life's small pleasures were more likely to lead to happiness. This underlined the limitation of the short video format because his ideas were not framed simply in reaction to hedonism but on the basis of a complex analysis of the key points of human relations. His views were thus trivialised, or, at best, misrepresented.

In (128), **House, techno grime: Did they start with these women?**, it was postulated that Daphne Oram and Delia Derbyshire, who had helped found the BBC radiophonic workshop had not been properly credited for their achievements, largely because they were women.

Sandy Pentland, of MIT, in (129), **How social physics can improve your neighbourhood**, argued that the application of statistics could help explain human behaviour in relation to crime and 'wealth', and thus establish whether new policies designed to tackle social problems were working. The more data was collected, the more was known about 'human nature'.

In (130) **How I deal with micro-aggressions at work**, the actor Amanda Wright, argued that being in a minority (in her case because she was a black woman) in any situation was very stressful and frustrating. She claimed that such micro-aggressions were 'commonplace, daily, verbal, behavioural and environmental; indignities (whether intentional or not) that communicated 'hostile derogatory or negative prejudicial slights and insults to any group' and particularly 'marginalised' ones. She claimed that the behaviours included thruway jokes and comments, including mentions of 'strong-smelling foods' and that 'black people don't like getting their hair wet'. She complained that Black Lives Matter was a difficult subject to raise.

It was suggested in (131), **How Peru is solving its height problem**, that a redistributive wealth scheme was helping poor families by providing money for food was working. But research suggests that the impact of this redistributive scheme is patchy, and less effective than was projected in the BBC Ideas film.¹⁴⁹

In (133) **How a kiss on Star Trek made history**, it was suggested that the sci-fi series had dealt with 'daring and subversive futures' in projecting that the crew contained crew men and crew women striving together for peace. A kiss between the (white) captain and his (black) officer in one episode had been, it was said, a statement about the struggle for civil rights and the creator of the series had fought to get it included against opinion which said it should not be.

The video (134), **How a mythical soldier may have started chauvinism**, explained that the original Nicholas Chauvin had been a soldier who had been excessively loyal to Napoleon, but in the 1870s had come to be attached to 'obsessively belligerent patriot' and then later any

¹⁴⁹

https://www.researchgate.net/publication/254441506_5_Years_in_Juntos_New_Evidence_on_the_Program's_Short_and_Long-Term_Impacts

fanatical devotion to a cause. The narrator said that President Trump's slogan 'America First' harked back to the original meaning of chauvinism. The wiki account of Chauvin is far more interesting.¹⁵⁰

In (135), **How a secret language hit the mainstream**, it was pointed out that being gay used to land people in jail, and in response, gay people had developed Polari, a secret language called Polari, and it had gone out of use when laws against gay sex had been relaxed. Wiki explains that the Polari language had roots in the 16th century in Italian, romance languages, as well as London slang. It had been used by subcultures including merchant navy sailors and criminals, as well as homosexuals.¹⁵¹

The video (137), **How Bloomers became a fashion statement**, suggested that loose fitting clothes called bloomers had been invented in New York by 'activist' Elizabeth Smith Miller as a rebellion against tight-fitting corsets which had been fashionable in the 1860s, and had become a symbol of 'the women's rights movement'. The feminist publication Quartz sees the issue differently and states: 'Bloomers did not suddenly break down the wall between women and pants. In fact, bloomers were only popular for a few years, in part because women didn't find them attractive.'¹⁵²

It was pointed out in (138), **How cocaine buying helps the government**, that drug seizures were – unknown to many – included in official calculations about the value of GDP. The report concluded that, 'critics say GDP shouldn't include things that have a negative impact on society and also point out it doesn't take into account our impact on the environment.

In (145), **How do you define a decade?**, it was said that the 1940s was defined by that a transformation of lives was achieved by 'the formation of the NHS and the expansion of the welfare state'. It was also suggested (as is analysed under the 'climate' videos) that the 2010s would be remembered as the decade of 'environmental emergency'.

An exploration of the history of inventions such as compasses (144), **How do you find direction in life?** was framed in terms of helping a Muslim astronaut to find the direction of Mecca from space.

Artist Quilla Constance, in (149), **How limits can boost creativity**, claimed that external 'forces of limitation' could be political and economic and posited that being a biracial, black and female artist from a working class background could be seen as a limitation in the art world, which historically had been 'very patriarchal, white and middle class'.

In (152), **How one country drastically cut teenage drinking**, it was said that in Iceland, the process involved \$100 million of investment in youth activities, providing cash vouchers for after-school events, curfews, reminders of parental responsibilities, and surveillance.

It was stated in (153), **How one girl's illness changed what a nation eats**, that the over-use of antibiotics in animal husbandry was causing a massive public health crisis' so that by 2050, 10 million people could die each year from drug-resistant infections. There was a related quote from David Cameron stating that medicine could be going back to the dark ages. The video explained that when the daughter of a Dutch farmer, who was found to have contracted MRSA from pigs on his farm, was stopped from having an operation, he had started a 'grassroots' campaign to find ways of keeping pigs healthy without antibiotics.

Video (155), **How one woman transformed Alzheimer's research**, focused on that Carol Jennings' recognition that Alzheimer's could be spread genetically – through seeing the connections to the disease in her own relatives – was a key development in forming an

¹⁵⁰ https://en.wikipedia.org/wiki/Nicolas_Chauvin

¹⁵¹ <https://en.wikipedia.org/wiki/Polari>

¹⁵² <https://qz.com/quartz/1597688/a-brief-history-of-women-in-pants/>

understanding of aspects of the disease. She herself had been diagnosed with Alzheimer's 21 years after she had begun her quest, aged 58.

In (156), **How one woman's 'immortal' cells changed the world**, the story of Henrietta Lacks, whose atypical blood cells had been crucial in the development of vaccines and cancer treatments, was told by Rebecca Skloot, her biographer. Ms Skloot emphasised that she was the daughter of a poor black farmer, and had been diagnosed with cervical cancer at John Hopkins hospital, one of the few which then treated black patients. It had been found that her cells would not die, but her permission to use her cells had not been obtained. Ms Skloot argued that medicine was built on the backs of black people without their permission and so the story underlined the theme of Black Lives Matter.

In (157), **How racial stereotypes shape how we see the world**, Cherry Stewart-Czerkas, who claims in her twitter account that the pulling down of the statue of Edward Colston in Bristol was 'a moment of empowerment',¹⁵³ asserted that 0.5 per cent of acting parts between 2005-16 were filled by black actors, and commented that when black people were represented, there were many 'racialised tropes' which could be traced back to 'colonialism, historic anti-blackness and the legacy of slavery'. All of them had been created by white story-tellers and crafted deliberately to 'dehumanise' black people. She included the Hattie McDaniel portrayal of a servant in *Gone with the Wind*, which, she claimed, had been created by white Americans to distance themselves from the harsh reality of race relations in post-slavery society.

Harvard academic Maya Jasanoff, in (159), **How should we define civilisation?**, suggested that the framing of the topic had been in relation to barbarism, which had many forms, such as non-Christian, non-white and in terms of cultural practices deemed to be inferior. This, she said, had given Europeans a sense of smugness and the sense that civilisation was moving forward in terms of getting better or 'progress'.

It was said in (160), **How stories shape our minds**, that research had found that stories were effective in changing people's opinions about controversial topics such as same sex marriages, or immigration. A caption said that research by an Italian scholar had found that children who read Harry Potter had reduced prejudice towards immigrants, and generally also attitudes towards 'stigmatised groups'. In conclusion, it was said that stories could 'increase empathy, and reduce prejudice', with an exhortation to immediately pick up a book.

Youth worker Femi Koleso, in (189), **How to solve youth violence (and how we can all help)**, argued that, against a 22 per cent rise in knife crime, the problem was that youths did not believe they had a future and needed access to extracurricular subjects such as music and Spanish. The key was making extra funding available.

In (195), **How to win a (Rugby) World Cup**, Maggie Alphonsi, who was born with a physical disability, shared her tips for ensuring she was focused on playing rugby as well as possible.

Cody Keenan, former speechwriter for President Obama, in (198), **How to write a winning political speech**, gave examples of 'great' speeches by presidents Obama, Macron, Kennedy, and Lincoln. An example of a speech which did not work was from Donald Trump.

In (207), **Hull's headscarf revolutionaries**, the focus was on the story of Lillian Bilocca, who in 1968 had started a campaign against trawler owners in Hull, who 'sitting behind their big oak desks totting up their profits' were unconcerned when three of their craft with all hands on board were lost off Iceland. She had claimed that they 'bloody did not care' and so had pressed for new laws about crewing levels. She had been sacked from her job but the campaign had eventually succeeded.

¹⁵³ <https://twitter.com/cherryczerkas?lang=en>

It was asserted in (209), **If you're blind, what do you see when you dream?**, that – despite what people thought – blind people cared about their appearance, did not have heightened senses, could 'see' things in their dreams, liked to be helped and enjoyed being asked how they were.

Philosopher Julian Baggini, in (212), **Individualism; good or bad thing?**, asserted that individualism by people such as John Wayne was thought to be the source of the West's degeneracy, leading to 'consumerism, selfishness and community breakdown'. He claimed its roots were in Christianity because it was projected that God had a relationship with individuals rather than groups, and then Pascal had said that personal autonomy was a key value and this had been the basis of civil rights and democracy. By contrast, Asians ascribed less value to such autonomy. Mr Baggini concluded the balance was between the two.

In (210), **Innies and outies: The wonder of the human belly button**, it was that 'in' or 'out' were not to do with how the umbilical cord was cut but 'made us diverse' and catalogued on historical censorship of the naval in television and film.

The focus of (215), **Introducing Mabel the house robot**, was that in the 1970s, when 'Mabel' had been on the BBC programme *Tomorrow's World*, the robot was framed in relation to 'freeing your wife from domestic slavery'.

In (217), **Is 'black don't crack' a myth?** Poet Theophina Gabriel dispelled the myth that black skin did not age. She argued in her poem that no-one was immune to the sun.

Video (218), **Is free will just an illusion?**, examined whether free will existed within the context of that brains were 'only made of atoms' and there was nothing else, no magic extra. Points for and against this were postulated using latest theories.

BBC correspondent Amol Rajan, in (224), **Is the coronavirus crisis a chance to reset the world?**, in the framework of the pandemic, said other 'resets' had included after the Black death, leading, he claimed, to the end of serfdom, and after the Second World War, which had triggered the creation of the 'modern welfare state'. He wondered whether the end of the pandemic would be similarly 'fertile ground' in which new ideas would flourish, and 'making us think again about attitudes towards consumption'. He speculated that new ideas could include 'a universal basic income' and 'healthcare delivered by robots'.

Scientist Paul Dolan, in (230), **Is 'happy ever after' just a myth?**, suggested that the idea that happiness flowed from 'marriage, money and kids' was a 'misleading fantasy'. He added that money was 'addictive', and you needed status as well; that 'falling in love' partners did not exist; and that marriage was not essential to happiness.

LSE professor Charlie Beckett, in (234), **Journalism: Why 'fake news' is really good news**, argued that 'fake news' was good news because it gave the news media to show they were needed to sort out truth from lies and 'speak for the citizen'. He claimed that populist leaders and 'shadowy interest groups' were using clichéd 'fake news' to mislead the public.

Anne McElvoy, in (235), **Keynesianism: The story behind this key economic theory**, argued that Keynes had been an 'economy activist' who had championed increased government spending in the 1930s, and she claimed his ideas had been taken up again after the crash of 2007-8 by figures such as Gordon Brown, Barack Obama and Donald Trump.

Philosopher Julian Baggini, in (237), **Libertarianism: What is it? A Simple guide**, said that Ronald Reagan and Margaret Thatcher had pursued the philosophy 'to roll back the state'. Mr Baggini said the philosophy was most at home in the US and was 'predominantly right-wing' and added that critics argued that no one was free unless there was access to 'decent housing, health care and education' as well as redistribution of wealth.

Professor Margaret Reynolds, in (239) **Love and gender – a lesson from ancient Greece?**, said that Sappho, a poet from Lesbos, was relevant to the 'profound changes' going on in gender issues because in Ancient Greece homosexual feelings and relationships were regarded as normal and that Sappho wanted her poetry to make people think about 'experiences that are transgender' or that 'transcend gender'. Professor Reynolds stated that her poems about sex and love were about everyone and were 'gender fluid and gender blind'.

In (247), **My father, Charlie Chaplin**, Eugene Chaplin said his father had been accused of being a 'sympathiser to communists' and was part of a witch hunt against 'liberals'. He had been asked to appear in front of a 'moral committee' and thus had refused to go back to the US. Many years later he had returned to receive an honorary Oscar and he'd had a great reception.

Anne McElvoy, in (249), **Neoliberalism: The story of a big economic bust up**, described the ideas of Friedrich Hayek, who, she said, championed 'neoliberalism' which embraced individual liberty, protecting private property, property and the freedom of markets from outside interference, taxes, regulations and levies as much as possible. She claimed there had been a punch-up between Hayek and Keynes and then in the 1970, Hayek had persuaded figures such as Ronald Reagan, Margaret Thatcher and the Chilean dictator Augusto Pinochet, to follow his approach, with the result that 'his scorecard had been marked down'. A problem was that it led to fast paced, uncontrolled globalisation' and put corporations above the nation.

In (250), **Opinion: An ancient betrayal that still resonates today**. Novelist Kamila Shamsie (whose Twitter feed expresses agreement with the idea that Brexit was a disaster and had a negative impact on immigration¹⁵⁴) examined claims of modern parallels with the classical Greek play *Antigone*. Ms Shamsie attacked Theresa May and the Conservative government for wanting to strip UK Jihadi brides who travelled to Syria of their British citizenship on the ground that her personal view was that 'a state should be able to deal with its own citizens, whatever they do'.

Suhaiymah Manzoor-Khan, in (252), **Opinion: We need to stop oversimplifying violence**, argued that the reasons knife crime and 'terrorism was happening were not whether people were 'good or bad' but because they had no alternative to carrying a knife. This happened because there had been no 'interventions'; to help them and to get them out of situations before crimes were committed. In addition, they were victims of 'austerity' and 'racial discrimination' and had received poor schooling, they distrusted laws, and could not get jobs. She asserted:

We might better counter it if instead of labelling some Muslims as bad and radical and others as good and moderate, we asked what context are some people living in that they feel they have no way to voice their grievances except through violence? Why has there been no attempt to consider the social and political context that antagonise, silence and demonise people rather than assuming that the cause of violence is who a person is, we could instead consider factors like state surveillance, British foreign policy, Prevent legislation which strangles free speech, negative stereotyping, distrust of the justice system. Did these things play a role too?

She suggested that 'state violence' – such as letting a block of flats burn down – was socio-economic violence, as was a state selling arms, using 'secret evidence in secret courts', detaining people without charge, and stopping and searching people.

Professor Evelyn Alsultany, in (253), **Orientalism: When will we stop stereotyping people?**, argued that Europeans portrayed the Orient as inferior, uncivilised and weird' and also led to the West claiming unjustified power over it. Many Arabs, Muslims and Asians experienced a 'unique type of racism and stereotyping which cast people as 'belly dancers or terrorists'. Those who perpetrated the stereotyping were governments, religious figures, the media and Donald Trump.

¹⁵⁴ <https://twitter.com/kamilashamsie?lang=en>

Nigel Warburton, in (252), **Populism: A brief history (it's nothing new)**, claimed that such movements had been around since Roman emperors invested in bread and circuses and that Brexit and Donald Trump were based on populism. He asserted that democracy was more than the volume of votes and involved reason and evidence, but populists, by contrast, relied on emotion, wanted to divide the world into 'us and them' and dismissed political opponents as not understanding what ordinary people wanted. Mr Warburton further said that when people resisted populists, the results were 'truly terrifying', including the Terror during the French Revolution.

In (256), **Putting penis envy in perspective**, Comedian Gráinne Maguire said that feminists objected to phallocentrism and living in a patriarchal society, and asserted that the women of the world were happy leading 'penis-free lives'.

'Cultural historian' Tiffany Watt Smith, in (260), **Schadenfreude: Why do we feel joy at another's pain?** 'explained the concept of Schadenfreude – pleasure in other's misfortune – was universal. She said enjoying people's difficulties could have elements have shame, and recent research suggested it was the opposite of empathy, which could be part of being a psychopath. . . and so it could be regarded as a very negative and antisocial thing. However, on balance it might be okay and fun to laugh (for example) at Donald Trump getting on to Airforce One with toilet paper hanging off his shoe.

In (262), **Seven simple solutions to the surname dilemma**, the central premise was that it was untrue that women had accepted that it was okay to lose their surnames. There were vox pops suggesting that 'smash the patriarchy' was a good idea, for example by the man taking his wife's name. The whole emphasis was on 'solutions' different from the current system, including double-barrelled and gender neutral, including 'gender symmetry'.

Philosopher and BBC journalist David Edmonds, in (264), **Sexism, racism... how should we judge the past?**, asked whether it was fair to apply modern standards of morality to the past. Mr Edmonds focused on clips designed to show Michael Parkinson allegedly being sexist about Helen Mirren's 'attributes' and interviews in 1976 suggesting that homosexuals molested 'little boys' and that living next door to immigrants could involve 'unpleasantness'. Mr Edmonds suggested that some attitudes in the past – such as support of slavery or torture – were repugnant both then and now, but other incidences of, for example, sexism, were harder to categorise. He suggested that the need in the present was to look for things which were unacceptable but still permitted - such as factory farms or the excessive use of plastics or the ban on mercy killing – rather than dredging the past.

In (265), **Should bin men (and women) be paid more than bankers?**, historian Rutger Bregman argued that binmen add more value to society than bankers. Mr Bregman pointed to research which showed which people who earned most had jobs such as bankers and consultants which involved little more than sending emails. He contended that the rest of the population was 'supporting a whole class of people' who did not contribute anything.

Nigel Warburton, in (269) **Should we be able to choose our own death?**, suggested that there should be 'good death centres' on the NHS where we could all go when we chose to die. There was no mention in the video or elsewhere that such attitudes toward dying were not facilitated by current laws, were offensive to those with some religious beliefs, and fraught with complex legal issues.

Stephen Bush, of the New Statesman, in (271), **Socialism, a very brief history**, suggested that socialism was in the teachings of Christ and Islam and was based on that when industries did well, the workers and not the owners should be the ones who benefitted. It could be achieved through nationalisation and taxing the rich. He suggested that after a period in which socialism and Marxism was out of favour, it had re-surfaced after the 2008 'crash' and many voters now saw old-style socialism was the way forward.

In (275) **Surviving nuclear war (with mattresses and baked beans)**, the inadequate measures contained in government publications were roundly attacked by Alastair Darling, the former Labour Chancellor. The implication was that it was Conservatives who were at fault, and it was also said that Margaret Thatcher had 'remained coy' about 'her own' plans in the event attack, thus suggesting she was being disingenuous and uncaring.

In (281) **The amazing Maya Angelou**, it was said without qualification that the US civil rights campaigner – who had befriended Malcolm X – was joyous, haunting, mysterious and memorable.

Video (285), **The animation genius you've (probably never heard of)**, it was said that German film pioneer Lotte Reiniger, a female, had been innovative in early animation techniques and had produced 40 films, but was less well-known than Walt Disney, and had been 'written out of history'. Nothing was said about why German films from the 1920s and 30s were generally little known, and there was no mention, either, of, for example, her long entry in Wikipedia, which spells out in detail her achievements.

In (293), **The children who could predict the future (kind of)**, a collection of clips of interviews with children from the 1960s was included which gave their impressions of what life would be like by the year 2000. Their thoughts included that people would have to live beneath the sea because land would be taken; that atomic bombs would be falling; that something would have to be done about the population explosion; and that life would be not worth living. No indication was given of the circumstances the footage was gathered or why the children were so gloomy.

The narrator in (294), **The country making sure that women aren't underpaid**, said that Iceland was on a mission to end gender pay differentials and that measures included forcing companies to pay equally and scales which calibrated the social worth of each job, and thereby showed what the pay rate should be. It was noted that 10 per cent of the workforces had received pay rises and that some thought the system 'too bureaucratic'.

In (296), **The curious origin of the high heel**, it was claimed that such heels were 'invented' to allow male archers to rise in their saddles while riding horses, had been sexualised in the 1860s and then glamourised by Hollywood. The account appears to be based on an essay in Quartz magazine by Elizabeth Semmelhack, who projected the history to be based on various anti-female strands.¹⁵⁵

BBC reporter Philip Tinline, in (302), **The devious art of disinformation**, said such techniques were used by the Soviet Union, and in the UK in 1924 to try discredit the Labour government by suggesting Russia was involved in infiltrating the army to recruit 'revolutionary cells', and then asserted that Donald Trump was not a 'murderous tyrant' but did have form for 'reversing the truth' and had adopted 'disinformation strategies' similar to those used by Hitler in believing the 'big lie' has more power than small ones.

Erika Kaplin, in (305), **The everyday lives of the non-monogamous**, argued that non-monogamous people should be considered as having a separate 'sexual orientation' and should be protected by non-discrimination laws. She claimed that children raised by multiple non-monogamous adults would not notice having a couple as biological parents, because that would be the norm for them. What they really wanted was 'snacks on request', so all would be well. Ms Kaplin also claimed that those in monogamous relationships would face disappointment in their relationships.

Comedian Imran Yusuf, in (313) **The funny thing about... being offensive**, claimed that modern racial slurs emerged from an era of Western plunder and subjugation, delineating humans along

¹⁵⁵ <https://qz.com/quartz/1317090/its-enlightenment-philosophys-fault-that-women-wear-high-heels-instead-of-men/>

visible lines and imbuing entire communities of people with the stigma of unworthiness by force of military empires.

In (315), **The funny thing about feminism**, Deborah Frances-White claimed that the key humorous point was that so many people didn't yet see that feminism was necessary.

Bilal Zafar, in (317), **The funny thing about... online trolling**, suggested that viewers could imagine the 'sort of negative attention I sometimes got for just existing' and said he had got negative tweets suggesting he should adopt British values for complaining that he had suffered discrimination.

Sophie Duker, in (318), **The funny thing about ...privilege**, claimed that as a 'black, queer woman living in post-Brexit Britain, she got to experience sexism and racism and homophobia, and her 'comedy' routine attacked numerous aspects of inequality and unfairness in the UK.

In (321), **The gesture that speaks a thousand words**, the history of the clenched fist as a 'symbol of resistance' was examined. It had first been used by the Assyrians in connection with the goddess of fertility and war, then been the French revolutionaries as a sign of solidarity, and then the forces in the Spanish civil war. Now, it had become a symbol of black power, feminists and gay rights activists.

The film (323), **The girl who helped discover dinosaurs**, suggested that Mary Anning, who had become a fossil hunter on the Jurassic coast and had helped establish the existence of dinosaurs, had experienced a tough life, had not been recognised fully as a geologist because Victorian society did not allow it. She had been credited after her death, but that was something she never knew about.

A video about three women who had secured jobs in traditional male roles, such as a newsreader and a car mechanic, (324), **The glass ceiling smashers**, concluded that although they had succeeded, some women still faced discrimination and harassment at work, and that true equality in the workplace still did not exist.

In (326), **The guide dog that spies on people who ignore its owner.**, it was said that Amit Patel's guide dog, Kika, had a camera that filmed the discrimination he could not see. The video suggested that people 'discriminated' against him, that he was ignored. There was no contextualisation.

In (327), **The hidden meanings in music hall lyrics**, it was said that music halls were at the heart of working class culture in Victorian London - and there were often hidden meanings in their lyrics. Life at the time had been tough for 'working class people', with high rents, overcrowding, poverty, hunger and violence. It was said that music hall stars often cross-dressed and that Pablo Fanque was 'one of the great black music hall stars', and the Social Purity Alliance believed music halls were a bad influence.

The concept of (331), **The hidden metaphors which shape our world**, was that such use of language was 'everywhere'. One, it was said, was that 'time is money' and the narrator asked what it said about our society that the two were equated like that. It was also asserted that the 'fight against cancer' metaphor could undermine treatment because it could make people fatalistic about the disease and put blame on those who did not survive. In the US research had also shown that those who were told that crime was a 'beast' preying on a city rather than a 'virus' plaguing the population were more likely to endorse tougher policing.

In (335), **The incredible life of Clara Schumann**, it was said the 19th century composer endured a struggle against her father over her choice of marriage partner, and that when her husband died she continued to promote and perform his works 'but gave up her own composition entirely', though she had written 60 pieces 'unusual for women of the time'.

Penny Jarrett, in (340), **The joy of having ADHD**, asserted that this was definitely a mental disorder, as against those who were 'neurotypical'. The British Medical Journal has published opinion which suggests that ADHD is 'not a disease or disorder'¹⁵⁶

In (341), **The keyboard champions who changed the sound of music**, it was explained that Wendy Carlos, who had once been known as Walter, was the collaborator with Robert Moog in developing new keyboard technology and arrangements. It was also said that people might not have heard of them, but 'you have definitely heard their work', which included in 1970 'Switched on Bach', the winner of three Grammy awards.

The theme in (345), **The new virtual country with no borders**, was that it was 'using globalism to end nationalism'. The peg was the Good Country project which, it was said, was designed to promote a different form of loyalty not based on traditional nationalism.

According to (347), **The pioneers of women's football**, it was said that the sectional sport – which had been popular from Edwardian times, but had been banned by the FA in 1921 – was making a comeback. There were allegations that women who had played football had been patronised and told it was 'undignified'. Another claim was that although 30 million were now watching the women's sport, and \$156m had been invested, 'inequalities' persisted such as winners of the men's world cup earning £22 million, the female equivalents only £63,000.

In (347), **The problem with the colour nude**, Tobi Oredein, said to be a writer, and someone who had described Donald Trump as a 'white supremacist'¹⁵⁷, said that the colour 'nude' – a creation of the fashion industry – did not fit people like her. In effect, it was a declaration that people like her did not exist and showed the necessity to continue the fight for 'diversity'.

The video about schools in Israel catering for both Jews and Arabs, (359), **The school bringing a divided community together**, emphasised that there were only six such establishments and that the Israel-Palestine conflict was 'still a source of conflict'.

In (360), **The science behind why doughnuts are so hard to resist**, it was said that what we eat 'tells stories about our gender and our sexuality, our race and our ethnicity, our social class. . . the region where we live.'

In (363), **The secret life of Emmeline Pankhurst**, it was said that she was a 'trailblazer' who had also adopted four children and worked in the First World War to help children born outside marriage.

Nikesh Mehta, the deputy director of GCHQ, in (365), **The secret to success?**, said the diversity he brought – his background was in East Africa and 'Britain's colonial past' – meant he dared to be different. He added that people had asked when he took up his first foreign office job how he could work there, 'in the light of what they (presumably referring to the British generally) did to your people', but said he had learned how to conquer fear.

It was said in (366), **The sign that stands for global peace**, that it had been designed by Gerald Holtom in 1958 in protest against atomic weapons development. It had caught on round the world and in 2017, 15,000 people at Glastonbury had formed 'the world's largest peace sign'.

In (367), **The simple recipe for a happy street**, it was said that a pioneering scheme in Bristol to ban cars at certain times of day to allow children to play there, had caught on round the world and adopted by 40 local authorities.

Jessica Huie, a graphic artist, in (374), **The teenage mother who changed the High Street**, said she was the first person to have secured a presence for black and multicultural cards in the UK,

¹⁵⁶ <https://www.bmj.com/rapid-response/2011/11/02/adhd-neither-disease-or-disorder>.

¹⁵⁷ <https://blackballad.co.uk/views-voices/founders-letter-kamala-harris-why-the-conversation-on-representation-is-outdated>

and that she had endured ‘the challenges which are a reality for people of colour’. She claimed to have a unique perspective of the world.

It was argued in (375), **The under-appreciated beauty of Brutalism**, that the style of building – very popular in Soviet countries – was a way of rebuilding ‘war-ravaged cities’ and had been ‘a symbol of a more egalitarian society’ and ‘a luxurious contrast’ to the slum conditions it replaced. It was suggested that two brutalist tower blocks in London were ‘classic welfare state’ and were ‘socially engaged’.

The Open University, in (376), **The university that sparked an education revolution**, was said to have been opened by the Labour government of Harold Wilson because university education had once been a luxury available only to the select few. It was claimed it had been opposed by one senior Conservative as ‘blithering nonsense’ (though this was selective; the reality was that party policy did not oppose its creation). This is fleshed fully in Appendix V.

The theme of (378), **The vision that will save thousands of new mothers**, it was projected that the Japanese scientist who developed a clotting agent to stop bleeding (and many deaths) in women who had given birth, said she had faced ridicule and delays in the agent being accepted because it was the 1950s and she was a woman. It was said that use of her invention now saved 30,000 lives a year.

The evidence for her being ridiculed is thin¹⁵⁸ and she was appointed chair of a university and worked there until her retirement in 1990.

Jaron Lanier, a software designer, in (379), **The visionary behind virtual reality**, was said to have been the man who first imagined ‘virtual reality’ possibilities. Mr Lanier claimed that statements by President Trump about immigrants and race were ‘terrifying’, and that social media was playing its part in destroying the world in China and Africa. He also was said to want the end of online advertising, with people paying for access instead.

Naomi Alderman, in (381), **The woman who tamed lightning**, said that scientist Hertha Marks Ayrton, born in 1854, had overcome a difficult family background to get to Cambridge University, and ‘who was stubborn, tomboyish and outspoken’, had worked out how to make arc lights safe by eliminating shorting, and had gone on to imaging 3-D printing. (No mention that she was one of the first women to benefit from the creation of Girton at Cambridge in 1869).

In (382), **The women changing the face of motor racing**, the focus was Alice Powell, a woman driver, who claimed that the racing world was changing from total male dominance because there was the W series for women – which was ‘not about segregation, but opportunity’. She said she was determined to win.

Three women astronomers were the focus of (383), **The women who changed the way we see the universe**. It was a lofty title, in that each made discoveries or calculations which made a small but not insignificant contribution to the field. One of those featured was Henrietta Swan Leavitt, who, it was said, had been given a lowly task of classifying photographs but had seen through calibration of brightness levels that there were far more galaxies than had been realised, and that the universe was therefore bigger. Narrator Joe Dunkley wondered if men would have been treated as negatively as the three and stressed that one had to juggle her family responsibilities with her work and another had to work in an observatory without a women’s loo.

In (384), **The young investors helping farmers produce more food**, the focus was on a new small-scale crowd -funding project in Nigeria, which it was said, was helping to boost food productivity, and aimed to reduce Nigeria’s dependence on expensive food imports. This was

¹⁵⁸ https://en.wikipedia.org/wiki/Utako_Okamoto

the only video about aid in Africa, and, though clearly very helpful in a small way, was a small contribution to the huge problems faced by Africa.

Bonita Harris, the youngest Briton to have scaled Everest, in (396), **Top tips on success (from someone who knows)**, said successful people like herself made a shot at things and took the first steps. They also respected the environment.

Stephen Bush, in (397), **Transhumanism: Will humans evolve into something smarter?**, suggested that some would rejoice at the prospect of the end of the human race and looked forward to a replacement by a 'better, fitter, smarter' model. Transhumanists believed human bodies were frail and that leaving our bodies and moving into AI and virtual worlds were the only means of survival. He concluded that the idea might be 'unsettling', but what would replace us would be 'so much better'.

BBC journalist Allan Little, in (399), **Understanding the mechanics of hatred**, surveyed the history of 'hate' events, such as Srebrenica massacre, suggested that in the Vietnam war, although President Johnson projected hostilities as a fight for freedom, American servicemen had been taught to hate and see women and children as their enemies. He claimed that mass hatred could be mobilised in democracies, as happened in South Africa with apartheid. The Black Liberation Movement had offered the white population a way out.

Christopher Ryan, an author, in (402), **Viewpoint: How money can make you heartless**, said that wealth alienated the rich from other people and its accumulation was the root of human hierarchies. This was against how humans had evolved, in communities of hunter-gatherers where isolation meant death. Yet the rich bought privacy and stayed in 5-star hotels. Those with wealth were also unfeeling and lacked compassion.

Dr David Scott, an advocate of abolition of prisons, in (404), **Viewpoint: What would a world without prisons be like?**, argued that society was not helped by locking up people, many of whom were poor and traumatised, or who were from ethnic minorities, or were mentally ill. The need instead was to tackle the issues they faced, and not to blame, prosecute or punish people. Because the focus was on prosecuting and punishing the poor and disadvantaged, the wider social, psychological and economic harms perpetrated by the rich. He conceded that some people were dangerous and accepted they needed isolating. Violence could be prevented by other properly-funded interventions.

The Nesta think-tank, suggested in (405), **Virtual sex and avatars – the future of dating**, that by 2039, people would likely be marrying their favourite avatar characters and would be looking for 'multiple partners' rather than settling down with one partner 'as parents used to do'. Nightclubs would no longer exist.

Angie Hobbs, of Sheffield University, in (406), **Wake up! Foucault's warning on fake news**, said Mr Foucault would have been keen on social media in that it could give a voice to marginalised groups and immigrants and 'open up power structures' She argued that he would also have seen that fake news had a power to shape our lives negatively and replicated at 'terrifying speed'.

In (408), **Was the 1970s the decade that made the future?**, it was argued that key moments had been the publication of Germaine Greer's book *The Female Eunuch* (though she had denied it), and when the first Gay Pride march had been held – though there was still in the present discrimination against the LGBT+ community.

The DJ Jamz Supernova, in (410), **We are the DIY generation**, suggested 'the introduction' of zero-hours contracts after the 2008 financial crash, together with a rise in university tuition fees, had made her generation 'scared about the future'. It had made people become hustlers to forge their own careers. The goal was getting rid of nepotism and removing the need to have a pension.

Historian Simon Schama, in (411), **Welcome to Petra – a little bit of heaven on earth**, suggested it was evidence of an immigrant-based paradise in the desert. He did not mention the human sacrifice that many scholars think was practised there. The full reference to this is in Appendix V.

Theo Tryfonas, of Bristol University, in (412), **Welcome to the smart city of the future**, predicted that, thanks to smart data technologies, everything would be known about every citizen and their needs would be met for food and healthcare automatically. He worried that such data could also be an instrument of control, and suggested that the future was thus unsettled. He did not mention how these issues had been brought to life in George Orwell's 1984 or Aldous Huxley's Brave New World.

Author and commentator Jared Diamond, in (414), **What can therapy teach us about national crises?**, argued that problems such as climate change, inequality and nuclear threats should be dealt with the same basic psychological principles as an individual would be when facing mental stress.

Emma Aston, of Reading University, in (419), **What can we learn from the Spartans?**, claimed that Spartan women were treated and regarded as being as strong as men and could own property, but said Spartans a whole were warlike (and enjoyed seeing their sons go to war and die), xenophobes with parallels to Nazi Germany. In addition the cultural approach to masculinity meant that emotion was discouraged and the individual 'meant nothing'. She claimed Spartan society inspired English public schools. At the end she said comparisons with the present day were pointless – but the whole video was aimed at doing just that, and denigrated our present day values.

Scarlett Moffatt, in (421), **What did the suffragettes do for you?**, said that before them, basic rights were denied to half the people. She acknowledged that they had used violence including 'burning down unoccupied buildings' and 'stone-throwing' Eventually the vote for women had been secured, she said, but the battle continued today to prevent 'systematic sexual harassment' and to get more women elected.

Ms Moffatt concealed the extent of the violent campaign, which included hundreds of attacks such as horse-whipping Winston Churchill, smashing museum display cases, burning down railway stations, injuring postmen with phosphorus, and attempting to set fire to a crowded theatre in Dublin.¹⁵⁹

Steve Rainey, of Radio Ulster, in (436), **What happens when fans take it too far?**, suggested there had been an 'uproar' when Doctor Who had been cast as a woman, and thus suggested that fans saw change as 'inherently bad' and that any kind of evolution is seen as 'evil'. He concluded that all fandom did not have to be so problematic.

Author Irenosen Okojie, in (442), **What is 'black joy' and why do we need it in our lives?**, argued that such joy – such as that in Barry Jenkins films and Fela Kuti music – was heavily constrained by Western culture. This was because black trauma had been placed at the forefront and no attention played to black achievements. Ms Okojie said that if commissioning editors looked round a meeting table and saw participants were alike, it was a problem.

In (446), **What is hauntology? Why is it all around us?**, the narrator explained that this concept was based on the critical theory of Jacques Derrida and was a 'nostalgia for lost futures', such as when post-war planning moved people from inner city slums to high-rise blocks, resulting in social isolation. People had become disillusioned and confused and the result had been the success of Thatcherism and the 'Labour isn't working campaign'.

¹⁵⁹ <https://www.bl.uk/votes-for-women/articles/suffragettes-violence-and-militancy#>

In (447), **What is the fascination with the Illuminati conspiracy?**, it was said that it was rooted in the idea of conspiracy figures controlling the world, with Donald Trump projected as being one of the controlling figures, along with Beyonce and Jay-Z.

It was said in (448), **What really happened to this £10 million racehorse?**, that Shergar being taken and killed by the IRA was one of the most plausible stories, but that the Mafia and a 'mad mullah' from Saudi Arabia were also in the frame.

Sociologist Karen Gregory, with the think-tank Nesta, in (450), **What to do if your boss is an algorithm**, said that this was a possibility in some employment sectors such as healthcare and insurance, and this would pose a 'real challenge for workers' in that they would lose autonomy and control in the workplace. To avoid this, Ms Gregory said workers must have more say over management decisions and needed to start organising against it. If this did not happen, workers would be in the same old 'historical situation' as before.

The think-tank Nesta, in (452), **What will family life be in future?**, asserted that the traditional family was a briefcase-wielding dad and a stay at home mum with a rolling pin. This would be replaced by multigenerational households living in castles, with marriage only as popular 'as last year's smartwatch'. It would be possible to bring family members back from the dead using AI.

Beatrix Campbell, in (457), **What would Simone de Beauvoir make of #MeToo?**, asserted that de Beauvoir's book *The Second Sex* was 'a founding text of modern feminism' and believed witches had been burnt 'simply for being beautiful', that women did the bulk of parenting and domestic labour and were always judged as 'objects in relation to men'. Ms Campbell claimed that de Beauvoir would have supported #MeToo and would have been disappointed how far there was still to go with women's rights. She would also have been concerned that rape was only said to have happened if there was violence and not so if women flirted on their first date. Ms Campbell concluded that #MeToo showed that women were still routinely treated as sexual objects, and that, according to the World Economic Forum, women's equality was 200 years away.

Jonathan Portes, of King's College, a strongly pro-immigration academic¹⁶⁰, in (461), **What would the UK be like without immigration?**, suggested that, across the board, the UK would suffer hugely in terms of the economic decline, more insularity, fewer connections, less productivity, reduced tax income, less diversity, an aging population, empty schools, the need for stiffer austerity, less innovation, and less diversity.

Psychotherapist Pippa Perry, in (469), **What's the point of humiliation?**, claimed that in psychological terms, men had a particularly tough time because they had been socialised to be 'strong, brave and competent' and thus to deny their vulnerability. As a result, they often resorted to violence in order to avoid humiliation and in an attempt to re-gain their power. This was why, she asserted, that men were many times more violent and aggressive than women.

Cherie Blair, in (471), **What's the point of women's rights?**, claimed that the economic and moral case for ending gender inequality was strong. Economic benefits, she claimed, would include boosting GDP by \$28 trillion by 2025. In terms of morality, it was wrong that women were still classed as less capable or qualified than men and therefore were shut out of labour markets, confined to poorly-paid work and had to shoulder 'a massively disproportionate burden of care work'. Women made up half the population and deserved equal access and opportunities.

In (475), **Wheelchairs in the sky**, there were vox pops from wheelchair users complaining that they were treated 'like a carcass' by airlines and being forced to wait for hours while wheelchairs were found. Michelle Irwin, whose son had spinal muscular atrophy, argued that

¹⁶⁰ <https://www.theguardian.com/commentisfree/2019/jun/30/tragedy-is-inevitable-if-we-fear-migration-rather-than-celebrate-its-benefits>

wheelchairs should be allowed actually in the passenger cabin, and had started a campaign in 2011 to that end. A spokesman for Virgin said it was a tough issue to crack because there were tough laws and many interested parties.

In (477), **When credit cards were squarely aimed at men**, it was pointed out that the first credit cards in the 1950s were marketed mainly among males, with a BBC reporter asking if it would be 'unwise to give it to your wife'.

Historic Britain explains that very few women in the UK had bank accounts in the 1950s, and so marketing credit cards among them would have had rather limited impact.¹⁶¹

Aatish Taseer, the son of a Pakistani politician and an Indian journalist, in (479), **When globalisation makes you feel you don't belong**, said he had grown up in India and educated in the US, with the result that 'home' did not feel like anywhere. He suggested that this was increasingly common and those affected were battling between an idealised past 'and a world in flux'. Mr Taseer claimed the result of current tensions was Brexit and the election of right-wing figures such as Trump, Modi, Bolsonaro and Duerte. What their supporters wanted was 'a sentimentalised longing for home'. The need now was to reject that and embrace vitality and newness and the flux that was happening.

In (482), **When the UK didn't have a drink-driving law**, all the benefits of law-making were emphasised, and the protests of those who would be hit by the negative consequences was mentioned as, in effect, brainless.

Historian Maria Hicks, in (484), **Where did all the women in tech go?**, suggested that early computer programmers had been regarded as 'women's work' but 'male technocrats' had taken over. The exception had been Dame Stephanie Shirley, who had founded an 'explicitly feminist' software company which had flexible working practices designed to meet women's needs. Ms Hicks said the government had responded by pushing all the British computer companies to merge under the ICL banner and this had 'effectively destroyed' the British computer industry. She added that Dame Shirley (who had previously been known as 'Steve'), had claimed that discrimination continued to wreck high tech communities. Ms Hicks concluded that women not having a voice in computer design led to failures everyone had to live with and undermined democracy. The need was to construct 'fairer societies'.

The analysis thus starkly projected that discrimination against women had wrecked the British computer industry. Other historians think very differently, and essentially ICL failed because its products did not sell. The reference is in Appendix V

In (486), **Where you are banished for having periods**, it was pointed out that in Nepal, menstruating women were still forced to isolate away from their homes.

Annie Gray, in (490), **Who knew that coffee had such a dark history?**, pointed out that the first coffee shops in 17th century London excluded women and coffee had come to be seen as a male drink.

In (487), **Why (almost) all world maps are wrong**, it was said that the Mercator projection made Africa look smaller, and that 'many believe' it endorsed 'European imperialistic attitudes' by shrinking countries in the southern hemisphere.

It was said in (492), **Why IQ is not the same as intelligence**, that IQ tests had discriminated against immigrants and had been used for political aims often linked to racism and sexism.

Comedian Alex Edelman, in (495), **Why are people anti-Semitic?**, claimed that Hungarian prime minister Viktor Orban was an example of an anti-Semite and used 1930s (Nazi) rhetoric to describe them as sneaky and 'hiding in plain sight'. This was a comedian's 'analysis' but his

¹⁶¹ <https://www.historic-uk.com/CultureUK/The-1950s-Housewife/>

targeting of Mr Orban as a main offender in this arena was a hugely slanted point . Even in anti-Orban journalism, there is clear evidence that, according to reliable surveys, Jews in Hungary feel safer than (for example) those in Germany or France.

Richard Beaven, said to be an LGBT 'activist', in (496) **Why are people homophobic?**, asserted that homophobia was rooted in that straight men did not like the idea of gay sex, that they believed gay men fancied all men, and that talking about being gay meant they could be gay. He declared it was fantastic that young people were declaring whatever 'spectrum of sexuality they were on' without thinking about it.

Historian Onyeka Nubia, in (497) **Why are people racist?**, claimed that when he grew up in the UK, overt racism was casual and prevalent in any kind of public arena. He illustrated his perception with a clip of Alf Garnett, from the sitcom *Until Death Us Do Part*, stating 'blackie', and then said people shouted the N-word at him. He asserted that a lot of white middle-class people were racists and did not realise they were because it was 'instinctive'. Such racism was embedded to the extent it was 'normal'. People needed to be educated away from such views.

Laura Bates, of the Everyday Sexism Project, in (498), **Why are people sexist?** Suggested that women were being sexually assaulted on buses on men, that women were a still regarded as sexual objects and that their bodies were regarded as 'public property'. She mentioned a witchcraft case of 400 years ago in which a woman was accused of giving a man a permanent erection, and was the root of the idea that men could not be expected to control themselves. She gave examples of sexism, that women were asked about their underwear on chat shows, that sons were favoured over daughters, and that girls were categorised by wanting 'pink stuff' (but did not). Mr Bates attacked the idea of 'stereotypes' of gendered toys and clothes, that only one in 10 engineers was female, and that the Royal Society had never had a female president. She asserted that until such sexism was called out, it would persist.

'Activist' Amika George, in (501), **Why boys need to learn about periods**, argued that many young girls suffered 'period poverty' because free tampons were not available in schools, and suffered from not being able to talk to boys about their periods.

In (506), **Why do we chant at football matches?**, that such behaviour facilitated group bonding, but was also sometimes 'racist and homophobic', and that group activity such as military marching could compromise personal autonomy and make people obedient to 'aggressive actions'.

In (509), **Why do we have so much stuff**, various 'experts' suggested that excessive 'consumption', as well as contributing to climate change, made us 'constantly dissatisfied'.

One of the two presenters in (510), **Why do we have stag and hen dos?**, suggested that stag events represented a 'frantic attempt' to express deep-rooted but increasingly threatened ideals of masculinity 'and indeed about marriage itself'.

In (524), **Why new things make us sad**, it was said that the French philosopher Diderot had noted that a new dressing gown which was made of rich silk had made him miserable because of the contrast with his other 'shabby' possessions. In 1988, Grant McCracken had dubbed this the 'Diderot effect' to describe that what we bought was based on a desire to reflect our position and status in society rather than what we wanted.

In (527), **Why people are choosing to quit social media**, it was said that people were 'lured' into using such platforms, which in reality were advertising platforms.

A group of young men in Nigeria – where, it was said men could be jailed for 14 years for homosexual acts – in (528), **Why shouldn't men wear make-up?**, argued that it was okay and made them feel good to use cosmetics, and also to dress in skirts and hot pants. One said they were not allowed to express themselves, for example about being bisexual. A caption said it was 'not just men' who now supported 'gender fluidity'.

In a discussion of how the moon had been viewed in history (534), **Why the moon is still such a mystery**, it was said that in the ancient world, the moon was at first linked with masculine deities, but later with female ones. The narrator said it was 'good to hear' that NASA was aiming to put a woman on the moon by 2024 in a mission named after Artemis, the twin sister of Apollo.

David Brockway, who led the Great Man 'equality project', in (535), **Why the phrase 'man up' is so destructive**, said that he mainly talked about sexual harassment, homophobia and feminism, and that lightbulb moments among his pupils were when they saw that their ideas of masculinity were 'toxic' and wrong and based on conditioning. He asserted that for years women had had to live with the consequences, but he believed such problems stemmed from men's attitudes.

Malcolm Gladwell, in (537), **Why the world needs more disagreeable people**, asserted that our willingness to tolerate disruptive behaviour among 'our own kind' was far greater than towards those in minority groups. Those in under-privileged groups wanted their children disproportionately to behave well, and that they were less prepared to be disagreeable, and hence to change things. There were thus 'different standards for those on the 'inside' from those on the 'outside'.

In (539), **Why we all love political memes**, it was said that 'internet memes' were a new and powerful tool in political campaigning and had gone mainstream in the year of Brexit and Donald Trump's presidential victory. They were a 'weapon' for spreading hate' and surveys had shown they spread 'faster than the truth'.

Comedian Hasan Minhaj, in (543), **Why we need comedy more than ever**, argued that racism was needed in the US because it was 'baked into its history', and it was said that he regularly used comedy 'to address prejudice against Muslims', with a clip of Donald Trump denying he had imposed a ban on Muslim immigrants. Mr Minhaj said comedy was just him speaking 'his truth'.

Svend Brinkman, in (550), **Why you should ditch FOMO for JOMO**, said that 'consumer culture', backed by a big marketing industry telling us to buy and 'need' more was making people unhappy and towards 'a life of despair'. What did make us happy was disengagement from 'all these demands to consume' in favour of connections with people

Bonnie Evans, of Queen Mary University, in (553), **Will humans keep getting smarter?**, argued that the 'neurodiversity movement' was growing strongly and believed those with differing 'neurological capacities' should not be excluded but rather integrated within society. An example which showed the power of such individuals was Greta Thunberg, who suffered from autism. All such people had the capacity to shape and change the world 'in a new and radical and important way'.

A main axis in (556), **Will we be superhuman by 2039?**, was whether a 'robotic boost', such as that provided by modern prosthetic limbs would allow 'nurses and factory workers' – 'who deserve a gold medal but rarely get one' – to complete their work more easily. It was also asked whether such new powers 'could create a more equal society' or simply increase inequality for the rich?

Adam Stock, of York St John's University, said in (558), **Would George Orwell have a smartphone?**, that in today's digital world, he may have been troubled by the way in which mistruths and lies can spread out of control so quickly on social media.

Kehinde Andrews, in (554), **Xenophobia: The story of ancient roots**, argued that Brexit had been allowed because David Cameron had badly misjudged 'the power of xenophobia' and that people would 'vote themselves poorer' because they didn't like Poles living next door. He claimed Donald Trump was voted in on a wave of anti-immigrant xenophobia, and asserted that racism and xenophobia were different but often related. Other assertions were that Brexit was based on a desire to curb white migration to the UK; that the Windrush 'scandal' had been a

xenophobic policy aimed at squeezing out illegal immigrants by making document checks routine in all areas of life, including even visiting the doctor; that Windrush was also based on decades of immigration policy which purposely restricted immigration from former UK colonies; that free movement of people allowed white immigration while closing the door to people of colour; that xenophobia was the result of growing inequalities in England because people turned against 'strangers'; that since the 2008 crash, xenophobia had been on the increase. He asserted that the need now was to end equality so that xenophobia would no longer be needed.

Colin Schindler, in (561), **Zionism: a very brief history**, argued that the movement was born out of a desire to create a socialist Israeli state.

In (562), **Eight things not to say to someone with HIV**. *"How long do you have left?" People living with HIV share some of the over-the-top reactions they've encountered.* Those with HIV pointed out that there was a lot of ignorance about what having HIV meant, including that it was the result of promiscuity, that it was not possible to have a family, that it was only contracted through having unprotected sex .

George Mpanga, a poet, in (564), **Art needs to become political**, argued that entertainers could not sit on the fence and art needed to drive 'a deeper connection with the population' and 'energise youth'.

Steven Pinker, a psychologist, in (564), **Five ways the world is getting better – not worse**, noted that 90% of the world was not poor, but this was offset by 'harmful climate change', a permanent danger of nuclear war, the rise of 'illiberal movement' such as fascism and nationalism.

Artist Sean Scully, in (570), **Guns are making ghosts of our children**, claimed bullets were being sprayed in American streets 'like rain' and that he had inspired to make anti-gun paintings after he saw a boy in Cleveland being shot at point blank range by police. He claimed the US had a 'fetishistic' relationship with guns and the national flag, and the right to bear arms should be repealed because the US constitution was not working.

Stephen Akpabio-Klementowski, in (572), **I went from prisoner to PhD**, argued that society was unclear what function prisons performed – whether it was to punish or re-educate. He added that here was incoherence, evidenced by that research showed that offending rates went down when prisoners were re-educated and allowed them to make different choices.

In (573), **I'm a man, not a baby!**, actor Cian Binchy said that there were 900,000 adults with learning difficulties, but only 15 per cent owned or rented their own homes. Mr Binchy said he deserved to be treated with dignity and respect and not made to feel like a child.

Harnaam Kaur, who said she had a medical condition which caused her to grow facial hair, in (574), **I am a woman with a beautiful beard**, outlined that she had faced very difficult prejudice and bullying because of her condition, but had now decided to be resilient and strong and to go out into the world. She attacked the manipulation of photographs on billboards and elsewhere because they did not project reality and could be very damaging to children's self-esteem.

In (578), **Our love is unique – living a non-monogamous life**, it was claimed that 'randomly shagging' or 'consensual non-monogamy' led to a happier life. One of the participants claimed that her children were happier because she was more relaxed when she had multiple sexual partners.

Ex BBC-Trustee Tanni Grey-Thompson, in (582), **Stop telling me I'm speeding in my wheelchair!**, claimed there was still a 'huge amount' of low-level discrimination against disabled people and that they were not yet an accepted part of society. A wheelchair user said it was weird to be accused of speeding when her chair was 'her legs', and asserted she did not want to be condescended to or treated differently, just treated with respect.

Aral Balkan, said to be an 'activist', in (582), **Surveillance capitalism has led us into dystopia**, asserted that companies such as Google and Facebook were factory farms for human beings, because they used their position to track everything their users did. He said that capitalism was about 'the accumulation of wealth and power', and the companies now had the power to manipulate our behaviours, which in turn enhanced their power and wealth. He argued that such surveillance capitalism must be regulated and replaced to pave the way to a more progressive future.

Amanda Wight, an actor and author, in (584), **The problem with the strong black woman stereotype**, said the condition, which many black women thought necessary for survival, could lead to serious mental health conditions, and self-harming, as well as OCD. Despite this, the stereotype was still being pushed by the entertainment industry. She said it had been developed as an essential survival mechanism by earlier generations of black women.

Esme Weijun Wang, who had schizoaffective disorder, in (586), **We need to stop the schizophrenia stigma**, asserted that there were strong misunderstandings about what was involved, with the result that sufferers were badly treated. Some thought it was the equivalent of being possessed by a demon and that the sufferer's autonomy had gone. Better treatment was also required.

Grime artist Joe Grind, in (587), **What Stan Lee's comics taught me about black history**, said that Mr Lee's characters were symbolic of the struggle for civil rights by black people, and it had taught him that he could 'take the pain of being black' and still do good and positive stuff, despite the rubbish being thrown at black people'.

The performer Amrou Al-Kahdi, in (589), **What quantum physics taught me about queer identity**, said that the concept flowing physics, that there was no fixed reality, had helped him understand his own identity, which was that he was intersectional, British-Iraqi, non-binary and he also identified as being a Muslim. He claimed he was a person of 'many genders and potentially no genders at all'.

Ballet dancer Isabela Coracy, in (590), **When I'm dancing, I feel like flying**, said that when she had been a child, she was one black person among 50 dancers, and heard that she would never make a classical company because she was a 'black ballerina'. She had achieved 'freedom' and the goal of being such a professional dancer when she had got to London. Her own company now celebrated 'diversity'.

In (591), **Why I choose refugees as housemates**, the focus was a project in Amsterdam housed 250 locals and 250 refugees, the goal being to spread better understanding and integration.

It was explained in (592), **Why I changed my name to Steve**, that Dame Stephanie Shirley – who had suffered persecution at the hands of the Nazis – had so altered her name when she had set up a tech company in London, and found she was not getting any orders. The change had worked, and she had succeeded despite having had an autistic son and coping with other domestic problems.

'Anti-racism pioneer' Roy Hackett, in (593), **Why I am still fighting racism at 90**, claimed that discrimination against him had begun when he had arrived in the UK from Jamaica in 1952, and continued to the present day.

Gabor Mate, an addiction therapist, in (596) **Addiction is a response to emotional pain**, claimed that many mental health issues were 'born of the imperial past', along with 'boarding school culture'. A cause of addiction now was 'rising inequality'. Britons were realising they had paid a huge price internally for all their suppressed emotions.

Reni Eddo-Lodge, the author advocating not talking to white people about racism, in (597), **Britain is in denial about race**, argued that Britain's problem with racism – in that, for example, a black boy was three times more likely to be excluded from school than a white one – was worse than the US. She claimed the UK was in major denial about this, for reasons such as that

the legacy of Empire was cheered on with no examination of what white dominance meant. Another problem was that the racism had a political purpose , which was to favour some at the expense of others.

APPENDIX I: The 599 BBC Ideas Films

The table provides details of the 599 films published on the BBC Ideas website, in the same order as the A-Z List (which differs slightly from true alphabetical order). Also presented here are details of each film's duration, the date of publication, the BBC service or independent company responsible for producing it; and the number of views as of midday on 11 January 2021, the third anniversary of the strand's launch.

	Title	Duration	Production	Date	Views
1	A brief (and ghoulish) history of vampires	03:38	Somethin' Else	30 October 2018	17100
2	A brief (but delayed) history of commuting	03:34	The Science and Industry Museum	12 April 2019	55200
3	A brief history of bombs	05:36	Imperial War Museum	05 August 2020	23700
4	A brief history of celebrity	04:48	Jono Namara	24 March 2020	36900
5	A brief history of media panics	06:59	Brendan Miller	22 May 2020	39600
6	A brief history of memes	04:49	Polyphonic Films	26 April 2019	70400
7	A brief history of psychedelic research	04:59	BBC Archive	13 August 2018	39600
8	A brief history of the nipple	03:14	What Larks! and Sentio Space	05 February 2018	128100
9	A child's guide to the curious world of adults	02:50	N/A	26 October 2018	5800
10	A cultural history of teeth	03:38	Flock London	18 October 2019	55500
11	A cultural history of the beard	03:48	Resource Productions	02 July 2018	32400
12	A few life lessons from Buddhism	02:16	N/A	01 December 2017	11200
13	A hairy history of sideburns	03:36	Dayglow Media & Pencil & Pepper	14 June 2019	57600
14	A homeless person's guide to homelessness	03:16	ITN Productions	16 December 2019	34400
15	A love letter to Ceefax	03:39	BBC Archive	08 August 2018	22700
16	A love letter to trees	04:39	Polyphonic Films	17 April 2019	25500
17	A nostalgic spin around the history of the funfair	03:56	BBC Archive	23 March 2020	16900
18	A potted history of instant noodles	03:17	Justin Quinlan	26 September 2018	39400
19	A radical solution to expensive childcare	04:17	BBC World Hacks	22 March 2017	10900
20	A radical vision of a new Africa	03:05	Somethin' Else	05 April 2018	14800
21	A refugee's guide to being a refugee	04:38	ITN Productions	16 December 2019	40100
22	A short (and deadly) history of assassinations	04:14	Being Human festival	13 November 2019	42400
23	A short history of nothing	03:09	7digital	12 April 2019	80800
24	A simple way to get children fit	02:47	BBC World Hacks	01 May 2018	2200
25	A solution for refugee suffering: Give them cash	04:17	BBC World Hacks	23 November 2016	503
26	A solution to Arab sexism: Teaching girls to fight back	02:09	BBC World Hacks	28 November 2016	593
27	A very (very) brief history of newsflashes	03:19	BBC Archive	11 December 2018	51600
28	A visual journey through heaven	04:45	Big Deal Films in Partnership with the Open University	07 December 2018	106100
29	A visual journey through hell	05:28	Big Deal Films in Partnership with the Open University	07 December 2018	67700
30	Absurdism: What if life has no meaning at all?	02:37	Somethin' Else	09 January 2018	56700

31	Allowing mums in jail to hug their children	08:43	BBC World Hacks	16 June 2017	2000
32	An A-Z of living through tough times	02:38	Weirdos and Creatives	19 February 2020	16200
33	Are artists or scientists better at future predictions?	04:02	BBC Archive	10 January 2018	9900
34	Are fairy tales sexist? A child's eye view	02:32	Quintessence Films	26 October 2018	19000
35	Are maggots the key to a sustainable future?	01:28	BBC World Service	08 September 2017	1200
36	Are men and women really from different planets?	03:03	BBC Woman's Hour	03 March 2017	23200
37	Are millennials the most nostalgic generation?	04:17	Boom Cymru	10 January 2019	33500
38	Are our moral choices really our own?	11:00	BBC Reel	16 March 2020	18800
39	Are we living in 'an age of anger'?	02:32	N/A	02 February 2017	10800
40	Are you a hedgehog or a fox?	04:32	Based on a series from Radio 4	27 June 2019	44500
41	Are you going to the toilet wrong?	02:36	Objekt Films	10 September 2019	537100
42	Are you sharing too much online?	04:40	The Open University/Silverfish Films	07 May 2020	47700
43	Are you suffering from eco-anxiety?	04:18	BBC Northern Ireland	19 March 2019	86000
44	BBC presenters share their lightbulb moments	01:53	BBC Ideas	07 March 2018	3200
45	Breaking taboos with tattoos	02:37	BBC Stories	06 February 2018	3100
46	Britishisms: Know your mucker from your muppet?	02:43	Somethin' Else	10 July 2018	238100
47	Buckle up for a drive... in the chicken poo car	02:40	BBC Archive	02 February 2018	6800
48	Busting some common myths about being trans	05:57	ITN Productions	16 December 2019	33000
49	Can education heal the rifts in US society?	02:23	Recorded at Ozyfest	27 July 2018	4100
50	Can fashion ever be sustainable?	03:51	BBC Sounds	13 September 2019	71000
51	Can hacking your brain give you an extra sense?	02:29	Tomorrow's World	19 July 2017	19400
52	Can social media actually be good for us?	14:02	Tomorrow's World	21 March 2018	3500
53	Can trauma be inherited?	03:19	N/A	30 May 2019	8700
54	Can we manipulate our sleep?	02:14	BBC Reel	18 September 2019	50900
55	Can we teach ethics to driverless cars?	03:10	N/A	07 January 2018	23500
56	Can we transform the world in 12 years?	04:50	Tamarack Media Cooperative	14 March 2019	60900
57	Can you form a relationship with a robot?	03:02	BBC Three	04 September 2017	29200
58	Can you love an object?	04:06	BBC Radio 3	28 March 2018	85600
59	Can you really multitask? Finally, an answer	03:15	Mosaic Films in Partnership with the Open University	05 August 2019	103700
60	Can you trust your senses?	03:35	BBC Radio 4	24 March 2017	13400
61	Capitalism: Is it here to stay?	03:23	Somethin' Else	01 August 2018	100500
62	Chess genius: 'We've nothing to fear from AI'	03:27	BBC Future	15 June 2017	2700
63	Chocolate: An orgy-filled history	03:00	Somethin' Else	09 November 2018	64300
64	Climate change: The 'grand challenge' of our generation	03:40	BBC Radio 4	05 December 2018	15100
65	Climate change: The problem with the enemy narrative	06:20	Brendan Miller	21 May 2019	29300
66	Could artificial intelligence replace governments?	03:53	Animated by Kong Studio, made in association with BBC Blue Room	03 October 2019	24600
67	Could circular economics fix the planet?	02:32	Nesta, filmed at Futurefest	23 August 2018	73200
68	Could plastic roads help save the planet?	03:48	BBC World Hacks	28 April 2017	35600
69	Could psychosis be an autoimmune disease?	03:33	N/A	26 February 2018	42000
70	Could you be suffering from 'plant blindness'?	04:40	The Open University	16 September 2020	44900
71	Couple goals: Did these French writers have it sussed?	06:04	BBC Culture	12 December 2017	11100
72	Darwinism: The theory of evolution explained	02:27	Somethin' Else	11 October 2018	31000
73	Debate: Can porn be ethical?	10:01	N/A	03 May 2019	19800
74	Did War of the Worlds really cause mass panic?	03:03	BBC Archive	01 March 2018	47500
75	Do eggs contain the secrets of the universe?	04:20	Flock London	18 April 2019	200000

76	Do police sketches actually help catch criminals?	04:55	N/A	19 May 2020	17900
77	Do we have a right not to be lonely?	03:12	Made in partnership with The University of Warwick	08 May 2018	67600
78	Do we need a new understanding of national identity?	03:08	N/A	11 December 2018	13000
79	Do we need to re-think our ideas of time?	05:00	Tamarack Media Cooperative	24 January 2020	64100
80	Do we only use 10% of our brains?	01:20	BBC Future	15 March 2018	63200
81	Do we think differently in different languages?	04:10	Silverfish Films	24 October 2019	127100
82	Does Mars' position at birth affect sporting ability?	02:16	Boffin Media	06 March 2018	23000
83	Does being paid more make you perform better?	04:11	N/A	19 December 2019	15500
84	Does birth order really matter?	03:51	Somethin' Else	05 April 2018	30600
85	Does humanity's future lie out at sea?	02:39	BBC Four	12 September 2015	45000
86	Does modern dating encourage racial prejudice?	03:24	N/A	22 April 2019	22200
87	Does the universe have hidden dimensions?	04:08	BBC Reel	13 November 2020	35300
88	Does your name match your face?	04:39	N/A	23 February 2018	212500
89	Dr Spock: The man who changed childcare	03:56	BBC World Service	18 March 2015	9200
90	Elephant's trunk? The story of the @ sign	01:43	Dayglow Media & Pencil & Pepper	10 January 2018	171600
91	Emily Maitlis: My best idea? Luminous sewing needles!	02:20	BBC Ideas	08 May 2018	6600
92	Existentialism: Who hasn't had an existential crisis?	02:41	Somethin' Else	10 September 2018	19100
93	Feeling lonely? It might be your house	03:27	BBC World Hacks	22 March 2017	59700
94	Feminism: What does it mean to be a feminist?	02:08	Somethin' Else	19 January 2018	64800
95	Finally! A simple explainer on crypto-currencies	02:22	BBC Panorama	11 February 2018	7500
96	Finding a new normal - how to thrive as a stepfamily	05:22	Crossing Divides	11 June 2019	9600
97	Five Latin phrases that are still meaningful today	03:33	N/A	01 November 2018	107800
98	Five absurd beliefs from the ancient world	03:33	N/A	09 January 2019	62200
99	Five compelling reasons why we all need to sleep more	03:31	N/A	26 July 2018	147000
100	Five habits that hold women back at work (Name changed)	06:52	N/A	14 May 2019	74500
101	Five simple ways to sharpen your critical thinking	04:14	The Open University	23 December 2020	555
102	Five things ants can teach us about management	03:11	Big Deal Films in Partnership with the Open University	16 October 2018	97800
103	Five things we can learn from the past about sleep	03:41	The British Academy	28 September 2018	48100
104	Five ways to be better with your money	02:06	BBC Woman's Hour	19 February 2018	4600
105	Five ways to be more elastic in your thinking	02:18	N/A	04 July 2018	127800
106	Five ways to distraction-proof your mind	04:16	Brendan Miller	15 November 2019	190900
107	Forget ET - what would alien life actually look like?	06:29	ClearStory	17 October 2019	66100
108	Forget hygge: The laws that really rule in Scandinavia	05:11	Angel Sharp Media	07 August 2018	226000
109	Four failed inventions that changed the world	04:43	Objekt Films	04 September 2019	125700
110	Four things bats can teach us about survival	03:46	Big Deal Films	07 August 2019	32000
111	Four things whales can teach us about life	02:54	Big Deal Films	26 July 2019	47200
112	Four tips from elite sport you can use in everyday life	04:25	Preston Street Films, in partnership with the Open University	29 July 2020	109400
113	Four ways AI can help tackle climate change	03:52	BBC Blue Room	04 October 2019	18200
114	Freedom is... a pair of bionic hands	04:23	Tiger Lily Productions	24 May 2019	89500
115	From coppers to bitcoin... a brief history of money	03:56	BBC Archive	16 April 2018	17100
116	Gaining confidence by playing the fool	03:57	BBC World Hacks	02 February 2018	8600
117	Generation mute... no talking aloud	04:00	The Connected Set	16 February 2018	72600
118	Geocentrism: Why the world doesn't revolve around you	02:44	Somethin' Else	04 September 2018	69200
119	Girls or boys - should toys just be toys?	05:25	Flock London	04 December 2019	38900
120	Glenda Jackson: The glass ceiling is not yet smashed	05:15	BBC Studios	24 January 2019	19300

121	Good cod! A bitesize history of fish and chips	03:14	Somethin' Else	03 August 2018	63700
122	Has #MeToo helped or harmed women?	05:27	N/A	04 October 2018	24200
123	Have we got the idea of progress all wrong?	04:00	BBC Reel	14 January 2020	11300
124	Have you been fooled by forensics on TV?	05:01	Angel Sharp Media, in Partnership with the Open University	26 July 2019	101100
125	Have you been getting a phrase wrong all your life?	04:07	Oxford English Dictionary, Animated by Ana Stefaniak	17 May 2019	102400
126	Hedonism: How to live a hedonistic life	01:53	Somethin' Else	31 January 2018	55300
127	Homelessness: Is it time for a radical re-think?	04:29	Quintessence Films	26 October 2018	17000
128	House, techno, grime: Did they start with these women?	06:09	BBC Archive	10 January 2018	28500
129	How 'social physics' can improve your neighbourhood	03:25	BBC World Service	18 July 2019	17000
130	How I deal with microaggressions at work	05:33	Team SASS Productions	29 October 2020	42400
131	How Peru is solving its height problem	04:07	N/A	31 January 2017	1000
132	How a kingfisher helped reshape Japan's bullet train	01:21	BBC World Service	22 March 2019	3500
133	How a kiss on Star Trek made history	05:12	BBC Four, Clear Story	08 August 2018	14000
134	How a mythical soldier may have started chauvinism	02:18	Dayglow Media & Pencil & Pepper	15 July 2019	31400
135	How a secret language hit the mainstream	04:17	BBC Archive	08 February 2018	19300
136	How ads manipulate our emotions - and how to resist	04:27	BBC Radio 3	30 July 2019	103800
137	How bloomers became a feminist fashion statement	02:41	Dayglow Media & Pencil & Pepper	04 July 2019	34200
138	How buying cocaine helps the government	01:30	BBC Radio 4	08 August 2018	13800
139	How can we use social media more safely?	02:32	BBC Future	26 January 2018	2200
140	How can you tell if someone is lying?	05:13	N/A	10 December 2019	99500
141	How could aliens find us?	03:13	Nesta	14 March 2019	43900
142	How curry conquered Britain	03:08	Somethin' Else	20 July 2018	62400
143	How do doctors and nurses cope when a patient dies?	04:42	Being Human festival	05 April 2019	71000
144	How do you cope with knowing how you might die?	03:12	N/A	24 September 2018	56000
145	How do you define a decade? (Removed)	05:08	BBC Archive	20 December 2019	16400
146	How do you find direction in life?	02:08	BBC Radio 4	01 November 2017	5800
147	How fireflies inspired energy-efficient lights	01:30	BBC World Service	03 May 2019	3500
148	How half a degree could change the world forever	03:53	BBC Briefing, animated by Aslan Livingstone-Ra	16 September 2019	77300
149	How limits can boost your creativity	04:29	Angel Sharp Media	04 September 2020	62900
150	How medieval monks are revealing our universe's secrets	03:40	The British Academy	02 August 2019	48600
151	How music can free your mind	02:22	N/A	04 April 2018	24100
152	How one country dramatically cut teenage drinking	03:53	BBC World Hacks	13 November 2017	10700
153	How one girl's illness changed what a nation eats	03:37	BBC World Hacks	04 September 2017	790
154	How one office hack makes two thirds of us happier	05:07	N/A	16 July 2019	46400
155	How one woman transformed Alzheimer's research	07:16	N/A	02 February 2018	51600
156	How one woman's 'immortal' cells changed the world	07:48	BBC Reel	29 October 2020	274200
157	How racial stereotypes shape how we see the world	04:07	N/A	13 October 2020	495
158	How safe is it to hack the aging process?	07:27	BBC Reel	06 January 2021	55100
159	How should we define civilisation?	03:33	BBC Ideas	20 March 2018	3600
160	How stories shape our minds	04:29	The Open University, Angel Sharp Media	19 July 2019	180600
161	How the & sign got its name	02:04	Dayglow Media & Pencil & Pepper	23 January 2018	75700
162	How the river Ganges came to London	02:14	BBC Radio 4	24 October 2017	1800
163	How this baby is tackling bullying at school	03:54	N/A	22 January 2018	4100
164	How this frog can tell if you're pregnant	02:25	The Derek Jarman Lab	08 February 2019	23100
165	How to avoid emotional burnout	04:13	N/A	18 September 2020	82900

166	How to be a good sporting parent	04:48	The Open University	07 October 2020	28100
167	How to be happy in love (and have fewer rows)	02:20	N/A	15 February 2017	40100
168	How to be more creative in daily life	04:14	N/A	21 December 2018	19000
169	How to become a multi-millionaire... at just 19	03:50	BBC Studios	19 July 2018	169700
170	How to bluff – and why we do it	03:18	N/A	28 April 2016	14000
171	How to build an igloo (when the climate is changing)	04:29	Swan Films Ltd	20 December 2019	90900
172	How to cope with your memory's flaws	01:34	BBC Reel	01 November 2018	24300
173	How to create an economy where humans flourish	02:02	N/A	08 August 2017	6600
174	How to create the perfect atmosphere in a stadium	03:54	Go Forth Films	18 June 2018	34200
175	How to do less... but get more done	03:53	Tandem Productions in partnership with BBC Bitesize	14 February 2020	75000
176	How to feel more in control of your time	04:00	Tandem Productions in partnership with BBC Bitesize	14 February 2020	49200
177	How to find the superhero within you	04:11	BBC Studios	04 October 2018	30000
178	How to fix your relationship - and when to stop trying	04:57	Crossing Divides	01 March 2019	212000
179	How to get on with someone you hate at work	04:06	Crossing Divides	04 March 2019	276600
180	How to get on with your ex (when you have to)	04:31	Crossing Divides	07 June 2019	50200
181	How to get seriously good at reading	02:15	Objekt Films	12 September 2019	146800
182	How to invent (and be world champion of) your own sport	04:44	What Larks!	16 July 2018	3900
183	How to make sure your emails actually get read	03:15	Objekt Films	11 September 2019	135700
184	How to manage your worries	03:08	BBC Radio 4	22 April 2016	54700
185	How to negotiate a payrise	02:00	BBC Woman's Hour	03 January 2018	17200
186	How to paint your city like a rainbow	03:05	BBC World Hacks	25 October 2017	601
187	How to save a young mother's life with a condom	02:51	BBC World Hacks	02 August 2017	2400
188	How to solve a cryptic crossword	03:03	Splinter Design	07 September 2018	109900
189	How to solve youth violence (and how we can all help)	04:10	BBC Radio 4	14 November 2018	16600
190	How to speak like Shakespeare	03:00	BBC Radio 4	01 March 2016	22500
191	How to speak like a child	02:45	Quintessence Films	26 October 2018	10500
192	How to speak when you don't have a voice	04:57	Jemima Hughes & Screen South	12 April 2019	12600
193	How to swear like a Swede	02:15	BBC Radio 4	22 August 2017	36800
194	How to throw like a pro and win at stone skimming	02:36	Splinter Design	22 March 2019	18500
195	How to win a (Rugby) World Cup	03:03	BBC Studios	13 July 2018	16300
196	How to win at poohsticks	01:52	Splinter Design	07 September 2018	22900
197	How to win at rock-paper-scissors	02:00	Splinter Design	07 September 2018	50400
198	How to write a winning political speech	04:08	N/A	30 August 2018	25400
199	How trees secretly talk to each other	01:47	BBC World Service	28 June 2018	22100
200	How was Arthur C Clarke able to see into the future?	05:20	BBC Archive	10 January 2018	27500
201	How we became obsessed with UFOs	04:05	BBC Archive	20 February 2020	50800
202	How we fell in love with sushi	03:10	Somethin' Else	06 July 2018	48300
203	How well do you know John Lennon?	02:08	N/A	31 January 2020	53400
204	How well do you know Mahatma Gandhi?	02:15	N/A	31 January 2020	19400
205	How will humans have evolved 100 years from now?	02:14	BBC Radio 4	24 August 2016	3500
206	How your phone can protect you from domestic abuse	03:08	Nesta	21 November 2018	17100
207	Hull's 'headscarf revolutionaries'	04:25	BBC Archive	22 March 2018	5100
208	Hungry? A brief history of the humble sandwich	03:06	Somethin' Else	13 July 2018	67700
209	If you're blind, what do you see when you dream?	04:04	ITN Productions	16 December 2019	79000
210	Imagining a world without fossil fuels	02:42	Somethin' Else	05 April 2018	83200

211	In praise of retrofuturism	04:30	BBC Archive	31 January 2020	12100
212	Individualism: Is it a good or bad thing?	02:26	Somethin' Else	09 January 2018	47700
213	Innies and outies: The wonder of the human belly button	04:11	BBC Scotland	10 June 2020	50700
214	Inside the mind of Professor Stephen Hawking	02:32	BBC Radio 4	11 January 2016	3000
215	Introducing Mabel the house robot	01:28	Tomorrow's World	04 August 2017	4400
216	Introducing the 40,000-year-old 'Lion Man'	02:17	BBC Two	28 February 2018	15200
217	Is 'black don't crack' a myth?	01:46	Resource Productions/Empoword	26 January 2018	67400
218	Is free will just an illusion?	12:04	BBC Reel	16 March 2020	42400
219	Is innate talent a myth?	06:36	BBC Reel	17 March 2020	75000
220	Is it OK for doctors to cry?	04:48	BBC Radio 3	14 June 2019	33800
221	Is it time to reassess our relationship with nature?	04:37	Flock London in partnership with the Open University	17 July 2020	105300
222	Is social media messing with our emotions?	03:40	BBC Radio 3	30 April 2018	56100
223	Is technology addiction a myth?	03:18	BBC Scotland	10 July 2019	64800
224	Is the coronavirus crisis a chance to reset the world?	03:04	Rethink project, animation by We Are Covert	19 June 2020	60400
225	Is the obesity crisis overblown?	02:30	BBC World Hacks	06 July 2017	11900
226	Is there a better way to count...? 12s anyone?	04:45	Angel Sharp Media	28 September 2018	66200
227	Is trying to predict the future a waste of time?	03:07	Intelligence Squared	08 January 2018	11100
228	Is your brain your own worst enemy?	06:24	The Moment	01 June 2018	101600
229	Is your pension contributing to climate change?	03:45	N/A	18 February 2020	21600
230	Is 'happy ever after' just a myth?	04:35	N/A	15 February 2019	52600
231	Jenni Murray: The idea that changed my mind	01:44	BBC Ideas	07 March 2018	23300
232	Jeremy Bowen: the idea that changed my outlook on life	03:07	N/A	24 May 2018	20200
233	Jordan Peterson: Why we need more rules	04:19	N/A	16 May 2018	36700
234	Journalism: Why 'fake news' is actually good news	03:11	Somethin' Else	29 January 2019	17200
235	Keynesianism: The story behind this key economic theory	03:32	Somethin' Else	11 November 2018	25900
236	Left handed? Right handed? Five facts about you	04:33	BBC Scotland and Touzie Tyke	23 August 2018	99400
237	Libertarianism: What is it? A simple guide	02:49	Somethin' Else	23 April 2019	20300
238	Living a maximalist life - is decluttering overrated?	03:50	BBC Reel	03 January 2020	92100
239	Love and gender - a lesson from ancient Greece?	03:55	The Moment	26 March 2019	35300
240	Managing your mind at work	07:34	BBC Stories	20 November 2017	40900
241	Margaret Thatcher - green pioneer?	03:10	N/A	03 March 2020	4700
242	Match made in heaven? How salt met pepper	03:02	Somethin' Else	08 November 2018	40800
243	Meet Britain's first commercial surrogate mother	03:53	BBC World Service	28 March 2017	2300
244	Minimalism: Who needs all this stuff anyway!	02:30	Somethin' Else	25 May 2018	41100
245	Monk mode... and five other tips for work-life balance	04:33	N/A	08 January 2018	169800
246	Mother Teresa: Pioneer for the poorest	04:03	BBC Witness	28 February 2017	1300
247	My father, Charlie Chaplin	03:54	BBC World Service	18 April 2017	3200
248	Necropolis: London's railway for the dead	01:44	BBC World Service	02 March 2018	32600
249	Neoliberalism: The story of a big economic bust up	03:40	Somethin' Else	21 September 2018	37000
250	Opinion: An ancient betrayal that still resonates today	04:43	N/A	27 December 2018	52700
251	Opinion: The super-rich are damaging the environment	03:50	BBC Radio 3	17 April 2018	52500
252	Opinion: We need to stop oversimplifying violence	04:15	N/A	30 January 2019	13300
253	Orientalism: When will we stop stereotyping people?	03:08	Somethin' Else	19 October 2018	32000
254	Plato's take on democracy and referendums	04:08	The Moment, made in partnership with the Open University	26 March 2019	41800
255	Populism: A brief history (it's nothing new)	02:32	Somethin' Else	09 January 2018	83600

256	Putting penis envy in perspective	02:34	Somethin' Else	01 June 2018	40000
257	Quietism: Why we all need more of it in our lives	02:35	Somethin' Else	17 August 2018	79500
258	Ruby Wax's guide to mindfulness	02:15	BBC Woman's Hour	09 January 2017	7400
259	Scandal and the rise of 'anti-shame'	04:32	Being Human festival	21 November 2019	82300
260	Schadenfreude: Why do we feel joy at another's pain?	04:39	N/A	04 January 2019	52100
261	Scrabble: Five simple tricks to help you win	02:53	Splinter Design	22 March 2019	122400
262	Seven simple solutions to the surname dilemma	05:42	Angel Sharp Media	17 August 2018	165300
263	Seven video games that changed the world	05:20	BBC Archive	14 May 2019	105100
264	Sexism, racism... how should we judge the past?	05:02	BBC Archive	14 January 2019	38200
265	Should bin men (and women) be paid more than bankers?	03:40	N/A	18 April 2019	20700
266	Should there be limits to free speech?	05:19	BBC Radio 4	19 March 2018	3700
267	Should we all try to be less angry?	03:16	BBC Radio 3	24 May 2019	42600
268	Should we all write in Chinese?	04:20	Angel Sharp Media	11 January 2018	143900
269	Should we be able to choose our own death?	02:20	Somethin' Else	06 April 2018	41700
270	Should we stop flying?	07:05	BBC Briefing	16 September 2019	80900
271	Socialism: A very brief history	03:01	Somethin' Else	02 April 2019	37600
272	Spoiler alert.... Humpty Dumpty wasn't an egg!	03:32	BBC Archive	25 April 2018	80100
273	Start-up millionaire on the event that changed her life	04:15	BBC Studios	21 November 2018	16200
274	Stephen Hawking: 'He set the bar very high'	00:55	BBC World Service	14 March 2018	1300
275	Surviving nuclear war (with mattresses and baked beans)	04:03	BBC Archive	10 January 2018	18500
276	The 'condom king' who launched a safe sex revolution	03:36	BBC World Hacks	19 June 2017	5000
277	The Greek myth that gave women a voice	02:21	Man Booker 50 Festival at the South Ba	05 September 2018	22400
278	The Heartland theory - part two	09:23	N/A	26 February 2019	75100
279	The Holocaust twin who forgave the Nazis	07:04	Studio Panda, in collaboration with Crossing Divides	14 February 2020	87800
280	The Viking club where men fight their demons	05:24	BBC World Hacks	11 October 2017	1200
281	The amazing Maya Angelou	02:32	BBC Radio 4	15 June 2018	3600
282	The ancient history of the modern hamburger	03:15	Somethin' Else	09 November 2018	75900
283	The ancient mystery of the 'skeleton lake'	02:55	BBC Reel	04 August 2020	162300
284	The ancient story of the modern handshake	02:43	Dayglow Media & Pencil & Pepper	05 March 2019	32300
285	The animation genius you've (probably) never heard of	02:51	N/A	10 January 2018	101900
286	The app fighting food waste	04:17	BBC World Hacks	02 June 2018	12500
287	The art of privacy in the digital age	05:04	N/A	10 October 2019	23400
288	The best (and worst) World Cup posters	04:13	BBC Archive	14 June 2018	29700
289	The bikes you can rent and leave anywhere	01:46	BBC World Hacks	21 March 2017	1100
290	The birth of beauty?	02:13	BBC2	28 February 2018	12500
291	The blueprint for world domination that spooked America	06:49	N/A	07 February 2019	131400
292	The child who tried to save the world... in 1992	04:55	BBC Radio 4	09 January 2020	90500
293	The children who could predict the future (kind of...)	03:34	BBC Archive	10 January 2018	17400
294	The country making sure women aren't underpaid	03:40	BBC World Hacks	06 October 2017	2100
295	The curious era of death photography	04:29	Boom Cymru	11 May 2018	64300
296	The curious origin of the high heel	03:15	BBC Radio 4	05 November 2019	169000
297	The curious world of blood	02:42	Being Human festival	11 March 2019	38900
298	The dangers of idolising successful people	03:10	BBC Reel, Brendan Miller	06 April 2020	44800
299	The dark history of the bunny ears sign	01:39	Dayglow Media & Pencil & Pepper	22 August 2018	75400
300	The dark side of children's author Roald Dahl	01:36	N/A	12 February 2020	33100

301	The day cyclists rule the roads	03:20	BBC World Hacks	31 May 2017	194
302	The devious art of disinformation	08:35	BBC Radio 4	18 July 2018	77600
303	The doctor who pioneered water births	04:15	BBC World Service	01 August 2017	6100
304	The downsides of positive thinking	03:55	BBC Reel	04 June 2019	95300
305	The everyday lives of the non-monogamous	02:32	BBC World Service	08 February 2018	11800
306	The fabric that changed the way we live	03:35	7digital	02 July 2019	31600
307	The first fight scene in European art	02:53	BBC Two	28 February 2018	1500
308	The freaky world of never-ending fractals	02:59	Animated by Christopher Brooks	19 November 2019	127500
309	The freedom to be topless (whilst drinking tea)	02:29	Tiger Lily Productions	30 May 2019	78600
310	The funny thing about... PTSD	04:16	ITN Productions	30 April 2019	27400
311	The funny thing about... being fat	03:37	ITN Productions	30 April 2019	28100
312	The funny thing about... being little	03:30	ITN Productions	04 January 2019	36900
313	The funny thing about... being offensive	03:34	ITN Productions	04 January 2019	9800
314	The funny thing about... bigorexia	03:18	ITN Productions	04 January 2019	78900
315	The funny thing about... feminism	03:34	ITN Productions	30 April 2019	13600
316	The funny thing about... grief	03:43	ITN Productions	04 January 2019	35300
317	The funny thing about... online trolling	03:19	ITN Productions	04 January 2019	27400
318	The funny thing about... privilege	03:09	ITN Productions	04 January 2019	35300
319	The funny thing about... violence	02:31	ITN Productions	30 April 2019	8500
320	The garden shed composer who changed music forever	04:05	BBC Archive	04 November 2018	17300
321	The gesture that speaks a thousand words	01:59	Dayglow Media & Pencil & Pepper	21 August 2018	48800
322	The girl who changed the world with an acorn	05:44	Last Conker	16 October 2020	72500
323	The girl who helped discover dinosaurs	03:31	Infocandy	18 June 2018	46300
324	The glass ceiling smashers	02:59	BBC Archive	20 February 2018	8500
325	The godfather of typography	08:18	BBC Culture	19 January 2018	11000
326	The guide dog that spies on people who ignore its owner	03:18	BBC Stories	15 May 2018	9700
327	The hidden history of gin and tonic	02:55	Somethin' Else	29 June 2018	128000
328	The hidden history of the Christmas pudding	02:44	Somethin' Else	04 December 2018	54600
329	The hidden history of the hashtag	01:54	Dayglow Media & Pencil & Pepper	23 May 2018	87400
330	The hidden meanings in music hall lyrics	04:52	Suzie Hanna/Jude Cowan Montague	23 April 2020	34100
331	The hidden meanings tucked inside famous logos	04:32	BBC Archive	07 May 2020	103000
332	The hidden metaphors that shape our world	03:36	N/A	06 August 2020	41700
333	The history of the universe... in 4 minutes	04:07	Animation by Paper Panther	18 May 2018	144800
334	The importance of knowing you might be wrong	06:22	BBC Reel	14 May 2020	14900
335	The incredible life of Clara Schumann	04:15	BBC Archive	26 January 2018	10700
336	The incredible story of the boy who invented Braille	03:24	Dayglow Media & Pencil & Pepper	14 June 2019	48800
337	The incredible time-bending power of your brain	04:06	Animated by Peter Caires	13 June 2019	151700
338	The interactive map that was way ahead of its time	02:36	BBC Archive	11 April 2018	39500
339	The inventor who plans to build a city under the sea	02:25	BBC World Service	20 September 2018	6100
340	The joy of having ADHD	04:32	BBC Radio 4	15 November 2018	60600
341	The keyboard champions who changed the sound of music	04:10	BBC Archive	19 January 2018	17200
342	The land where elves rule	04:22	Angel Sharp Media	18 April 2019	48000
343	The man who brought colour to the Russian empire	03:51	BBC World Service	14 March 2017	3700
344	The nasty side of social media	03:53	BBC Ideas and World Service	18 January 2018	19200
345	The new virtual country with no borders	03:14	BBC News	18 October 2018	6300

346	The perks of speaking 25 languages	02:06	Cymru Fyw	22 February 2018	19700
347	The pioneers of women's football	04:05	N/A	19 January 2018	9100
348	The power of quiet leadership	03:07	The Open University	23 December 2020	26000
349	The power of silence in a noisy world	04:06	BBC Radio 3	03 June 2019	44900
350	The problem with plastic: A 10-year-old's take	02:33	Quintessence Films	26 October 2018	23500
351	The problem with the colour 'nude'	01:46	N/A	02 August 2018	85100
352	The public information films we'll never forget	03:05	BBC Archive	13 December 2018	88500
353	The quiet power of introverts	03:34	Sofia Umarik	15 January 2020	189700
354	The real El Dorado?	02:02	BBC Radio 4	15 November 2017	2900
355	The real meaning behind the phrase 'hair of the dog'	02:48	BBC Archive	23 October 2018	64500
356	The recipe for perfect grass	04:47	ITN Productions	26 June 2018	51200
357	The river that's a legal person	06:44	BBC Reel	15 January 2020	34300
358	The robots that think like ants	01:40	BBC World Service	23 April 2018	14100
359	The school bringing a divided community together	03:39	BBC World Hacks	26 April 2018	920
360	The science behind why doughnuts are so hard to resist	04:50	The Royal Society	20 July 2020	66400
361	The secret (and science) of how to win at arm-wrestling	02:10	Splinter Design	19 March 2019	36700
362	The secret language of feet	03:37	GRACE Productions	01 June 2018	50800
363	The secret life of Emmeline Pankhurst	02:39	N/A	14 June 2018	2800
364	The secret life of vowels	03:36	Mark Grist & Paper Rhino	12 September 2018	57500
365	The secret to success? Dare to be different	03:34	BBC Studios	08 June 2018	39100
366	The sign that stands for global peace	01:55	Dayglow Media & Pencil & Pepper	15 June 2018	43000
367	The simple recipe for a happy street	02:31	BBC World Hacks	20 November 2017	488
368	The smart bees that can 'play' football	01:29	BBC World Service	19 June 2018	11600
369	The story of the killer disease humanity eradicated	05:08	The Royal Society/Angel Sharp Media	05 June 2020	139700
370	The story of the little pointing hand symbol	01:55	Angel Sharp Media in partnership with the Royal Society	05 June 2018	36800
371	The subtle art of persuasion	04:39	Dayglow Media & Pencil & Pepper	03 September 2019	36400
372	The surprising benefits of being a loner	03:07	N/A	09 May 2019	92500
373	The surprising history of 'stealing someone's thunder'	02:19	BBC Reel	04 June 2020	41400
374	The teenage mother who changed the High Street	04:08	BBC Studios	11 October 2018	32000
375	The underappreciated beauty of Brutalism	05:28	BBC Briefing	19 February 2020	39700
376	The university that sparked an education revolution	03:46	BBC Archive	12 March 2019	29800
377	The value of not having your life planned out	02:37	BBC Reel, Brendan Miller	22 May 2020	31600
378	The vision that will save thousands of new mothers	01:56	BBC World Service	02 May 2017	9600
379	The visionary behind virtual reality	04:54	Intelligence Squared	10 January 2018	9600
380	The woman who planted 50m trees (with a little help...)	03:59	BBC World Service	06 December 2016	27500
381	The woman who tamed lightning	04:31	BBC Ideas and BBC Radio 4, Animation by Aoife McKenna	02 February 2018	33500
382	The women changing the face of motor racing	02:34	Mat Hale	31 October 2019	29700
383	The women who changed the way we see the universe	04:40	N/A	05 March 2019	59300
384	The young investors helping farmers produce more food	03:20	BBC World Hacks	13 June 2018	1600
385	Think you don't like opera? This film is for you	04:49	Mat Hale	23 December 2019	34900
386	Three invaluable tools to boost your resilience	05:05	Kong Studio in Partnership with the Open University	23 July 2020	95300
387	Three pioneers who predicted climate change	04:40	The Open University/Peter Cairns	02 June 2020	103900
388	Three quick tips for staying calm under pressure	03:32	BBC Bitesize	11 February 2020	150800
389	Three simple tips for making better decisions	03:31	BBC Bitesize	13 February 2020	91100
390	Three simple tips to improve your memory	03:20	Dayglow Media	17 April 2020	93500

391	Three things you might not know about Queen Victoria	03:35	N/A	30 January 2020	72000
392	Three tips to help you through redundancy	03:50	N/A	30 October 2020	22400
393	Three ways to spot a conspiracy theory	05:01	Angel Sharp Media, in Partnership with the Open University	31 July 2019	153600
394	Thumbs up! Why do we do it?	02:35	Dayglow Media & Pencil & Pepper	22 August 2018	36900
395	Top tip from Neil Nunes? Aim for the impossible	02:47	BBC Ideas	07 March 2018	7800
396	Top tips on success (from someone who knows)	03:19	BBC Studios	04 May 2018	77900
397	Transhumanism: Will humans evolve to something smarter?	02:27	Somethin' Else	02 April 2019	44400
398	UK's first sign language poetry slam	04:11	BBC Stories	15 May 2018	3000
399	Understanding the mechanics of hatred	06:05	N/A	30 August 2019	57700
400	Unpacking the psychology of seduction	04:41	N/A	20 August 2019	91300
401	Utopianism: The search for a perfect world	02:32	Somethin' Else	19 June 2018	30800
402	Viewpoint: How money can make you heartless	05:27	BBC Reel	22 November 2019	24300
403	Viewpoint: It's time to end our love affair with cars	04:27	Owen Keane	22 September 2020	59400
404	Viewpoint: What would a world without prisons be like?	04:40	Flock London	11 August 2020	62900
405	Virtual sex and avatars – the future of dating	03:08	Nesta, animated by Paper Panther	22 February 2019	60300
406	Wake up! Foucault's warning on fake news	04:44	The Moment	09 August 2018	85700
407	Was life better before the internet?	03:16	BBC Archive	12 October 2018	65900
408	Was the 1970s the decade that made the future?	04:33	BBC Archive	07 May 2019	24500
409	Was this the first emoticon?	01:44	Dayglow Media & Pencil & Pepper	30 May 2018	26900
410	We are the DIY generation	04:28	N/A	16 November 2018	17000
411	Welcome to Petra – 'A little bit of heaven on earth'	04:17	BBC Two	28 February 2018	12100
412	Welcome to the smart city of the future	03:34	BBC Blue Room/Data Animation TV	04 October 2019	27800
413	What Greek tragedies can tell us about life today	02:31	The Man Booker 50 Festival at Southbank	15 April 2019	11900
414	What Stephen Hawking thought about his Simpsons cameo	00:47	The Culture Show, BBC Two	14 October 2006	5100
415	What Wimbledon has done for fashion	04:16	Worldmark Films	06 July 2018	21500
416	What a bruised boxer tells us about ancient art	03:56	BBC Two	06 March 2018	8000
417	What adults forget about childhood	02:23	Quintessence Films	26 October 2018	6000
418	What can therapy teach us about national crises?	05:54	N/A	10 May 2019	10800
419	What can we learn from the Spartans?	04:38	N/A	11 December 2019	45000
420	What crows can teach us about getting ahead	03:15	Big Deal Films	29 July 2019	68800
421	What did the suffragettes do for you?	03:19	N/A	05 February 2018	2300
422	What do lucky people do differently?	05:07	N/A	14 August 2019	81900
423	What do neutral dress codes really mean?	02:12	N/A	30 March 2017	23700
424	What do our eyes say about us?	03:34	BBC Scotland	09 April 2020	215900
425	What do your table manners say about you?	04:24	Preston Street Films	08 July 2019	131700
426	What does freedom mean to a child?	03:30	Tiger Lily Productions	24 May 2019	9800
427	What does it really mean to act your age?	02:08	Quintessence Films	26 October 2018	3400
428	What does that backwards P-symbol mean?	01:53	Dayglow Media & Pencil & Pepper	10 January 2018	77700
429	What does the Lion Man tell us about humanity?	02:25	N/A	20 October 2017	2700
430	What dying taught me	06:43	Brendan Miller	30 August 2019	165100
431	What elephants can teach us about life (and death)	03:24	Big Deal Films	29 July 2019	68100
432	What exactly is an algorithm?	07:46	Jist Studios	20 September 2019	72900
433	What exactly is déjà vu?	04:06	Flock London	31 January 2020	61600
434	What happens inside us when we sing?	04:29	Mat Hale	20 February 2019	71400
435	What happens to humans when we can't touch?	05:23	BBC Radio 4, Daniel Nils Roberts	05 October 2020	86500

436	What happens when fans take it too far?	03:35	BBC Archive	01 February 2019	20600
437	What happens when you cross ! with ?	01:56	Dayglow Media & Pencil & Pepper	23 January 2018	52100
438	What if all the wasps disappeared?	03:09	Maia Films	04 March 2020	155800
439	What if everyone in the world planted a tree?	02:48	Maia Films	26 February 2020	105000
440	What if the UK legalised drugs?	05:05	N/A	20 December 2019	13400
441	What if the whole world went vegan?	02:43	Maia Films	07 February 2020	166300
442	What is 'black joy' and why do we need it in our lives?	04:19	N/A	04 July 2019	30400
443	What is 'normal'? Who decides?	02:43	Carousel	19 February 2019	13500
444	What is a skeuomorph - and why are they everywhere?	03:05	BBC Archive	20 August 2019	54200
445	What is flow and how can it help you achieve more?	03:58	BBC Scotland, in partnership with the Open University	10 July 2018	43000
446	What is hauntology? And why is it all around us?	04:43	BBC Archive	01 March 2019	68000
447	What is the fascination with the Illuminati conspiracy?	04:58	BBC World Service	03 October 2019	229800
448	What really happened to this £10m racehorse?	05:30	Erica Starling Productions	31 July 2018	27000
449	What really shapes your worldview?	02:19	N/A	15 March 2017	20400
450	What to do if your boss is an algorithm	02:46	Nesta	02 April 2019	27900
451	What was Stephen Hawking's greatest wish?	01:28	BBC News	14 March 2018	3400
452	What will family life be like in the future?	02:56	Nesta, animated by Paper Panther	22 February 2019	136800
453	What will we eat for breakfast in 2039?	03:56	Nesta, animated by Paper Panther	22 February 2019	61100
454	What will your digital legacy be?	03:48	Jono Namara	11 February 2019	60800
455	What would Florence Nightingale make of big data?	04:10	The Moment	05 April 2019	32100
456	What would Freud make of our obsession with selfies?	03:52	The Moment	25 March 2019	25800
457	What would Simone de Beauvoir make of #MeToo?	04:22	The Moment	26 March 2019	9500
458	What would a world without humans be like?	03:32	Tandem Productions	02 May 2019	102000
459	What would happen if you fell into a black hole?	01:29	BBC Radio 4	26 January 2016	36800
460	What would life be like without the state?	02:31	Somethin' Else	05 April 2018	47300
461	What would the UK be like without immigration?	03:23	BBC Briefing, animated by We Are Covert	14 January 2020	77200
462	What you really need to know about having a baby	02:46	BBC Woman's Hour	02 February 2017	5600
463	What your clothes say about you	01:56	BBC Radio 4	03 November 2017	27300
464	What your skirt length can tell you about the economy	03:25	The Derek Jarman Lab	13 February 2019	62200
465	What your toaster can teach you about the universe	03:09	BBC Reel	12 November 2019	29000
466	What's behind denialism?	03:31	7digital	05 November 2018	35900
467	What's it like to be a child in care?	04:09	BBC Writers Room	03 December 2018	213
468	What's the most common thing we all dream about?	02:16	BBC Reel	25 October 2018	78600
469	What's the point of humiliation?	04:22	BBC Scotland, in partnership with the Open University	27 June 2018	143400
470	What's the point of sport?	02:39	Damn Fine Media	19 June 2018	10300
471	What's the point of women's rights?	02:22	BBC Newsnight	02 January 2018	2300
472	What's the story behind our favourite emojis?	01:17	BBC Click	18 January 2018	20400
473	Whataboutism: Finger-wagging as a political tactic	02:02	Somethin' Else	23 August 2018	19900
474	What's the point of noses?	03:44	BBC Scotland	13 May 2020	46200
475	Wheelchairs in the sky	03:33	BBC World Hacks	04 December 2017	4000
476	When Brexit divides your family	03:05	N/A	16 November 2018	7100
477	When credit cards were squarely aimed at men	01:26	BBC Ideas and World Service	27 February 2018	8000
478	When football unites nations	03:45	BBC Archive	11 July 2018	26400
479	When globalisation makes you feel like you don't belong	03:07	BBC Briefing	13 January 2020	42400
480	When motorway services were the height of cool	04:45	BBC Archive	25 October 2019	47400

481	When perfectionism goes too far	03:06	BBC Reel	24 July 2019	12800
482	When the UK didn't have a drink-driving law	03:07	BBC Archive	22 May 2018	28500
483	When the heart was deemed too sacred to operate on	05:04	BBC Archive	02 May 2018	15800
484	Where did all the women in tech go?	03:31	Nesta	05 February 2019	38600
485	Where do phobias come from?	04:06	Shakehaus	19 December 2019	54100
486	Where you're banished for having periods	02:34	BBC Stories	30 April 2017	3900
487	Which countries will hold the power in 20 years' time?	02:56	Paper Panther	26 March 2019	257900
488	Which language has 400 words for snow?	02:50	BBC Scotland	10 April 2018	63200
489	Who is really in control of your mind?	08:29	BBC Reel, By Melissa Hogenboom/Pierangelo Pirak	13 March 2020	49200
490	Who knew coffee had such a dark history?	03:09	Somethin' Else	27 July 2018	63600
491	Why (almost) all world maps are wrong	02:26	Objekt Films	21 January 2019	110600
492	Why IQ is not the same as intelligence	05:12	N/A	04 May 2020	68600
493	Why I'm friends with the man who shot me	07:33	BBC London, film by Katharine Carpenter/Leana Hosea	15 September 2020	63700
494	Why algorithms are called algorithms	03:03	Dayglow Media & Pencil & Pepper	09 July 2019	150600
495	Why are people anti-Semitic?	04:36	BBC Northern Ireland	20 December 2019	43800
496	Why are people homophobic?	04:51	BBC Northern Ireland	06 December 2019	71000
497	Why are people racist?	04:15	BBC Northern Ireland	06 December 2019	61200
498	Why are people sexist?	04:48	BBC Northern Ireland	11 December 2019	35100
499	Why baldness is so hard to cure	04:15	N/A	16 August 2019	74800
500	Why boredom is actually good for you	01:17	BBC Reel	19 September 2018	22800
501	Why boys need to learn about periods	03:02	BBC Radio 4	14 November 2018	35500
502	Why diesel engines could have been so, so different	03:21	Dayglow Media & Pencil & Pepper	18 June 2019	89200
503	Why do some people have wanderlust - and not others?	03:31	BBC Northern Ireland/Taunt Studios	29 November 2019	116800
504	Why do we binge-watch (and is it actually good for us)?	05:02	Ripple Pictures	18 September 2019	113100
505	Why do we call sausages bangers?	02:42	Somethin' Else	09 November 2018	32600
506	Why do we chant at football matches?	03:14	Somethin' Else, in partnership with the Open University	22 June 2018	56000
507	Why do we clap?	02:44	Dayglow Media & Pencil & Pepper	05 March 2019	16700
508	Why do we cross our fingers for luck?	02:06	Dayglow Media & Pencil & Pepper	22 August 2018	43400
509	Why do we have so much stuff?	04:51	N/A	02 August 2019	146600
510	Why do we have stag and hen dos?	02:34	Chocolate Films	02 October 2019	23100
511	Why do we kiss?	03:59	BBC Ideas and World Service, animation by Ana Stefaniak and Peter Caires	11 February 2019	163700
512	Why do we like to be beside the seaside?	06:36	BBC Archive	08 October 2019	11600
513	Why do we say 'cheers'?	02:05	BBC Reel	16 September 2020	105800
514	Why do we stand on two legs?	04:43	Preston Street Films	23 August 2019	52900
515	Why do we use a qwerty keyboard anyway?	02:04	Objekt Films	18 January 2019	174900
516	Why does time go forwards not backwards?	04:01	Flock London	12 March 2019	108000
517	Why food has a unique power to unite the world	02:14	BBC Ideas and World Service	07 September 2018	8000
518	Why impostor syndrome can be a strength	04:03	We Are Tilt	20 December 2019	100900
519	Why is football so full of clichés?	02:34	Somethin' Else, in partnership with the Open University	25 June 2018	63600
520	Why is lying so hard to resist?	05:35	N/A	21 November 2019	23700
521	Why is the common cold so hard to cure?	04:13	N/A	06 September 2019	68300
522	Why millions listen to this girl's advice	01:58	BBC World Hacks	20 July 2018	3300
523	Why new habits are so hard to stick to	03:52	N/A	07 January 2020	103300
524	Why new things make us sad	04:37	BBC Reel	08 January 2019	36400
525	Why our ears are unique (and amazing!)	03:58	BBC Scotland	25 June 2020	44800

526	Why our lives will forever revolve around the sun	04:46	In-House International with the help of the Science Museum	04 October 2018	58500
527	Why people are choosing to quit social media	04:06	Polyphonic Films	15 February 2018	242200
528	Why shouldn't men wear make-up?	01:34	BBC Africa	31 August 2017	6200
529	Why smart people do stupid things	05:20	N/A	14 October 2019	223300
530	Why soil is one of the most amazing things on earth	04:25	Flock London in Partnership with the Royal Society	03 December 2020	73500
531	Why some songs make you feel really old	02:55	BBC Archive	09 June 2019	46000
532	Why strangers make good therapists	02:36	BBC World Hacks	19 July 2017	5500
533	Why the 'millennium bug' didn't actually bite	04:01	BBC Archive	10 January 2018	69500
534	Why the Moon is still such a mystery	03:32	Flock London	16 July 2019	102700
535	Why the phrase 'man up' is so destructive	03:26	BBC Radio 4	21 November 2018	32700
536	Why the term 'populism' is dishonest	02:22	N/A	01 February 2017	949
537	Why the world needs disagreeable people	03:21	BBC Ideas and World Service	30 November 2018	27400
538	Why water is one of the weirdest things in the universe	03:11	Animation by Oliver Smyth	14 January 2019	199400
539	Why we all love political memes	04:22	Clear Story, original programme for BBC Four	20 March 2019	20300
540	Why we all need a bit of childlike wonder	02:07	Somethin' Else	13 April 2018	44100
541	Why we eat turkey at Christmas	03:01	Somethin' Else	06 December 2018	89400
542	Why we kiss under mistletoe (and other curiosities)	04:00	Mark Grist & Paper Rhino	19 December 2018	79200
543	Why we need comedy now more than ever	01:54	N/A	16 August 2018	20300
544	Why we need to face our mortality	05:13	BBC Radio 3	26 April 2018	49900
545	Why we say zigzag, not zagzig (and other quirks)	02:18	N/A	02 June 2020	53000
546	Why we see faces in clouds	02:48	Mosaic Films in Partnership with the Open University	05 August 2019	88400
547	Why we should ban 'cute' robots	02:09	N/A	28 February 2017	4600
548	Why you might actually be smarter than you think	05:37	BBC Reel	05 May 2020	60900
549	Why you should always wear trainers to work	02:57	BBC Studios	08 June 2018	192200
550	Why you should ditch FOMO for JOMO	04:26	BBC Reel	07 October 2019	41800
551	Why you're tying your shoelaces all wrong	02:09	Objekt Films	18 January 2019	469400
552	Why your first memory is probably wrong	04:04	Mosaic Films in Partnership with the Open University	05 August 2019	151300
553	Will humans keep getting smarter?	05:49	N/A	02 June 2020	28700
554	Will office life ever be the same again?	03:04	N/A	28 August 2020	23000
555	Will robots take over?	02:12	BBC Radio 4	20 February 2017	3700
556	Will we all be superhuman by 2039?	03:31	Nesta, animated by Paper Panther	22 February 2019	39500
557	Will we worship artificial intelligence in the future?	03:44	Nesta	15 February 2019	20400
558	Would George Orwell have had a smartphone?	03:58	N/A	20 January 2020	22200
559	Xenophobia: The story of its ancient roots	03:02	Somethin' Else	13 June 2019	21100
560	Youngism: Do we discriminate against young people?	02:40	Somethin' Else	31 May 2019	10900
561	Zionism: A very brief history	03:08	Somethin' Else	23 July 2019	80100
562	8 things not to say to someone with HIV	04:46	BBC Three	15 September 2016	6800
563	Relativism: Is it wrong to judge other cultures?	02:54	Somethin' Else	26 September 2018	23500
564	Art needs to become political'	02:16	N/A	29 August 2017	1000
565	Arts should be available on prescription'	03:05	BBC Radio 3	17 April 2018	11900
566	Climate change need not become the legacy we leave'	02:59	Weirdos and Creatives	13 March 2019	21500
567	Don't leave censorship to Facebook'	02:06	BBC Newsnight	09 November 2017	1900
568	Dying is not as bad as you think'	03:49	BBC Radio 3	29 March 2018	307400
569	Five ways the world is getting better – not worse'	04:07	BBC Ideas	28 March 2018	58500
570	Guns are making ghosts of our children'	03:55	N/A	01 February 2019	4200

571	I became a model in my eighties'	04:35	BBC Studios	24 January 2019	35100
572	I went from prisoner to PhD'	04:02	Mat Hale at Presence, in association with the Open University	04 August 2020	96800
573	I'm a man, not a baby!'	02:26	What Larks!	10 May 2018	35300
574	I'm a woman with a beautiful beard'	04:07	BBC Radio 4	15 November 2018	30800
575	Losing a parent made me more resilient'	04:40	Silverfish Films	05 November 2019	72900
576	Mental toughness is the secret to success'	03:10	Mat Hale	24 July 2018	24900
577	My life has been like a movie'	03:43	BBC Studios	29 June 2018	64600
578	Our love is unique' - living a non-monogamous life	05:02	BBC Reel	12 February 2020	133900
579	People are nicer than you think'	02:16	N/A	07 March 2017	3900
580	Prayer is the greatest freedom of all'	03:47	Tiger Lily Productions	24 May 2019	23800
581	Stop telling me I'm speeding in my wheelchair!'	03:38	BBC News	24 January 2019	47600
582	Surveillance capitalism has led us into a dystopia'	02:45	Nesta	16 October 2018	66300
583	Talking about suicide makes it smaller'	05:34	Living Words	08 September 2020	28200
584	The problem with the strong black woman stereotype'	06:01	Team SASS Productions	29 October 2019	33100
585	There's a danger of losing our tenure on this planet'	02:47	BBC Studios	24 January 2019	141400
586	We need to stop the schizophrenia stigma'	04:22	Easy Animal Studios	11 October 2019	24200
587	What Stan Lee's comics taught me about black history'	03:50	N/A	27 June 2018	17200
588	What being a hostage taught me about happiness'	04:28	BBC Studios	24 January 2019	91200
589	What quantum physics taught me about queer identity'	02:32	Filmed at Futurefest	21 September 2018	31900
590	When I'm dancing I feel like I'm flying'	03:43	Tiger Lily Productions	24 May 2019	13500
591	Why I chose refugees for housemates'	02:30	BBC World Hacks	13 March 2017	1700
592	Why I had to change my name to Steve'	04:41	BBC Studios	24 January 2019	47800
593	Why I'm still fighting racism at 90'	04:37	BBC Studios	24 January 2019	63500
594	Why Spider-Man is my comic book hero'	03:56	N/A	21 June 2018	15800
595	*&%\$#*!!! - Is swearing actually good for us?	01:48	N/A	06 November 2017	18800
596	'Addiction is a response to emotional pain'	03:29	BBC News, animated by Easy Animal studio	11 November 2019	102800
597	'Britain is in denial about race'	01:56	N/A	01 June 2017	4300
598	'I saved a man from death row'	03:53	BBC Studios	30 November 2018	29900
599	'We're not meant to be happy all the time'	02:34	N/A	16 January 2018	38200

APPENDIX II: MOST AND LEAST VIEWED FILMS:

The table shows the 50 most popular BBC Ideas films, according to their total number of views:

No.	Title	Duration	Total Views
41	Are you going to the toilet wrong?	02:36	537,100
551	Why you're tying your shoelaces all wrong	02:09	469,400
568	Dying is not as bad as you think'	03:49	307,400
179	How to get on with someone you hate at work	04:06	276,600
156	How one woman's 'immortal' cells changed the world	07:48	274,200
487	Which countries will hold the power in 20 years' time?	02:56	257,900
527	Why people are choosing to quit social media	04:06	242,200
46	Britishisms: Know your mucker from your muppet?	02:43	238,100
447	What is the fascination with the Illuminati conspiracy?	04:58	229,800
108	Forget hygge: The laws that really rule in Scandinavia	05:11	226,000
529	Why smart people do stupid things	05:20	223,300
424	What do our eyes say about us?	03:34	215,900
88	Does your name match your face?	04:39	212,500
178	How to fix your relationship - and when to stop trying	04:57	212,000
75	Do eggs contain the secrets of the universe?	04:20	200,000
538	Why water is one of the weirdest things in the universe	03:11	199,400
549	Why you should always wear trainers to work	02:57	192,200
106	Five ways to distraction-proof your mind	04:16	190,900
353	The quiet power of introverts	03:34	189,700
160	How stories shape our minds	04:29	180,600
515	Why do we use a qwerty keyboard anyway?	02:04	174,900
90	Elephant's trunk? The story of the @ sign	01:43	171,600
245	Monk mode... and five other tips for work-life balance	04:33	169,800
169	How to become a multi-millionaire... at just 19	03:50	169,700
296	The curious origin of the high heel	03:15	169,000
441	What if the whole world went vegan?	02:43	166,300
262	Seven simple solutions to the surname dilemma	05:42	165,300
430	What dying taught me	06:43	165,100
511	Why do we kiss?	03:59	163,700
283	The ancient mystery of the 'skeleton lake'	02:55	162,300
438	What if all the wasps disappeared?	03:09	155,800
393	Three ways to spot a conspiracy theory	05:01	153,600
337	The incredible time-bending power of your brain	04:06	151,700
552	Why your first memory is probably wrong	04:04	151,300
388	Three quick tips for staying calm under pressure	03:32	150,800
494	Why algorithms are called algorithms	03:03	150,600
99	Five compelling reasons why we all need to sleep more	03:31	147,000
181	How to get seriously good at reading	02:15	146,800
509	Why do we have so much stuff?	04:51	146,600
333	The history of the universe... in 4 minutes	04:07	144,800
268	Should we all write in Chinese?	04:20	143,900
469	What's the point of humiliation?	04:22	143,400
585	There's a danger of losing our tenure on this planet'	02:47	141,400
369	The story of the killer disease humanity eradicated	05:08	139,700
452	What will family life be like in the future?	02:56	136,800
183	How to make sure your emails actually get read	03:15	135,700
578	Our love is unique' - living a non-monogamous life	05:02	133,900
425	What do your table manners say about you?	04:24	131,700
291	The blueprint for world domination that spooked America	06:49	131,400
8	A brief history of the nipple	03:14	128,100

The table presents the 50 least popular BBC Ideas films, according to their total number of views:

No.	Title	Duration	Total Views
301	The day cyclists rule the roads	03:20	194
467	What's it like to be a child in care?	04:09	213
367	The simple recipe for a happy street	02:31	488
157	How racial stereotypes shape how we see the world	04:07	495
25	A solution for refugee suffering: Give them cash	04:17	503
101	Five simple ways to sharpen your critical thinking	04:14	555
26	A solution to Arab sexism: Teaching girls to fight back	02:09	593
186	How to paint your city like a rainbow	03:05	601
153	How one girl's illness changed what a nation eats	03:37	790
359	The school bringing a divided community together	03:39	920
536	Why the term 'populism' is dishonest	02:22	949
131	How Peru is solving its height problem	04:07	1,000
564	Art needs to become political'	02:16	1,000
289	The bikes you can rent and leave anywhere	01:46	1,100
35	Are maggots the key to a sustainable future?	01:28	1,200
280	The Viking club where men fight their demons	05:24	1,200
246	Mother Teresa: Pioneer for the poorest	04:03	1,300
274	Stephen Hawking: 'He set the bar very high'	00:55	1,300
307	The first fight scene in European art	02:53	1,500
384	The young investors helping farmers produce more food	03:20	1,600
591	Why I chose refugees for housemates'	02:30	1,700
162	How the river Ganges came to London	02:14	1,800
567	Don't leave censorship to Facebook'	02:06	1,900
31	Allowing mums in jail to hug their children	08:43	2,000
294	The country making sure women aren't underpaid	03:40	2,100
24	A simple way to get children fit	02:47	2,200
139	How can we use social media more safely?	02:32	2,200
243	Meet Britain's first commercial surrogate mother	03:53	2,300
421	What did the suffragettes do for you?	03:19	2,300
471	What's the point of women's rights?	02:22	2,300
187	How to save a young mother's life with a condom	02:51	2,400
62	Chess genius: 'We've nothing to fear from AI'	03:27	2,700
429	What does the Lion Man tell us about humanity?	02:25	2,700
363	The secret life of Emmeline Pankhurst	02:39	2,800
354	The real El Dorado?	02:02	2,900
214	Inside the mind of Professor Stephen Hawking	02:32	3,000
398	UK's first sign language poetry slam	04:11	3,000
45	Breaking taboos with tattoos	02:37	3,100
44	BBC presenters share their lightbulb moments	01:53	3,200
247	My father, Charlie Chaplin	03:54	3,200
522	Why millions listen to this girl's advice	01:58	3,300
427	What does it really mean to act your age?	02:08	3,400
451	What was Stephen Hawking's greatest wish?	01:28	3,400
52	Can social media actually be good for us?	14:02	3,500
132	How a kingfisher helped reshape Japan's bullet train	01:21	3,500
147	How fireflies inspired energy-efficient lights	01:30	3,500
205	How will humans have evolved 100 years from now?	02:14	3,500
159	How should we define civilisation?	03:33	3,600
281	The amazing Maya Angelou	02:32	3,600
266	Should there be limits to free speech?	05:19	3,700

The total number of views for each film was divided by their number of days online since the launch of BBC Ideas¹⁶², to produce a 'views per day' metric for all 599 films. The 50 films with the most views per day are tabulated below:

No.	Title	Duration	Views per Day
158	How safe is it to hack the ageing process?	07:48	11,020
156	How one woman's 'immortal' cells changed the world	05:33	3,705
530	Why soil is one of the most amazing things on earth	05:23	1,885
348	The power of quiet leadership	05:44	1,368
41	Are you going to the toilet wrong?	02:05	1,098
283	The ancient mystery of the 'skeleton lake'	02:55	1,014
513	Why do we say 'cheers'?	03:50	904
435	What happens to humans when we can't touch?	04:13	883
322	The girl who changed the world with an acorn	02:36	833
399	What do our eyes say about us?	04:27	779
165	How to avoid emotional burnout	04:13	721
112	Four tips from elite sport you can use in everyday life	04:25	659
551	Why you're tying your shoelaces all wrong	02:09	648
369	The story of the killer disease humanity eradicated	05:08	635
572	I went from prisoner to PhD'	04:02	605
87	Does the universe have hidden dimensions?	04:08	598
221	Is it time to reassess our relationship with nature?	04:37	592
130	How I deal with microaggressions at work	05:33	573
386	Three invaluable tools to boost your resilience	05:05	554
493	Why I'm friends with the man who shot me	07:33	540
403	Viewpoint: It's time to end our love affair with cars	04:27	535
353	The quiet power of introverts	03:34	524
438	What if all the wasps disappeared?	03:09	498
447	What is the fascination with the Illuminati conspiracy?	04:58	493
529	Why smart people do stupid things	05:20	491
441	What if the whole world went vegan?	02:43	491
149	How limits can boost your creativity	04:29	488
387	Three pioneers who predicted climate change	04:40	466
106	Five ways to distraction-proof your mind	04:16	451
388	Three quick tips for staying calm under pressure	03:32	450
331	The hidden meanings tucked inside famous logos	04:32	414
404	Viewpoint: What would a world without prisons be like?	04:40	411
179	How to get on with someone you hate at work	04:06	407
578	Our love is unique' - living a non-monogamous life	05:02	401
487	Which countries will hold the power in 20 years' time?	02:56	393
296	The curious origin of the high heel	03:15	390
70	Could you be suffering from 'plant blindness'?	04:40	384
360	The science behind why doughnuts are so hard to resist	04:50	379
390	Three simple tips to improve your memory	03:20	348
160	How stories shape our minds	04:29	333
430	What dying taught me	06:43	330
439	What if everyone in the world planted a tree?	02:48	328
75	Do eggs contain the secrets of the universe?	04:20	315
178	How to fix your relationship - and when to stop trying	04:57	311
392	Three tips to help you through redundancy	03:50	307
308	The freaky world of never-ending fractals	02:59	304
568	Dying is not as bad as you think'	03:49	302
181	How to get seriously good at reading	02:15	301
224	Is the coronavirus crisis a chance to reset the world?	03:04	293
166	How to be a good sporting parent	04:48	293

¹⁶² 89 of the 594 films have a publication date that predates the launch of the BBC Ideas website on 11 January 2018. For the purpose of this calculation the launch date has been used, although if these films were hosted elsewhere previously, it is possible that their 'views' may have been 'carried over' to the new service.

The 50 films with the least views per day are shown below

:

No.	Title	Duration	Views per Day
301	The day cyclists rule the roads	03:20	0.15
467	What's it like to be a child in care?	04:09	0.28
25	A solution for refugee suffering: Give them cash	04:17	0.33
26	A solution to Arab sexism: Teaching girls to fight back	02:09	0.39
367	The simple recipe for a happy street	02:31	0.43
186	How to paint your city like a rainbow	03:05	0.51
153	How one girl's illness changed what a nation eats	03:37	0.64
536	Why the term 'populism' is dishonest	02:22	0.66
131	How Peru is solving its height problem	04:07	0.69
289	The bikes you can rent and leave anywhere	01:46	0.79
564	Art needs to be political'	02:16	0.81
246	Mother Teresa: Pioneer for the poorest	04:03	0.92
359	The school bringing a divided community together	03:39	0.93
414	What Stephen Hawking thought about his Simpsons cameo	00:47	0.98
35	Are maggots the key to a sustainable future?	01:28	0.98
280	The Viking club where men fight their demons	05:24	1.01
591	Why I chose refugees for housemates'	02:30	1.21
274	Stephen Hawking: 'He set the bar very high'	00:55	1.26
307	The first fight scene in European art	02:53	1.43
162	How the river Ganges came to London	02:14	1.53
31	Allowing mums in jail to hug their children	08:43	1.53
567	Don't leave censorship to Facebook'	02:06	1.64
214	Inside the mind of Professor Stephen Hawking	02:32	1.64
243	Meet Britain's first commercial surrogate mother	03:53	1.66
384	The young investors helping farmers produce more food	03:20	1.70
294	The country making sure women aren't underpaid	03:40	1.76
187	How to save a young mother's life with a condom	02:51	1.91
139	How can we use social media more safely?	02:32	2.04
62	Chess genius: 'We've nothing to fear from AI'	03:27	2.07
471	What's the point of women's rights?	02:22	2.08
421	What did the suffragettes do for you?	03:19	2.15
205	How will humans have evolved 100 years from now?	02:14	2.19
24	A simple way to get children fit	02:47	2.23
429	What does the Lion Man tell us about humanity?	02:25	2.29
247	My father, Charlie Chaplin	03:54	2.35
354	The real El Dorado?	02:02	2.52
555	Will robots take over?	02:12	2.60
343	The man who brought colour to the Russian empire	03:51	2.64
579	People are nicer than you think'	02:16	2.77
486	Where you're banished for having periods	02:34	2.88
45	Breaking taboos with tattoos	02:37	2.90
363	The secret life of Emmeline Pankhurst	02:39	2.97
44	BBC presenters share their lightbulb moments	01:53	3.07
398	UK's first sign language poetry slam	04:11	3.09
547	Why we should ban 'cute' robots	02:09	3.26
597	'Britain is in denial about race'	01:56	3.26
451	What was Stephen Hawking's greatest wish?	01:28	3.29
52	Can social media actually be good for us?	14:02	3.41
159	How should we define civilisation?	03:33	3.50
215	Introducing Mabel the house robot	01:28	3.50

APPENDIX III: NAMED PRESENTERS

The table lists the 307 non-BBC presenters who contributed to the 599 films in the BBC Ideas collection. They are coded according to the profession or area of expertise, along with their number of appearances. (This data from this table is summarised in the chart in Section 2.3 of the main report.)

Occupation/Role	Appearances
Academics	
Alex 'Sandy' Pentland, MIT	1
Angie Hobbs, University of Sheffield	1
Belinda Lennox, Oxford University	1
Candice Lingham-Willgoss, OU	1
Charlie Beckett, LSE Professor	1
Chris Street, University of Huddersfield	1
Colin Shindler, SOAS professor	1
Danny Dorling, Professor of Geography, University of Oxford	1
Dr Bonnie Evans, Queen Mary, University of London	1
Dr Daisy Fancourt, UCL	1
Dr Gavin Evans, Birkbeck, University of London	1
Dr Hugh Hunt, University of Cambridge	1
Dr Jacqueline Baxter, Open University	2
Emma Aston, University of Reading	1
Jan Ewing, University of Exeter	1
Jared Diamond, professor of geography at UCLA	1
Jonathan Portes, King's College London	1
Kehinde Andrews, academic	2
Kimberley Brownlee, University of Warwick	1
Luca Trenta, Swansea University	1
Mary Beard	1
Maya Jasanoff, Harvard University	1
Paul Dolan, Professor of Behavioural Science LSE	1
Prof Chris McManus, from UCL	1
Prof Evelyn Alsultany	1
Prof Nick Groom	1
Professor James Bullock	1
Professor Jordan Peterson	1
Professor Lars Chittka, Queen Mary University London	1
Professor Margaret Reynolds	1
Professor Penny Lewis, Cardiff University	1
Robert Heath, University of Bath	1
Sarah Handley, University of Manchester	1
Simon Redfern, University of Cambridge	1
Vicky Neale, University of Oxford	1
Activists	
Amika George, activist	1
Aral Balkan, activist	1
James Lovelock, environmental thinker	1
Laura Bates, Everyday Sexism Project	1

Mark Lynas, Activist and Author	1
Richard Beaven, LGBT activist	1
Roy Hackett, anti-racism pioneer	1
Tanni Grey-Thompson, activist,	1
Anthropologists	
Jason Hickel, Anthropologist	1
Kaori O'Connor, Fashion Anthropologist	1
Vaughn Bryant, Anthropologist	1
Artist, Actors, Musicians	
Alexandra Daisy Ginsberg, Artist	1
Amanda Wright, writer and actor	2
Andrzej Klimowski, graphic artist	1
Cian Binchy, actor	1
David Airey, graphic designer	1
DJ Jamz Supernova	1
Erika Kapin, photographer	1
Femi Koleoso, musician and mentor	1
Glenda Jackson	1
Gregory Sams, artist	1
Hasan Minhaj, actor and comedian	1
Isabela Coracy, Ballet Black	1
James Rhodes, Pianist	1
Jeff Willis graphic artists	1
Joe Grind, grime artist	1
Kayode Ewumi, Actor and Writer	1
Memo Kosemen, illustrator	1
Sean Scully, abstract artist	1
Tempest Rose, burlesque performer	1
Authors and Poets	
Aatish Taseer, Author	1
Adam Hurrey, writer	1
Alain De Botton, author	1
Albert Jack, author	1
Andrew Simms, author, academic and campaigner	2
Beatrix Campbell, author	1
Bruce Daisley, Author and Podcaster, Twitter	2
Christopher Ryan, author	1
Cody Keenan, speechwriter for Barack Obama	1
Colm Tóibín, author	1
Daisy Dunn, author, classicist	2
David Goodhart, author	1
Derren Brown, illusionist and author	1
Dr Julia Shaw, author	1
Gabor Mate	1
George Mpanga	1
Ian McMillan, poet and writer	1
Ife Grillo, poet	1
Irenosen Okojie, author	1
Jean Hannah Edelstein, writer	1
Jessica Huie, writer and entrepreneur	1
Joumana Haddad, Lebanese author	1
Julia Hobsbawm, author	1

Kai-Isiah Jamal, poet	1
Kamila Shamsie, Author	1
Kevin Toolis, author	1
Laurence Scott, author	1
Leonard Mlodinow, Author	1
Magero, spoken word poet	1
Malcolm Gladwell, author and podcaster	1
Mark Grist, spoken word artist	2
Marlon James, Man-booker prize-winning author	1
Martyn Sibley, writer and entrepreneur	1
Michael Lewis, author	1
Naomi Alderman, novelist	1
Natalie Haynes, writer and broadcaster	2
Nir Eyal, Author	1
Pankaj Mishra, Indian author	1
Reni Eddo-Lodge, author	1
Rhodri Marsden, writer	1
Robert Kaplan, author	1
Rose George, author	1
Rutger Bregman, author	1
Sheril Kirshenbaum, author the Science of Kissing	1
Suhaimah Manzoor-Khan, writer and spoken word poet	1
Theophina Gabriel, poet	1
Tobi Oredein, writer	1
Business, Economics and Finance	
Akshay Ruparelia, Youngest person on Sunday Times Rich List	1
Alex Newton, ACAS	1
Carlos Watson, CEO of Ozy Media	1
Dame Stephanie Shirley	1
Guto Harri	1
Jenny Bird, executive coach	1
Justine Roberts, Mumsnet	1
Kate Raworth, economist	1
Martha Lane Fox, lastminute.com	1
Martin Newman, leadership expert	1
Natalia Reynolds, expert negotiator	1
Nina Seega sustainable finance expert	1
Rohan Silva, Entrepreneur	1
Sally Helgesen, Leadership coach	1
Sarah Ellis, career development consultant	1
Scott Solder, communications experts	1
Steve Waygood, sustainable finance expert	1
Charities and Non-Profits	
Andrew Przybylski, The Oxford Institute	1
David Brockway, Great Man Project	1
Ella Saltmarshe, Long Term Project	1
Kim Lowe, Brookwood Cemetery Society	1
Suzanne Jacob, CEO of Safe Lives	1
Comedian	
Alex Edelman, US comedian	1
Aurie Styla, comedian	1
Bilal Zafar, comedian	1

Dane Baptiste, comedian	1
Deborah Frances-White, comedian	1
Gráinne Maguire, comedian	1
Imran Yusuf, comedian	1
Jayde Adams, comedian	1
Marek Larwood, comedian	1
Ruby Wax	1
Russel Kane, comedian	6
Sofia Hagen, comedian	1
Sophie Duker, comedian	1
Tanyalee Davis, comedian	1
Tom Ward, comedian	1
Historian	
Annie Gray, Food Historian	12
Neil MacGregor, British Museum	4
Niall Ferguson, historian	1
Thomas Dixon, Historian	1
Tiffany Watt Smith, cultural historian	1
Rutger Bregman, historian	1
David Christian, Historian and author	1
Marie Hicks, historian	1
Onyeka Nubia, historian	1
Simon Schama	3
Yuval Noah Harari, historian	1
Individuals	
Kim Cotton, first surrogate	1
Harnaam Kaur, bearded woman	1
Eugene Chaplin, son of Charlie Chaplin	1
Eleana Re, has autism	1
Esme Weijun Wang, has schizoaffective disorder	1
Eva Kor, Holocaust Survivor	1
Michel Soussaline, grandson of Sergei Prokudin-Gorskii	1
Richard Simcott, hyperpolyglot	1
Stephen Akpabio-Klementowski, transformed life through education	1
Terry Waite, former hostage	1
Frances Dunscombe, model in her 80s	1
Marcus Samuelsson, chef	1
Intelligence, Security, Diplomats	
Annie Machon former MI5 intelligence officer	1
Nikesh Mehta, GCHQ	1
Scott Helm, ethical hacker	1
Christiana Figueres, former UN Climate Chief	1
Journalist/Broadcasters/Bloggers/Filmmakers	
Adam Gopnik, The New Yorker	1
Alison Miller	1
Amrou Al-Kadhi (AKA Glamrou)	1
Anne McElvoy, The Economist	3
Aoife Wilson, Eurogamer	1
Brendan Miller, filmmaker	4
Charli Howard, model and podcast host	1
Clemency Burton Hill, journalist	1

David Quantick	4
Harriet Shawcross, filmmaker and author	1
Jazza John, YouTuber and podcaster	1
Jemima Hughes	1
Lionel Shriver, journalist and author	2
Lucy Edwards, YouTuber	1
Moya Lothian-McLean, journalist	1
Myriam Francois	1
Penny Jarrett, Blogger	1
Scarlett Moffatt	1
Stephen Bush, New Statesman	1
Susie Dent, lexicographer	3
Law	
Cherie Blair, human rights lawyer	1
Shauneen Lambe, human rights lawyer	1
Alexandra Lewis, family lawyer and mediator	1
Mathematics and Statistics	
David Spiegelhalter, statistician	2
Hannah Fry, Mathematician	1
Philosopher	
Daniel Dennet, philosopher	1
Julian Baggini, Philosopher	3
Lindsey Porter, Philosopher	1
Nigel Warburton, Philosopher	4
Psychologists/Relationship Experts	
Dr Josephine Perry, Sports Psychologist, OU	1
Dr Sandi Mann, psychologist	2
Jordan Harry, Memory Coach	1
Lucy Horne, New Zealand Institute of Wellbeing	1
Persia Lawson, love coach and author	1
Philippa Perry, Psychotherapist	1
Sam Owen, relationship coach	1
Steven Pinker, psychologist and writer	2
Svend Brinkmann, professor of psychology	1
Tomas Chamorro-Premuzic, psychologist and author	1
Traci Mann, psychologist	1
Svend Brinkmann, professor of psychology	1
Religion	
Father Giles, Benedictine monk	1
Science and Medicine	
Adam Hart, Biologist	1
Alok Jha, science journalist	2
Bridgett Emmett, Soil Scientist	1
Clara Sousa-Silva, Quantum Astrochemist	1
Clemmie Hooper, midwife and blogger	1
David Eagleman, Neuroscientist	1
David Saddington, climate scientist	1
Dr David Scott, OU criminologist	1
Dr Harry Cliff, Science Museum curator	1

Dr Radha Modgil, Doctor and Broadcaster	5
Emma Byrne, scientists	1
Eva Jablonka, Theoretical Biologist, Tel Aviv University	1
Francis Fukuama, political scientist	1
Helen Czerski, physicist	1
Jaron Larnier, came up with the term virtual reality	1
Jen Gupta, astrophysicist	1
Jo Dunkley, astrophysicist	1
Karen Masters, astrophysicist	1
Kathryn Mannix, palliative care doctor	1
Matthew Walker, neuroscientist	1
Professor Stephen Hawking	1
Raj Persaud, psychiatrist	1
Stephen Buranyi, science writer	2
Sue Black, Computer Scientist	1
Phil Nuytten, inventor	1
Sergio Santos, inventor	1
Sociologists	
Karen Gregory, digital sociologist	1
Keith Kahn-Harris, sociologist	1
Sports	
Alice Powell, racing driver	1
Asha Philip, gold medal winner	1
Bonita Norris, youngest British woman to climb Everest	1
Garry Kapsarov, chess grandmaster	1
Maggie Alphonsi, former England rugby star	1
Think Tanks	
Elizabeth Oldfield, Theos	1
Joe Quirk, Seasteading Institute	1

APPENDIX IV: PRODUCTION COMPANIES

The chart below shows the details of the various BBC departments and external production companies and freelancers who contributed material to the BBC Ideas collection, along with the number of films they produced.

Production by:	Number of Films
7digital	3
Angel Sharp Media	6
Angel Sharp Media in partnership with the Royal Society	1
Angel Sharp Media, in Partnership with the Open University	2
Animated by Christopher Brooks	1
Animated by Kong Studio, made in association with BBC Blue Room	1
Animated by Peter Caires	1
Animation by Oliver Smyth	1
Animation by Paper Panther	1
Based on a series from Radio 4	1
BBC Africa	1
BBC Archive	42
BBC Bitesize	2
BBC Blue Room	1
BBC Blue Room/Data Animation TV	1
BBC Briefing	3
BBC Briefing, animated by Aslan Livingstone-Ra	1
BBC Briefing, animated by We Are Covert	1
BBC Click	1
BBC Culture	2
BBC Four	1
BBC Four, Clear Story	1
BBC Future	3
BBC Ideas	6
BBC Ideas and BBC Radio 4, Animation by Aoife McKenna	1
BBC Ideas and World Service	4
BBC Ideas and World Service, animation by Ana Stefaniak and Peter Caires	1
BBC London, film by Katharine Carpenter/Leana Hosea	1
BBC News	3
BBC News, animated by Easy Animal studio	1
BBC Newsnight	2
BBC Northern Ireland	5
BBC Northern Ireland/Taunt Studios	1
BBC Panorama	1
BBC Radio 3	10
BBC Radio 4	24
BBC Radio 4, Daniel Nils Roberts	1
BBC Reel	25
BBC Reel, Brendan Miller	2
BBC Reel, By Melissa Hogenboom/Pierangelo Pirak	1
BBC Scotland	6
BBC Scotland and Touzie Tyke	1
BBC Scotland, in partnership with the Open University	2
BBC Sounds	1
BBC Stories	5
BBC Studios	16
BBC Three	2
BBC Two	4
BBC Witness	1
BBC Woman's Hour	5
BBC World Hacks	26
BBC World Service	19
BBC Writers Room	1
BBC2	1
Being Human festival	4

Big Deal Films	4
Big Deal Films in Partnership with the Open University	3
Boffin Media	1
Boom Cymru	2
Brendan Miller	4
Carousel	1
Chocolate Films	1
Clear Story, original programme for BBC Four	1
ClearStory	1
Crossing Divides	4
Cymru Fyw	1
Damn Fine Media	1
Dayglow Media	1
Dayglow Media & Pencil & Pepper	20
Easy Animal Studios	1
Erica Starling Productions	1
Filmed at Futurefest	1
Flock London	7
Flock London in partnership with the Open University	1
Go Forth Films	1
GRACE Productions	1
Imperial War Museum	1
Infocandy	1
In-House International with the help of the Science Museum	1
Intelligence Squared	2
ITN Productions	15
Jemima Hughes & Screen South	1
Jist Studios	1
Jono Namara	2
Justin Quinlan	1
Kong Studio in Partnership with the Open University	1
Last Conker	1
Living Words	1
Made in partnership with The University of Warwick	1
Maia Films	3
Man Booker 50 Festival at the South Ba	1
Mark Grist & Paper Rhino	2
Mat Hale	4
Mat Hale at Presence, in association with the Open University	1
Mosaic Films in Partnership with the Open University	3
Nesta	6
Nesta, animated by Paper Panther	4
Nesta, filmed at Futurefest	1
Objekt Films	7
Owen Keane	1
Oxford English Dictionary, Animated by Ana Stefaniak	1
Paper Panther	1
Polyphonic Films	3
Preston Street Films	2
Preston Street Films, in partnership with the Open University	1
Quintessence Films	6
Recorded at Ozyfest	1
Resource Productions	1
Resource Productions/Empoword	1
Rethink project, animation by We Are Covert	1
Ripple Pictures	1
Shakehaus	1
Silverfish Films	2
Sofia Umarik	1
Somethin' Else	45
Somethin' Else, in partnership with the Open University	2
Splinter Design	6
Studio Panda, in collaboration with Crossing Divides	1
Suzie Hanna/Jude Cowan Montague	1
Swan Films Ltd	1
Tamarack Media Cooperative	2
Tandem Productions	1
Tandem Productions in partnership with BBC Bitesize	2
Team SASS Productions	2

The British Academy	2
The Connected Set	1
The Culture Show, BBC Two	1
The Derek Jarman Lab	2
The Man Booker 50 Festival at Southbank	1
The Moment	6
The Moment, made in partnership with the Open University	1
The Open University	4
The Open University, Angel Sharp Media	1
The Open University/Peter Caires	1
The Open University/Silverfish Films	1
The Royal Society	1
The Royal Society/Angel Sharp Media	1
The Science and Industry Museum	1
Tiger Lily Productions	5
Tomorrow's World	3
We Are Tilt	1
Weirdos and Creatives	2
What Larks!	2
What Larks! and Sentio Space	1
Worldmark Films	1
Flock London in Partnership with the Royal Society	1

APPENDIX V: MASTER LIST OF VIDEOS WITH CONTROVERSIAL POINTS

1: A brief (and ghoulish) history of vampires. The idea of corpses with blood still in their veins rising from the dead appears to have begun in around 1725 in the eastern Austro-Hungarian empire. It became a 'recognised' condition subject of much popular speculation. Initially it was confined to Serbian villages, but then spread as a way of describing politicians, landlords and even theatre critics. Then a century later Bram Stoker wrote Dracula, and the modern approach began. Professor Nick Groom (a 'vampirologist') concluded:

But remember that vampirism was first investigated by doctors, government officials and philosophers. It therefore has much to teach us about what it is and is not to be human. About how far we are simply flesh and bone and blood. About exploitation and bleeding others dry, and how we should treat those who, despite appearances, maybe not like us at all.

Professor Groom, his tweeting reveals https://twitter.com/prof_nick_groom?lang=en, stresses the UK's involvement in slavery, is a supporter of Jeremy Corbyn, anti-Trump (re-tweeted claims that he should be in jail, and like a Hallowe'en pumpkin should be thrown out in November), anti-Tory (supported a tweet calling the Johnson administration a government of liars and James O'Brien calling Boris Johnson 'bonkers'), and here is echoing concerns of Black Lives Matter.

3: A brief history of bombs: *As artist Ai Weiwei's latest work - on the human impact of bombs - opens at Imperial War Museum London, we explore the story of the bomb.* This suggested that the bombing of Dresden 'remained controversial' and stressed that 25,000 people had been killed, 'many of them women and children'. The video then focused on the Hiroshima and Nagasaki bombs and a caption stated that 'whether these horrific bombs sped up the end of World War Two is still disputed', and then said that the spectre of nuclear war had 'haunted the globe for decades', and led to the formation of the Campaign for Nuclear Disarmament (CND) which had 'taken off' in the 1960s. The film then said that the US had heavily bombed Laos during the Vietnam war in 580,000 bombing missions, making it the most heavily bombed country on earth relative to the size of its population. It then said that home-made nail bombs detonated in Soho in 1999 had killed three people. This was the only bombing in the UK by a man who was 'right-wing'. The far more devastating Muslim terrorist bombings of London in 2005 were not mentioned.

5: A brief history of media panics. Made by Brendan Miller. It was postulated that is that new media has often been regarded with suspicion, successively, radio, television, social media and even computer games. Professor Kirsten Drotner, a media studies expert, said that each new medium triggered stark emotional reactions. Mr Miller concluded that fears that they were as addictive as opiates were unfounded. Another professor, Frank Furedi, said that in the 18th century, novels were said to trigger violence. Mr Miller said a possible explanation was 'the third person effect', which was tendency to believe that other people would be more effected by a media message than you were. Mr Furedi suggested that a lot of discussion was focused on a belief that people were stupid and uneducated and could not deal with the complexities of everyday life.

6: A brief history of memes. It was explained that the concept of a meme, as kind of basic unit of culture that was spread person to person was thought up by Richard Dawkins in his book *The Selfish Gene* in 1976. He had also suggested that religion was the ultimate 'meme' and was such an 'infectious' concept that once it was heard it was copied with variation and selection, a parallel process to what happened in natural selection, for the sake of the memes themselves.

7: A brief history of psychedelic research. It was said that psychedelics had 'long been used' both for spiritual and recreational reasons. Lysergic acid diethylamide (LSD) had been accidentally created in a lab in 1938 and its effects were altered awareness, seeing things that were not there, as well as anxiety and paranoia. Initially, the US army believed it had brainwashing capacities, but then it had been experimented with by Timothy Leary on students, who had invited them to 'turn on, tune in and drop out', which had become a counterculture mantra and had then led to LSD being made illegal, and had effectively ended scientific study. However, LSD had then reached the 'mainstream', with artists such as Paul McCartney admitting recreational use. A caption said that a psychedelic in some mushrooms called psilocybin appeared to help with depression, with recipients stating they felt alive again and connected. Dr Robin Carhart-Harris said:

People do harbour these suspicions about this treatment model, they hear about magic mushrooms, they hear about LSD and they think you know, scary, dangerous, what a crazy idea, you know? And in reality, I think, you know, history will show that actually it's crazy the way society is treating . . . has treated these . . . these compounds because they have such potential for good.

8: A brief history of the nipple. The tension between the function and perception in an erotic context was the fulcrum of the video. A key point was that the bodily part has been 'objectified' and with many wanting it to be 'freed'.

12: A few life lessons from Buddhism. Buddhism was treated neutrally without qualification – it just *is*.

14: A homeless person's guide to homelessness. Homeless people talked about their experiences. They said they slept anywhere they could and found some safe spaces. Sleeping outside and on the streets was difficult and could be dangerous. It was hard to get a job because you needed a bank account. They had dogs because they were safe companions. And they wished people would help them.

No attempt was made to scale or contextualise the problem, for example that the estimated number of rough sleepers in the whole of England at the end of 2019 was around 4,500., or that the biggest problem category was those without a permanent home and living in temporary accommodation (236,000):

https://england.shelter.org.uk/media/press_release/280,000_people_in_england_are_homeless,_with_thousands_more_at_risk

16: A love letter to trees. It was said that Trees 'feel good'. They created magical places. They helped increase wildlife (habitat). A Muslim said his faith believed that adherents were custodians of the earth and so planting trees would benefit future generations and would thus be seen as a charitable act. They were a connection (apple tree) to the basic of learning. They were the thrill of sharing a new life (knowing trees). They were brilliant to paint as a way of connecting to and showing landscapes. Planting one was a source of pride.

This fitted with the green 'narrative' that the natural environment was of paramount importance and brought unqualified 'good'. A homily to green activism.

19: A radical solution to expensive childcare. Made by BBC Hacks. *Experimental nurseries are starting to pop up across the UK, allowing parents to work shifts and save money on childcare costs. Made by BBC Hacks.* It was said that childcare was expensive, more than the mortgage for many households, and was an average of 25% of incomes. A solution used elsewhere in the world but rarely yet in the UK was not-for-profit parent-run nurseries in which the number of shifts worked by a parent was dependent on the number of times a child came in. If a child came every day, it meant the parent had to work one day a week. Parents – who, it was explained, received training and were background checked - said it was a safe and comforting environment.

No videos on children's needs and the dangers of parents not being available enough for their children.

This approach was projected as positive, with no qualifications. Where is the equivalent title which dealt with the benefits of parental care?

20: A radical vision of a new Africa. By Kehinde Andrews, who sees <https://eachother.org.uk/our-rights-are-built-on-idea-black-life-does-not-matter-we-must-transform-the-system/>

British education as a 'site of resistance' which needs overhauling because 'slavery and colonialism still shape the world today'. He contended the world was built in the image of white supremacy which created global inequality and is based upon the 'blatant racism' of the economy. He suggested that Columbus triggered what could be the largest genocide in history, causing the death of 98 per cent of the native American population. He asserted that Atlantic slavery cost 'tens of millions of black lives' and created the capital necessary for the industrial revolution. The various Western empires drained resources from the rest of the world to allow 'development' – which, he contended is an area abused by Western power. The logic remained after empires crumbled.

21: A refugee's guide to being a refugee. Questions were put two Syrian refugees about why people became refugees. The answer was danger; of prosecution, conflict, to their lives and overall, that is was no longer safe to be in their country. They said that refugee camps were terrible places, though they made friends there. One of the refugees said he had been treated well in the UK, though he had faced difficulties because, despite being eager to learn, he had been turned down by three schools. Another point was that his father had been very upset when he had arrived in the UK because it had taken 15 months to get a work permit. In conclusion, on said he was treated for what he was rather than in accordance with his background.

The idea was projected that for various reasons, refugees were not treated very well when they came to the UK in that they could not work and had faced (undisclosed) other problems. There was no balancing material.

22: A short and deadly history of assassinations. This said that US presidents and royalty in Europe had been targeted in the past. It was said that a socialist party leader in Japan had been killed by an 'ultranationalist' in 1960. This was the first mention of the politics of assassins. It was then said that 'state-sponsored' assassinations also happened and often read like something from a spy novel. Leon Trotsky had been murdered with an ice pick in 1940. Bulgarian 'dissident' Georgi Markov had been killed with a poisoned umbrella in London in 1978. Alexander Litvinenko had also died in London, in 2006, after drinking a poisoned cup of tea. It was said that the CIA had also used novel methods to target 'enemies of the USA' included poisoned toothpaste to try kill the president of the Congo. The CIA had also developed other ways of trying to kill enemies. There had been an estimated 638 attempts to kill Fidel Castro, and now assassination was referred to as 'targeted killing'.

25: A solution to refugee suffering: give them cash. *Is cash a better way to help refugees than food aid? With the help of UN agencies and charities, a scheme in Lebanon set out to find out. Made by BBC World Hacks.* A caption said that Mousa, with two wives and 10 children, was getting help via a cash card – along with millions of other Syrian refugees – rather than via food boxes and blankets. This, it was said, gave him 'some freedom and dignity'. Dana Sleiman, of the UN High Commission for refugees, said that under the scheme, refugees got ATM cards 'like all of us'. Another caption said the idea was not new and had been used in the 19th century to deal with Indian famines and in the 2004 tsunami. It had been found to be 18% cheaper. There were checks to prevent the return of the cash to the Islamic State.

26: A solution to Arab sexism – teaching girls to fight back. Joumana Haddad, author of *Superman is an Arab*, advocated that self-defence classes be made a compulsory part of the school curriculum for girls under five because it would improve self-confidence and ‘change the dynamics between men and women’. She claimed it was not about girls beating boys up but little boys bullying little girls ‘and getting away with it’.

This suggests that violence is necessary to stop natural aggression in little boys in the UK.

27: A very (very) brief history of newflashes. Illustrated by newflashes about the Falklands War, Yitzhak Rabin dying and the death of Princess Diana. Lord Hall stated:

I mean, you cannot imagine a universe now without being able to turn on and see the news as it happens from the people you trust.

This was framed as a propaganda puff for BBC News.

30: Absurdism: What if life has no meaning at all? David Quantick, a writer and critic (clearly anti-Trump and Brexit on his twitter feed: https://twitter.com/quantick?ref_src=twsrc%5Egoogle%7Ctwcamp%5Eserp%7Ctwgr%5Eauth_or) claimed that Kierkegaard had said that the reality of God was beyond human comprehension, but absurdists removed God entirely from the equation, choosing to make meaning and meaninglessness an entirely human issue. They said there was no God, so there was no point. He claimed this was a ‘liberating’ concept. It had spawned, in turn, the Theatre of the Absurd. Absurdism suited comedy and this was why it probably would not go away.

31. Allowing mums in jail to hug their children.

This contains an important that depriving mothers of their contact with children is distressing to them and could be dealt with more compassionately. But a parallel goal of the film is to cast the US penal system in a negative light, and fits with an agenda in other videos which suggests that punishment for committing crimes should end.

32: An A-Z of living through tough times. Poet Kai-Isaiah Jamal – cast private landlords as vultures and attacked universal credit, suggested that his home town has been killed, and that there was nothing for the poor – only the privileged.

34: Are fairy tales sexist? A child’s eye view. Opened with a statement that gender ‘stereotyping’ was everywhere, the type that influenced young children. Charlotte said that the ‘weak’ – and probably ‘stupid’ - princess always needed to be rescued by a strong male knight, and marry him as a condition of living happy ever after. There was an alternative version in which Athena rescued a wimpy male. The outro was:

If left unresolved, gender stereotyping can lead sexism when children grow up. This is why we need to tackle it now.

35: Are maggots the key to a sustainable future? Made by BBC World Service. The caption suggested that maggots could tackle two of the ‘world’s biggest problems’ – how to feed our growing appetite for meat and what to do with all the food waste going to landfill. The focus was a factory in South Africa which took food waste and bred maggots in it, creating ‘MagMeal’, which was then fed to chickens, instead of fishmeal, so the oceans were not depleted of fish stocks.

The bias was in suggesting that the world’s biggest problems were food waste going to landfill and meat-eating. This was seen as ‘fixing the environment’.

36: Are men and women from different planets? *Men are from Mars, Women are from Venus* - from man caves to more hugs, what did the famous relationship guide actually teach us? Made by BBC *Woman’s Hour*. Radio presenter Jenni Murray said the book, which had been framed to allegedly help relationship between men and women, had actually ‘gone back to stereotypes

'that we were really thought we were moving away from'. Jane Garvey said she definitely thought that women were not more sensitive than men. The rest of the video parodied the advice in the book.

37: Are millennials the most nostalgic generation? Gena-Mour Barrett, a writer, said that millennials were worse off than their parents because parents did not have to pay university fees and 'people could afford houses' because rent was not £900 a month. Jim Waterson, media editor of the Guardian, said that millennials had access to photos and music more than their parents. Cai Morgan, the narrator, echoed that millennials were not very optimistic because of 9/11, the Iraq war, hurricane Katrina, an increase in tuition fees, rocketing house prices, air strikes, the Arab spring, two hung parliaments and Brexit – altogether 'a bumpy ride'. As a result, people had turned to nostalgia.

Brexit was projected (in capital letters) as a main negativity.

38: Are our moral choices really our own? Argued from a philosophical perspective that poverty is a major determinant in freedom of choice. Those who are poor have fewer choices and are pushed into doing things that are morally bad. It attacked the British approach to justice because this was not incorporated into judicial thinking or outcomes, unlike in Holland.

39: Are we living in an age of anger? Indian author Pankaj Mishra underlined that racism and misogyny 'flourish on social media' and that since 9/11, 'the other' (Muslims) had been blamed for political disorder. He asserted that the enemy was now more intimate, as could be seen 'by the rise of Trump and the far right across Europe', and that maintaining liberty for the vast majority of humans was now difficult. Claimed that since 1789, women had been enslaved, and that colonised people and the working classes had struggled for liberty and equality. He attacked global capitalism as 'seeking wealth at an increasing cost to the environment', and generating a massive rise in inequality. He stated:

The result is a toxic politics of resentment that demagogues exploit. This militant disaffection incited by unequal societies is nothing new. For the last two tumultuous centuries, we have been encouraged to pursue ideas that were designed for the benefit of a homogenous few. Billions of people are now chasing a very fragile illusion with ever increasing frustration. To understand our age of anger, we must not only look at the symptoms such as ISIS, economic disparity or the far right, but also at the root cause, the ideals that underpin modernity. Only then can we make the ideas of liberty and equality work for our diverse and environmentally challenged societies.

A stridently negative, Marxist interpretation of the world that demonises the West as 'bland fanatics', as do Mishra's books, e.g. https://www.amazon.co.uk/Bland-Fanatics-Liberals-Race-Empire-ebook/dp/B08CMG8S2P/ref=sr_1_1?qid=1606738947&refinements=p_27%3APankaj+Mishra&s=books&sr=1-1

40: Are you a hedgehog or a fox? Statistician David Spiegelhalter explains how woodland creatures can help us understand our ability to predict the future. This was based on the Isaiah Berlin essay *The Hedgehog and the Fox*, which had suggested that the fox knew about many things, but the hedgehog had one over-arching way of looking at the world. Political scientist Philip Tetlock had then studied 284 experts who had made 28,000 predictions about long-term events. Arnold Toynbee was remembered today only as a classic hedgehog because he had predicted there would not be a nuclear war because all 23 civilisations he had studied had collapsed as a result of reaching the state of universal government and a religious renaissance, and the West had not got there yet. He thought that stage would be reached in about the year 2000. It concluded that, in the words of 'that great sage Donald Rumsfeld' the needs of predictions was to acknowledge 'the known unknowns and unknown unknowns'. (This was a widely parodied remark by a Republican).

43: Are you suffering from eco-anxiety? The preface claimed that psychologists had reported a rise in people suffering from climate change anxiety 'or eco-anxiety'. It asked what could be

done to cope. Kate Monson (environmental cultures researcher and Ph.D. candidate) said she was not going to have children if she thought the future was worth nothing. Artist Nik Thakkar said he felt anxiety, sadness and loss because of seeing coastal city flooding, forest fires, flash floods and tornadoes. Samuel Miller McDonald said people did not seem to care that everyone was going to be killed in a big firestorm. Dr Steffi Bednarak, a psychotherapist, led a discussion with the 'three climate change anxiety sufferers'. A caption saying there had been a big rise in anxiety was sourced to the Climate Psychology Alliance strapline 'Facing Difficult Truths). Ms Bandnarak asserted this was a fear about survival. Another caption, based on the American Psychological Association, suggested there was chronic fear of environmental doom. NT said it felt not enough was being done. SMM claimed there was panic and fear about mistreating people. KM said childhoods were being taken away by fear and she felt very angry about that. SB said more must be done. KM said she felt helpless.

45: Breaking taboos with tattoos. It was said that Heleena Mistry, a tattoo 'artist', was trying to challenge that Asian cultures frowned on tattoos. She said she had grown up in India observing women with beautiful tattoos but now they were taboo. Ms Mistry explained that she was ostracised online for carrying out tattoo work on Indians. She said she wanted to change attitudes and wanted to be esteemed as someone working in a profession.

46: Britishisms: Know your mucker from your muppet? It was said that these were words or phrases which only functioned in the UK and these had spread like a spilt cup of tea across the globe. An example was numpty of Muppet for a person not as clever as others. Ian Macmillan, the poet said the reason they had spread – after the word had been coined in the 19th century – was hard to fathom and was perhaps linked to that when 'Englishers' rubbed against each other 'sparks began to fly'. He noted that every country had its equivalent '-isms' and began with micro languages within borders. And Britain had lots of 'isogloss' terms like flower, petal, ducky, mate, lovie. He claimed the essence of a Britishism was eccentric, self-effacing and poking fun.

47: Buckle up for a drive... in the chicken poo car. It was explained that in 1971, Harold Bate had invented a way of fuelling a car using methane gas from chicken poo. The interviewer (of Mr Bate) asked why everyone wasn't using it. Mr Bate replied that those who knew about his invention were. It was explained that cars now also ran on compressed air, liquid nitrogen and human waste, including a bus service between Bath and Bristol. The conclusion was:

So whilst Bate's chicken manure engine didn't quite take off, gas made from waste, including our own, will certainly be part of our future energy mix.

48: Busting some common myths about being trans. Three transgender people were interviewed. One said they had had been pronounced at birth as male but they had now changed their 'exterior gender presentation' to 'match how I feel'. In answer to a caption question, What does Transgender mean?, one transgender person said that there were said at birth to be make, but 'they' now identified as female and had 'changed my exterior gender presentation to match how I feel'. Another said a working definition was someone who no longer identified with the sex they were assigned at birth. Another said 'you just knew' if you had been assigned the wrong sex, which was similar to becoming aware of being left-handed. The next caption was, How do people react when you came out as trans? One said it had been difficult to think about doing so, but the reality had been easier. Another issue dealt with were whether trans people were gay – answer, you knew in your head. On surgery, it was said that not all trans people would need it, or want it, and that to focus on the issue to much was unnecessary and reduced people to body parts. People were advised to avoid asking about surgery because it caused offence. The trans participants claimed that they were treated as a 'trend', or as abnormal and dangerous.

49: Can education heal the rifts in US society? By Carlos Watson, CEO of Ozy Media. He said he was a black man who was an optimist, but there was a big divide in the world where things were up for grabs, such as Black Lives Matter , the national anthem, nuclear weapons, 'which people are re-visiting'. In that context lifelong learning was important and something to get

excited about. He suggested this was based on what president Obama had said about that it was possible for him to win a conservative state such as Iowa, showing that you had to work on changing people's minds, but it could be done. He suggested that big 'animating ideas' about change would be created.

A straightforward sermon on that education could shift people towards supporting Black Lives Matter, and that was a ground for his optimism.

50: Can fashion ever be sustainable? Model Charli Howard feared the industry could never be 100 per cent sustainable, but people could stop ordering clothes off the internet. She asserted that 'fast fashion' – new clothes coming out every week – was very bad for the environment. Graham Raeburn, of the Raeburn fashion studio, said the UK had a problem with a 'profit-driven fashion industry' and cheap clothes which were thrown into landfill or burners. This was all 'very bad' for 'dwindling natural resources on the planet'. Ms Howard claimed that 'like diversity' being sustainable was in vogue, with the result that many companies were jumping on the bandwagon. Mr Raeburn suggested that the fashion industry had been very irresponsible, but could now embrace environmentally sound materials which were more expensive but whose price would come down if they became more popular. The UK had pioneered some of this, he liked to think. Ms Howard said that companies had to be transparent in their recycling policies. Mr Raeburn urged people to think very hard what they needed. Ms Howard recommended washing clothes less often because the 'laundry cycle releases thousands of tiny plastic fragments into the waterways', that people should not buy a garment unless it could be worn at least 30 times, and to swap clothes.

52: Can social media actually be good for us? *Katie Thistleton finds out if we can use creativity to 'hack' the way we use social media - and actually benefit our mental health.*

56: Can we transform the world in 12 years? Made by the Tamarack Media Cooperative. It was prefaced that 'we' had 12 years to stop the planet warming above 1.5C. The TMC has the following goals <https://tamarackmedia.com/approach>

:

The environmental movement is interwoven with work for justice. We believe if people aren't empowered within their own homes, jobs, and communities, they will struggle to prioritize environmental stewardship or defend against environmental exploitation.

Andrew Simms, author of *Cancel the Apocalypse*, argued that we have only 12 years to stop 'devastating consequences' and that it must be done. This was a climate activist making unmoderated and unqualified claims about what we had to do in future.

58: Can we love an object? *Lionel Shriver, author of Property, argues we can love things – not just people – and (in most cases) that's just fine.* Ms Shriver said:

They're trying to convince us that if we own the car, we are powerful. Now, for the most part, this imprinting on objects is pretty harmless. But when we're talking about property, as in real estate, as in tracts of land and buildings, especially when we're talking about our home, then I think that the identification with what we own becomes much more dangerous, more volatile, more competitive. After all, in some ways, the very definition of what you own is what other people don't. There's a sense in which, when we own real estate, when we own property, then we feel we have been granted the right to exist.... You have to remember that we occupy space all the time. We go places and we don't own all those places. We don't even rent all those places. And after all, all of us are only renting the earth for the span of our lives. So even . . . even ownership is itself an illusion.

61: Capitalism – is it here to stay? Economist editor Anne McElvoy, claimed that the great famine of the 1340s, linked to the Black Death, had led to a shortage of labour and pushed prices up, stimulating early capitalism. Then she focused on the French merchant Jacques Cur, who had said 'greed was good' - an example of capitalism gaining too much power. She claimed

that capitalism spread to the US 'underpinned by the monstrosities of the slave trade'. Then had come the industrial revolution and laissez-faire which 'rocket-boosted' capitalism and led to the challenge of Marx who had asserted it would collapse under its own contradictions. She added that the Russian revolution had tried to sweep capitalism away but had dismally failed and capitalism had bounced back again until the great crash of 2007-8. She claimed more questions of it were now being asked about its contradictions and role in creating inequalities, noting that Marx had said the last capitalist to hang would be the one selling the rope.

64: Climate change: the 'grand challenge' of our generation. This was presented by David Saddington, whose website <https://www.davidsaddington.co.uk/mission> makes it crystal clear that he is a propagandist for extreme climate change alarm. His presentation presents arguably normal climate events (flooding in North Yorkshire and drought in Africa) as signs of global catastrophe. He claimed that every year since 2000 has seen 'record-breaking heat', and said that in his lifetime parts of the planet will be uninhabitable because of 'rising seas and extreme heat'.

65: Climate change: The problem with the enemy narrative. This asked why more is not being done 'to fight climate change, and whether it is wise to cast some as 'villains''. Brendan Miller opened with an array of soundbites establishing that some people – and especially Donald Trump – do not accept climate change is a problem, or that not enough was being done about it. He spoke to a psychologist, Dr Magda Osman, who claimed that the brain is responsible for getting in the way of activism, because it refused to accept that the problem was urgent, and because people are stubborn. There were clips establishing that US climate activist Bill McKibben had stated in 2015 that the movement needed enemies, and that figures such as Alexandria Ocasio-Cortez had subsequently called for 'wartime mobilisation'. Mr Miller argued that attacking Donald Trump over climate change alienating his supporters and that stopped them from taking on climate activism. He suggested that the cycle of blame and attack had not led to consensus in terms of actions required.

66: Could artificial intelligence replace governments? Haydn Belfield of Cambridge University suggested that government could be run by impartial machines on the basis of 'the facts', in 'a world where climate change is a more pressing issue than the results of the latest focus group and where global leaders don't risk instigating World War III by ranting on Twitter at 2am.' He went on to explain that a major problem was that machines 'have no objective concept of right and wrong', and it would be impossible to hold them to account for mistakes. A possibility would be that a machine could trigger a 'flash war' with horrendous consequences. He said that, despite this, machines could play an important role in future government and were already doing so. Mr Belfield added that, 'in places like the US, where African-Americans are often disproportionately and in some cases lethally, targeted by the police, predictive policing could interpret existing data to potentially perpetuate those discriminatory patterns. Sadly, it would seem that machine learning is no more equipped than human beings to make big ethical calls.'

67: Could circular economics fix the planet? Presented by Kate Raworth, a self-declared 'renegade economist'. She claimed that 21st century industry was 'degenerative by design', and the need now was create an economy which re-used things (rather than throwing them away) and 'runs on sunlight'.

68: Could plastic roads help save the planet? By BBC World Hacks. Claims there is a 'plastic epidemic' in the world. They advocate that plastic be added to asphalt to create a stronger road. Stated that children believed that the biggest inhabitant of the seas was plastic. Asked whether road building was really the right priority to save the planet.

70. Could you be suffering from plant blindness? Made in partnership with the Open University. Lucy Jones, author of *Losing Eden* https://www.amazon.co.uk/Losing-Eden-Minds-Need-Wild-ebook/dp/B07Y1RYSV5/ref=tmm_kin_swatch_0?encoding=UTF8&qid=&sr= – which suggested that the natural world is vanishing to an alarming extent and that we live in 'concrete boxes' – said that we had never been at a point of such disconnection from the natural

world, with a caption which said that 75% of UK children aged 5-12 spent less time outside than prisoners. Dr Carly Cowell – an advocate for ‘climate action’ to save biodiversity <https://www.kew.org/read-and-watch/our-food-our-health> – said there was now Mature Deficit Disorder. Ms Jones said that every year more plant species became extinct with 30,000 listed as being in danger, which was dangerous because plants kept humans alive.

71: Couple goals: Did these French writers have it sussed? Focused on ‘unique relationship between Jean-Paul Sartre and Simone de Beauvoir. Lisa Appignanesi, author of a biography of Ms de Beauvoir said to be a classic of feminist literature https://www.amazon.co.uk/Simone-Beauvoir-Life-Times-Appignanesi-ebook/dp/B07WJHZB1W/ref=tmm_kin_swatch_0?encoding=UTF8&qid=&sr=, said the two were the first ‘truly modern couple’ in swearing to be committed but not sexually faithful to each other. They experimented with a ‘unique and daring’ relationship, which was not a ‘bourgeois marriage’ but unconventional ‘and very daring’. This was part of their desire to challenge ‘tradition and all aspects of conventional bourgeois life’. They ‘questioned society itself’ and to live their lives on the basis of choices ‘made by humans’ and ‘not any inherited essence’. Ms Appignanesi claimed they became ‘the iconic leaders of a new philosophy’. This was that people were not defined by their backgrounds but ‘had to invent themselves’. Julia Kristeva, said to be a psychoanalyst, said that de Beauvoir’s book *The Second Sex* was ‘an anthropological revolution’.

73: Debate: Can porn be ethical? The axis was that porn was worth \$97 bn a year globally but was not produced ethically. This was a discussion between feminist Sarah Dittum, who claimed that porn by definition could not be ethical, and Ntchi Hodgson, an author and ex-sex worker, argued that people knew it was being acted in accordance with a script, as in a movie. Ms Hodgson said pornography filled a void, did not treat desire as amoral and was about fantasies being fulfilled rather than reality. If it was guaranteed that no-one was hurt in the production it was not wrong to watch it. Ms Dittum said desire had to be moral, and argued that even though consent was given to performance, that was given in advance as a condition of payment and did not relate to what actually happened. The final point was that porn could not be ethical, but some were trying to make it so. This was a complex problem aired very narrowly, and without input of anyone but feminists.

74: Did War of the Worlds really cause mass panic? This claimed it did not, and that the claim was based on deliberate hype by Orson Welles. Another item focused on fake news being a problem.

77. Do we have a right not to be lonely? Academic Kimberley Brownlee, who has advocated breaking the law in pursuit of political ends, claimed that not to be lonely is a human right and pushes that there should be laws to prevent it.

78: Do we need a new understanding of national identity? Historian Francis Fukuyama argued that national identity (which had a bad press because of war) did not have to be aggressive or based on ethnicity. He argued that people needed a sense of cultural identity, based on the rule of law and democracy, along with institutions which facilitated deliberation, acting collectively and making decisions. If people did things collectively, they were less likely to fight each other. Mr Fukuyama said that current conflicts in Iraq, Syria, Afghanistan, Libya and Yemen were happening because they were not nations and thus did not have an over-arching sense of identity, which also hampered economic activity. He said that efforts of providing welfare would not work either unless there was a nation or community of interest. He added that a problem now was that people had identified with smaller and smaller groups, and this had led to polarisation and a feeling that democracy did not work. He concluded:

And part of what a national identity does is it increases the radius of trust such that it extends to some extent across the entire society rather than being located in particular ethnic groups or particular enclaves or particular social classes. And that’s I think, you

know, finally, one of the reasons that national identity is necessary for the smooth functioning of a society.

79: Do we need to re-think our ideas of time? This was framed as a line of inquiry on the grounds that we were 'wrecking the environment'. It was presented by Ella Saltmarshe, of the Long Time Project, which postulates that short termism was threatening humanity's survival <https://www.thelongtimeproject.org/>. Ms Saltmarshe claimed that this was the first generation to feel the effects of climate change and the last to be able to do anything about it. She explained she was doing artwork to make people aware of this, such as a mirror ball which showed 10,000 eclipses and clocks that told time on other planets. She said her job description as a set out in law was to act as guardian for future generations. One of her group's triumphs had been stopping the building of a 13-mile motorway, to protect future generations who would have had to pay for it. Her focus was not to be a better ancestor.

85: Does humanity's future lie out at sea? Joe Quirk – whose Seasteading Institute <https://www.seasteading.org/about/> believes it is providing an ecological solution to man's problems – said that one billion of the world's poorest people would soon inhabit 'floating nations on the sea'.

86: Does modern dating encourage racial prejudice? Moya Lothian-Mclean, a journalist who describes herself 'independent' like Jeremy Corbyn <https://twitter.com/mlothianmclean/status/1329022591261151232>

'said dating sites allowed 'racial fetishism' which allowed selection on the basis of racial type, and thus was racist. She claimed that research showed that such attraction was not 'innate' but rather based on social and cultural factors in a society that prized Eurocentric beauty standards'. The flipside was not dating an ethnicity because 'you just don't find them attractive'.

88: Doctor Spock: The man who changed childcare. Professor Lynn Bloom said she had been brought up in the 1930s, when it was a 'very rigid schedule, and if the baby didn't like that and screamed, you just let them cry out. She added that Dr Spock himself had had 'what was probably stricter than the usual Victorian upbringing'. There was a clip with him saying he had been forced to stay in after dinner, unlike the other children in the neighbourhood. Another clip from Dr Spock said he had opposed the war in Vietnam and people like Spiro Agnew (allegedly a 'right-wing' vice-president) had called him permissive. Professor Bloom added that people began to blame him for hippies, for young people smoking pot and singing anti-war songs. There was a very brief clip of Mr Agnew saying, '... according to St. Luke, 'physician, heal thyself'. Professor Bloom concluded:

When Spock became a politicised figure, then people stopped using Spock. Some of them because they accused him of being a liberal, which he was. Dr Spock's legacy is don't get so uptight about everything, a child is happy, sociable, polite and ultimately independent.

92: Existentialism: who hasn't had an existential crisis? *In the midst of an existential crisis? What's it all about? Help is at hand from philosopher Julian Baggini.* Mr Baggini focused the video narrowly on French (Sartre and Camus) approach to existentialism, and said that this postulated that god does not exist and we create our own lives. He also said that Simone de Beauvoir, Sartre's partner, in her book *The Second Sex*, had argued that society and political structures held women back. His analysis also included a brief mention of the contrasting views – about God - of Kierkegaard (who did believe in god) and the need for personal responsibility.

94. Feminism: What does it mean to be a feminist? Natalie Haynes, a regular contributor to BBC programmes, suggested the word was coined in the 19th century and the first wave of activists tried to secure the vote at a time when women often needed male guardians, 'which was particularly galling if he was an idiot'. She called Simone de Beauvoir's *The Second Sex* 'brilliant, and said the movement then pressed for changes such as equal pay and 'reproductive freedom' (support for abortion on demand). More recently campaign to stop genital mutilation and against sexual abuse had been taken up.

98: Five absurd beliefs from the ancient world. Daisy Dunn, classicist, first noted that Ovid had claimed that a woman said 'no', she mean yes, something that was today regarded as 'abhorrent'; that black men produced black semen, according to Herodotus, though he had not been racist in his intent, he merely believed it; that according to Plato and Aristotle, women were incomplete men, and that daughters were born only when a man's semen was too weak; that according to Soranus, women who saw monkeys during intercourse would give birth to children who looked like monkeys (or anything else they saw); and that, according to Hesiod, fifth days were always bad and should not be the occasion to plant crops.

100: Five habits which hold women back at work. Sally Helgesen, a leadership coach, suggested that these were a reluctance to claim achievements, expecting instead others to notice them; the desire to be thought of as a nice person; perfectionism, leading to reluctance to delegate (against a background where women tended to be rewarded for being precise and correct, whereas men were for risk-taking); ruminating over past mistakes; 'minimising' in speech (can I have just one minute of your time?) or 'holding yourself' (physically) in the world.

102: Five things ants can teach us about management. Edmund R Hunt, said to be a behaviour expert, said ant workers were all female and so a vast sisterhood did all the work. The Queen was not in control; the colony was 'completely self-organised. Nick Jankel, said to be a management expert, said that in a colony, there were no fixed managers, no CEOs or presidents and every ant was working towards a common goal. At the moment a food source was found the ant which found it became the leader and everyone responded. Mr Jankel claimed that by contrast, the modern organisation was 'obsessed with hierarchy' and pay grades. The upshot was that people spent time wondering what the manager wanted rather than working for the common good. Sally Ann Law, a 'personal life coach', said ants took note of those at the coalface and that made sense because they could feed back their data to the decision-making process. Ms Law concluded:

If by looking at ants, for instance, it stimulates our thinking about how we might try to do things differently, than that's worth it in and of itself.

105: Five ways to be more elastic in your thinking. Leonard Mlodinow, a physicist, argued that 'times were changing faster than ever' and therefore a new kind of thinking which was elastic was required. He advocated going to see art 'different from that you normally see' and might not like, such as Damian Hirst works; talking to strangers (to get different points of view); eating different food; analyse your 'wrongs' to avoid rigid thinking; and to pick ideas from different people.

108: Forget hygge; the laws that really rule Scandinavia. This analysed Janteloven, and outlined that they were a system of rules in Scandinavia which discouraged individual superiority and ambition and stressed the need to support communities and the collective good. Michael Booth, author of a book on the topic, asserted that they (the rules) had created 'incredibly successful societies' which were sat the top of the UN's 'happiness league'.

113: Four ways Artificial Intelligence (AI) can tackle climate change. Simon Redfern, of Cambridge University, a geophysicist and climate alarmist (who has tweeted that climate change will lose Asia \$8.5 trillion in GDP by 2030¹⁶³) claimed the ways were: as an aid to finding new ways to generate energy; as a predictor through massive data handling capacity of showing how the climate is changing; in facilitating faster understanding of the increased number of disasters generated by climate change; and by allowing greater fuel efficiency in transport systems.

115: Freedom is a pair of bionic hands. Tilly, a 13-year-old who had lost her hands as a result of meningitis and now had an electronic pair, said the hands gave her freedom and she hoped

¹⁶³ https://twitter.com/SimOnRedfern?ref_src=twsrc%5Egoogle%7Ctwcamp%5Eserp%7Ctwgr%5Eauthor

they would be available on the NHS. They cost around £10,000 which was a lot cheaper than they would once have been. She declared:

The main goal is like... ultimate independence just like anybody else with hands can have. Because obviously I don't want to live with you forever, no offence. But I want to move out and have my own house and I want to be able to do everything that anyone with hands can do. So that's the main goal in the long run and I think we're definitely not too far away from that. I think it will make everyone, not just amputees, feel better if everyone just stopped judging each other and just live your life without being judged.

119: Girls or boys – should toys just be toys? *Sparkles for girls... Diggers for boys... Why do we still have so much gendered stuff? And what impact does this have on our children?* Lauren Bravo, author of a book about the Spice Girls, said toys for children these days were very rigidly gendered. Ben Hurst of the Good Lad institute argued that the desire among boys for things like Action Man started so early that it was hard to differentiate what was an innate desire and what was learned behaviour. Lindsey Cameron, a psychologist (specialist in child gender and racism issues: <https://www.kent.ac.uk/psychology/people/218/www.kent.ac.uk/psychology/people/218/cameron-lindsey>)

) contended that we have created a world where gender was important, and the first thing asked when there was a pregnancy was whether it would be a girl or a boy. Ms Bravo said that it was incongruous that in recent years so much headway had been made 'in the way we talk about gender' and at the same time, there was stubbornly 'binary gender marketing'. Zorian Clayton, a 'programmer', said:

I think the view that we have of gender is problematic for everyone. So, in an ideal world, we would have more openness about gender. And I think that would be better for everyone in terms of women's opportunities and in terms of male progression in many, many ways.

A caption said that there were twice as many male characters than female ones in the most popular children's books and scientists were three times more likely to be male than female.

Ben Hurst concluded:

Ultimately, I think the stories that we tell become the realities that we live. And it has been that way for thousands and thousands of years. If we change the stories that we're telling the . . . the lives that we live will look very different. We're at a point where we have the power to reimagine those things and completely change the script for a generation that's growing up.

120: Glenda Jackson: the glass ceiling is not yet smashed. She argued that gender equality was still a long way away, and claimed that plays were still male dominated, that women were still not able to find jobs easily; that parliament was dominated by men; that men got paid bonuses with more noughts after them than a doughnut shop; that there were not enough women on boards. She suggested there was no magic formula for change, just boring repetition of the same points.

122: Has MeToo helped or harmed women? Ella Whelan, author, suggested it started okay with effort against Harvey Weinstein but had spun out of control with issues such as the politics of flirting which was a grey area. Ash Sarkar, of Novarmedia said in the grey area a lot of rapes happened. Ms Whelan asked whether this meant that boys had to be taught 'not to rape'. Ms Sarkar replied that attitudes suggested they should.

123: Have we got the idea of progress all wrong? This asked whether we should be working to create artificial life if 'we can't protect the natural life we already have on the planet'.

Alexander Daisy Ginsberg (who believes we are living in an era of biodiversity collapse and climate breakdown <https://www.dezeen.com/2019/11/01/alexandra-daisy-ginsberg-dezeen-day/>) argued that humans were now living away from the natural world but needed – in order to create a better world- needed to ‘progress the environment’. There was the potential to bring back to life the northern white rhino, but it would not be one unless it had a culture in which to live. This was a huge paradox and an existential crisis.

126: Hedonism: How to live a hedonistic life. *What is hedonism? Is life all about having fun? Writer and broadcaster Natalie Haynes looks at what it really means.* This explained that hedonism was the philosophy of living to experience pleasure and avoid pain. Ms Haynes said that Greek philosopher Epicurus aimed for the state of Ataraxia, which meant tranquillity and postulated that small pleasures were more likely to lead to Ataraxia than earth-shattering ones.

This underlined the limitation of the format because discussing the ideas of Epicurus through the lens of vintage champagne trivialised his idea that leading a happy life can be through simplicity but based on important values such as moderation, friendship and family.

127: Homelessness: Is it time for a radical re-think? This considered a project by children in Bristol. A homeless person suggested he was treated badly because he was not seen as a person, leading him to want to hide away and thinking he was not liked. A homeless person recently given a home said it felt secure and that he was happy. Marvin Rees, mayor of Bristol, said it was heart-breaking and he wanted to deal with the issue, and was about friendship as well as physically finding homes.

128: House, techno, grime: Did they start with these women? Suggested that that they started with Daphne Oram and Delia Derbyshire in what became the BBC radiophonic workshop. It was said that Ms Oram wanted machines to become an extra arm for the composer, and that she faced opposition from her bosses and left before her ideas came to fruition. Ms Derbyshire, before joining the BBC, had been turned down by Decca because they did not employ females as studio managers, and became ‘the unsung hero’ of the BBC workshop, pioneering jingles and other music. The narrator said that both women spent the rest of their lives in relative obscurity.

129: How ‘social physics’ can improve your neighbourhood. *MIT’s Alex ‘Sandy’ Pentland explains ‘social physics’ - the analysis of human interactions to improve communities.* Mr Pentland explained that statistics could be used to explain culture (the root of the title) in areas such as wealth and potential for crime, and the use of statistics in this way ‘brought a level of instant accountability to government. For example, with crime, the figures could analyse whether new policies were working. Such data issues brought into focus the need for privacy and there had to be controls. To deal with this, ways had been found of asking questions without identifying the respondents. The more data was collected, the more was known about human nature in areas such as whether we were like bees or ‘solitary predators’. He concluded:

We’ve actually been able to show, for instance, in financial decision making that you can make much better decisions if you use the social together with the logical, than if you just use just the logical alone. And, of course, much better than if you just use the social by itself.

130: How I deal with micro aggressions at work. The framing of the item was:

Tired of stereotyping and sweeping generalisations based on your race? Here are a few top tips for managing micro-aggressions at work.

Amanda Wright (writer and actor) claimed it was not easy being a minority in any situation, but in the workplace as the only black woman it could be very frustrating and stressful. She claimed micro-aggressions were commonplace daily verbal, behavioural and environmental indignities (whether intentional or not) that communicated ‘hostile, derogatory or negative prejudicial slights and insults towards any group, particularly culturally marginalised groups’. Ms Wright suggested that a throwaway comment or joke could have a huge negative impact. She spoke to friends

who concurred with her and negative remarks included ones about 'strong smelling foods' and that 'black people don't like getting their hair wet', as well as being expressive, and claiming that Black Lives Matter was a 'a really difficult issue' to raise. Ms Wright suggested that the way of dealing with the matter was to spell out the problem to colleagues and that people did things differently in future. She added that racial discrimination was illegal.

131: How Peru is solving its height problem. This suggested that a government scheme to provide money to poor families so that their children could be better fed was working well.

But research suggests that the impact of this redistributive scheme is patchy, and less effective than was projected in the video¹⁶⁴. This was another instance of the pushing of ideas which are basically socialist.

133: How a kiss on Star Trek made history. Made by Clear Story. It was said that Star Trek dealt with 'daring and subversive futures' and envisaged a crew with men and women being equal and striving for peace. Nichelle Nichols, who played Lieutenant Uhura, claimed that the creator of Star Trek, wanted to make a statement on the struggle for civil rights by including a black female officer, and argued against those who thought it did not make sense. She said she had continued quitting because there was not enough for her to do, but had been persuaded against doing so by Martin Luther King, who had seen it as a vital to have a black female role model beamed into homes. She said she had been aware of the interracial kiss and it had written her life.

134: How a mythical soldier may have started chauvinism. The narrator explained that the original Chauvin (if he existed) had been an ultra-loyal follower of Napoleon, but the word was picked up in the 1870s in the UK as someone who was an obsessively belligerent patriot. By the 1930s, this had expanded to include almost any fanatical devotion to a cause at a time when female equality was being discussed in plays. In the 1960s the word took off in feminist circles. The item concluded:

But it is President Trump's slogan America First that really harks back to the original meaning of chauvinism, one that the apocryphal Nicholas Chauvin might even recognise if he ever really existed that is.

The wiki account of Chauvin is far more interesting¹⁶⁵.

135: How a secret language hit the mainstream. The framing of the item was that being gay used to land people in jail and so a secret language called Polari - peppered with camp, irony and innuendo - had evolved. Unknown to the public, this had been included in the Round the Horne BBC radio comedy show. There were extracts featuring Kenneth Williams. The caption explained that in 1967 the laws against homosexuality had been relaxed and Polari had gone out of use, but some words including naff, khazi and butch had passed into general usage.

Wiki explains that the Polari language had roots in the 16th century in Italian, romance languages, as well as London slang. It had been used by subcultures including merchant navy sailors and criminals, as well as homosexuals. <https://en.wikipedia.org/wiki/Polari>

136: How ads manipulate our emotions – and how to resist. Robert Heath said that Renault had invented a 'daft' couple, Nicole and Papa, to launch their Clio model and it had worked because they had been flirting and that associated sexiness with the car. He outlined various

¹⁶⁴

https://www.researchgate.net/publication/254441506_5_Years_in_Juntos_New_Evidence_on_the_Program's_Short_and_Long-Term_Impacts

¹⁶⁵ https://en.wikipedia.org/wiki/Nicolas_Chauvin

techniques advertisers used to reach our emotions and claimed the way of avoiding being affected was either to stop watching or by 'counter-arguing' the subliminal emotional appeal.

137: How bloomers became a feminist fashion statement. The narrator said that in rebellion against tight corsets, which caused 'fainting, squashed organs and deformities', US 'activist' Elizabeth Smith Miller, began wearing loose-fitting trousers, as did later Amelia Bloomer, publisher of the first US newspaper for women, *The Lily*. The trousers were then named by the press after her and they became 'a symbol of the women's rights movement', before falling out of fashion. The item concluded:

You'd think a woman wearing trousers would be no big deal these days. But look at how much chatter and debate there was around Hillary Clinton and a famous pantsuit when she was running for US president. Amelia Jenk's bloomers two-legged legacy strides on into the 21st century.

Quartz sees the issue differently: 'Bloomers did not suddenly break down the wall between women and pants. In fact, bloomers were only popular for a few years, in part because women didn't find them attractive.' <https://qz.com/quartz/1597688/a-brief-history-of-women-in-pants/>

138: How buying cocaine helps the government. *When it comes to our main measure for the economy, GDP, even the illegal drugs trade is included.* Opening with a cocaine 'bust of £512m, it was said that such drugs were part of GDP and what was called 'economic growth'. The video said the government wanted GDP to go up as it was a measure of how well the government was doing. The report concluded:

Critics say GDP shouldn't include things that have a negative impact on society and also point out it doesn't take into account our impact on the environment.

145: How do you define a decade? Made by BBC Archive. It said of the 1940s that despite war nearly bankrupting the country, 'it wasn't long before the lives of many were transformed by the formation of the NHS and the expansion of the welfare state'. There was a further quote from Viewfinder in 1954:

Every patient is getting things he couldn't possibly have afforded before. And he can get anything he likes now.

A Caption for the 2010s said:

The 2010s saw a 'war on terror', a global financial meltdown, America's first black president and so much more. And yet it's tempting to remember it simply as the era when the smartphone took over our lives. So how ill the 2010s be remembered (*footage of Trump, the burning of Notre Dame*) The age of mass migration? Of environmental emergency?

DAVID ATTENBOROUGH: I think the world is waking up to what we've done for the planet.

CAPTION: The age of disinformation? It may take another decade of distance to define with ease. With the pace of change accelerating, perhaps more than every you might not remember what it was really like, unless you were actually there.

146: How do you find direction in life? This focused on efforts to allow a Muslim to find the direction of Mecca from space. It concluded:

From the time when this compass was made to the age of the space shuttle and the supercomputer, our basic challenge as human beings hasn't changed. How to find direction in life amidst all the passing noise and how to align our bodies and minds with that direction as fully as we can.

147: How fireflies inspired energy-efficient lights. This claimed that 5% of greenhouse gas emissions were 'from electricity' for lighting and that the firefly's abdomen could help reduce this. The narrator explained that the structure of the firefly abdomen was being used to try make LEDs more efficient. By the addition of this scalar construction, LEDs extracted 50% more light.

148: How half a degree could change the world forever. Mark Lynas, described as a 'journalist and activist', explained how the world could be seriously impacted by 1.5-2C of 'global warming'. He argued that in the context of the Paris climate agreement in 2015, it was believed that if the temperature of the earth increased by 1.5C, would be seriously diminished rain forests and coral reefs and 'polar bears' and sea levels would slowly rise. Such containment could be achieved by cutting CO2 emissions by a half and by being 'carbon neutral' by 2050. He said this was possible but not likely because the fossil fuel lobby 'is powerful' and 'some heads of state even deny the reality of climate change'.

He added that transforming the global energy system would take time and trillions of dollars of investment. If there was a further half degree of warming, coral reefs would be destroyed, 65m extra people each year would be exposed to exceptional heatwaves, the north pole ice cap would completely melt, the sea levels would be rising, many cities would be inundated, food production would suffer. It would be a world 'of flood, fire and conflict we can barely even imagine'. The opportunity of doing something was 'closing fast'.

149: How limits can boost your creativity. This explored the basis of creativity, and Quilla Constance, an artist, suggested that external forces of limitation could be political and socio-economic, then asserted:

Being a biracial, black, female artist coming from a working-class background could be seen as a limitation within the art world, which historically has been a very patriarchal, white, middle-class space.

Ms Constance observed that artist Faith Ringgold wanted to make huge canvases like a lot of men were doing, but did not have the space and so made big quilts instead.

151: How music can free your mind. Adam Gopnik, writer at the New Yorker magazine, claimed that people in Eastern Europe who loved rock music were free before their countries were free and that rock music was a liberating agency. He said totalitarian government had generally done a bad job of persuading their peoples. Everyone in China under Mao knew the brutality of what was going on.

152: How one country dramatically cut teenage drinking. *In 20 years, Iceland has cut its teenage drinking, smoking and drug problem from 42% to 5%. Here's how.* It was said that in 20 years, Iceland had gone from being worst in Europe for teenage drinking and use of drugs to the best. The process of achieving this had included \$100m of investment on youth activities, providing cash vouchers for after-school activities, reminding parents of their responsibilities in providing family time, young people curfews, and constant surveillance of young people's interests and needs.

153: How one girl's illness changed what a nation eats. *This is the story of a girl called Eveline, and how her case of MRSA stopped Dutch farmers from overusing antibiotics to keep pigs healthy. By BBC Hacks.* It was stated that all over the world, farmers were 'feeding' antibiotics to animals and the overuse of such drugs was causing 'a massive public health crisis'. In parallel, it was said that by 2050, 10 million people a year could die round the world 'from drug-resistant infections'. There was a clip from David Cameron stating that we were in danger of going back to the 'dark ages' of medicine. The video explained that when his little girl, who was found to have contracted MRSA from pigs on his farm, was stopped from having an operation, he had started a 'grassroots' campaign to find ways of keeping pigs healthy without antibiotics. He now separated pigs into 'hygienic zones' to stop infection spreading, with the result that antibiotic use was down 65%.

154: How one office hack makes two thirds of us happier. Rohan Silva, founder of Second Home, said connection with the right colours and plants and the natural world (biophilia) helped in making us feel better, and could boost productivity at work by 15%. Laura Leeds, of Maggie's Centres, concurred that connection with plants was important, in her case in the process of healing and feeling safe.

155: How one woman transformed Alzheimer's research. This focused on that Carol Jennings' recognition that Alzheimer's could be spread genetically – through seeing the connections to the disease in her own relatives – was a key development in forming an understanding of aspects of the disease. She herself had been diagnosed with Alzheimer's 21 years after she had begun her quest, aged 58.

156: How one woman's 'immortal' cells changed the world. Rebecca Skloot, who wrote *The Immortal Life of Henrietta Lacks*, said she was a 'poor black tobacco farmer' diagnosed in 1951 with cervical cancer. Taken to John Hopkins – the only place near which treated black patients, it had 'coloured wards'. They cut cells from her and for reasons unknown they started doubling in size and for reasons unknown they never died. They seemed immortal and were sent round the world. They then became one of the most important things that happened to medicine. Used to develop polio vaccine, were sent into space and used to create cancer medications, as well as being cloned. Every person has benefitted. Cells were taken without consent and her story was not known until Skloot book. Her family were angry that other had benefitted but not they. Now they have to ask permission and the family are part of the consent committee.

(RS) *The Immortal life of Henrietta Lacks* is about so many different things, it's about science and communication and how important it is for scientists to be able to communicate with the public. It's a story about journalism. What happens when people tell your story? It's . . . and it's very much a story about race and science and recent medicine. So much of the history of science and medicine was built on the backs of black people without their knowledge. And so it's so important that Henrietta's story be told as part of that history. And that's . . . that's the concept behind Black Lives Matter, is saying how this black life mattered. And it matters that we talk about it and it matters that we tell black stories and look at what can happen when we try to squash those stories, it has generations of impact.

It was noted that in the Covid pandemic, her cells were being used for virus research.

157: How racial stereotypes shape how we see the world. Cherry Stewart-Czerkas- who claims in her twitter account that the pulling down of the statue of Edward Colston in Bristol was 'a moment of empowerment' <https://twitter.com/cherryczerkas?lang=en> - pointed to research which showed that BFI research showed that only 0.5% of acting roles between 2005-16 were played by black actors, and suggested that not seeing yourself represented often leads to 'self-imposed limitations on what you can achieve'. She asserted:

And when black people are represented, there are many reoccurring racialised tropes, most of which can be traced back to colonialism, historic anti-blackness and the legacy of slavery. 64 percent of UK crime films have featured roles for black actors and 15 percent of all films featuring black actors between 2006 and 2016 focussed on crime narratives. You've probably come across a few other stereotypes within a range of films, TV shows and adverts. The Mammy, the Jezebel, the angry, sassy black woman, the stoic, the gangster, the angry black man and the black best friend. These notions of who black people are were created by white storytellers throughout history, carefully crafted to dehumanise and erase the multiplicity of black people's existence. Take, for example, one of the most historical tropes, the mammy. Academy Award winning Hattie McDaniel famously played this role in *Gone with the Wind* in 1939. Her performance as a loyal, subservient caregiver had been created by white American storytellers to distance themselves from the harsh reality of race relations in a post-slavery society.

Ms Stewart-Czerkas said that in consequence, and in the light of BLM protests, the film was removed from the streaming platform Biomax. She claimed that current representations of black people in films, such as angry black women, and hyper-violent black men, led to prejudiced treatment of black people. This added up to what activist Alice Walker had identified as colorism, and this was an easy way of reaching so-called diversity targets. She said:

Usually a character's proximity to whiteness, whether that be through them having fairer skin, a white parent, partner or friend often increases their social standing, presumed likeability and success, further constructing and upholding racist perceptions. As of 2018, the average American spends over 11 hours a day watching, listening, reading and interacting with media. Therefore, mass media has the power to challenge and change perceptions. The next time you see an ad, watch a film or TV show, ask yourself whose voice is telling the story and who is it trying to represent. And for the storytellers amongst you, strive to give the same platform and voice for people to tell their own stories and shape their own identities, so that in the future we can show endless possibilities of who black people can be and what we can dream.

159: How should we define civilisation? *Harvard's Maya Jasanoff explains how European colonialists moved from 'smugness' to 'humility' as they started to redefine civilisation.* Ms Jasanoff said that civilisation had been defined in relation to 'barbarism', which took many forms, such as non-Christian, non-white and in terms of cultural practices deemed to be inferior. This, she said had given Europeans a sense of smugness and the sense that civilisation was moving forward in terms of getting better or 'progress'. She said that historians had also seen that civilisations also fell, like Greece and Rome, and this had introduced level of humility and tolerance into the equation.

160: How stories shape our minds. Made by Angel Sharp Media and presented by Zoe Walkington, an OU psychologist. After a general discussion about the beneficial effects of reading, she said:

It's been found that, when we connect with people who aren't real but are fictional characters, it forms a sort of social surrogate for us - it's almost like they're a real person when they're not. And psychologists sometimes call it... forming a parasocial relationship. And what's interesting about that is it kind of makes us feel less lonely and it can also buffer self-esteem and improve our mood. We know that having a lot of friendships with other people when you're in a couple is a really positive thing for the outcomes of that relationship. But what's really interesting is they don't have to be real people. If you're trying to change people's opinions about controversial topics such as same sex marriage or immigration for example, stories have actually been found to be a lot more effective in producing political change.

There was then a caption which said that research by psychologist Loris Vezzali had found that children who read Harry Potter 'reduced their prejudice towards immigrants', and that '... Attitudes towards stigmatised groups could be improved by reading Harry Potter, but only if the person identified with Harry.' A further caption said: So stories can increase empathy, reduce prejudice and loneliness, and be very persuasive... that means...

DR ZOE WALKINGTON: You should definitely turn this off right now and go and pick up a book.

169: How to become a multi-millionaire – at just 19. This was hinged on the pro-immigration line "Seeing that work ethic, especially tracing back to migration, for example, from my dad, from Africa into the UK, it's not easy. And they've actually managed to get our family to a stage

where we are now, or I'm actually able to take a risk in my own life, because I've . . . I know I've got this stable family background'.

171: How to build an igloo (when the climate is changing). This was made by Swan Films. A caption said that Greenland was 'warming faster than anywhere on earth, with the Greenland ice sheet melting at the rate of 270 billion tons a year. What's Up with That: <https://wattsupwiththat.com/2020/10/02/greenland-ice-sheet-doomed-again/> suggests that such data is meaningless. The intention here was clearly to spread alarm. Julius, a Greenland hunter, said that building was not easy at the moment because the snow/ice available was not ideal. Julius commented that the climate was changing 'so fast' but hunters still tried to keep traditions alive.

173: How to create an economy where humans flourish. Anthropologist Jason Hickel, who specialises in 'inequalities' <https://www.jasonhickel.org/about> claimed that our addiction to economic growth was killing us. It was impossible to be addicted to growth on a finite planet, and the result was climate change, extinctions and deforestation, caused by 'over consumption in rich countries'. He advocated as a result 'degrowth', which he asserted would increase human happiness 'while reducing our economic footprint'. He concluded:

We can cut excess consumption by kerbing advertising and taxing carbon. Introducing a basic income and a shorter working week would allow us to get rid of unnecessary jobs and redistribute labour. But the first step is to overthrow the tyranny of GDP. GDP is a crude measure of progress. When we slice down our forests for timber or strip our mountains for coal, GDP goes up, when natural disasters strike or hospital visits rise, GDP goes up. It ignores environmental and social costs. It's time for a more sensible metric, like the genuine progress indicator, which takes GDP and subtracts these negative outcomes. It accounts for the costs of growth. We need an economic model that promotes human flourishing in harmony with the planet on which we depend.

189: How to solve youth violence (and how we can all help). Musician and youth worker Femi Koleoso said that crime was based on young people not believing they had a future. A caption said that knife crime had risen 22% in England and Wales in 2017. The key was to create positive visions and to make extracurricular learning in subjects like Spanish and music available. The way forward was making connections which worked and making extra funding available.

192: How to speak when you don't have a voice. This suggested that more effort needed to be made, and more resources made available, towards expanding the range of equipment available to disabled people.

195: How to win a (Rugby) World Cup. Maggie Alphonsi, who was born with a physical disability, shared her tips for ensuring she was focused on playing rugby as well as possible.

198: How to write a winning political speech. Cody Keenan, director of speechwriting for Barack Obama (2013-16), shared writing tips. She claimed that great speeches were best with a somebody who had a worldview and who knew what they wanted to say. Great speeches like the Gettysburg address said something bigger than the moment and fitted in the broader sweep of history. They needed to be authentic. It needed to include some jokes had to know the audience it was addressing, and be based on good writing. The examples of great speeches were Barack Obama, Lincoln, JFK, President Macron, Michelle Obama. An example of a speech extract which did not work was from Donald Trump.

199: How trees secretly talk to each other. Described the 'Wood Wide Web'.

203: How well do you know John Lennon? Comedian Russell Kain said Lennon, described as an 'anti-war activist', was a self-confessed beater of women and was cruel to his son, Julian.

204: How well do you know Mahatma Gandhi? Russell Kane contrasted Ghandi's vision of a tolerant, united India with that he believed Indians were superior to black people, whom he had described as Kaffirs. He had campaigned to make separate entrances for blacks in post offices and public buildings. Mr Kane also said he slept with young girls to 'prove' that he was celibate.

206: How a phone can protect you from domestic abuse. Suzanne Jacob, CEO of Safe Lives, on the mobile technology that's helping save lives. The charity states that 95% of victims of domestic violence are women: <https://safelives.org.uk/policy-evidence/about-domestic-abuse/who-are-victims-domestic-abuse>

207: Hull's 'headscarf revolutionaries'. It was said that in 1968, trawler owners in Hull 'sitting behind their big oak desks totting up their profits' – despite the loss of three of their craft in 'unbearably cold waters off Iceland - were trying to make men go away with short crews. The caption said that Lillian Bilocca, 'daughter, wife and mother of serving trawlermen', was determined to do something about it, and decided to stage a sit-in. There was a clip from Ms Bilocca saying 'the bloody ship owners don't care'. Another caption said the Hessle Road Women's Committee was formed and were named 'the headscarf revolutionaries', with the goal of stopping under-crewing. It was then said that not everyone was happy with their efforts 'of the women', and a male voice said 'it embarrasses me'. The women presented a charter to London. The result was an inquiry and Ms Bilocca was sacked from her job, but the concerns were incorporated into the new Shipping Act, adding up to an achievement which unions had not managed.

209: If you're blind, what do you see when you dream? This asserted that – despite what people thought – blind people cared about their appearance, did not have heightened senses, could 'see' things in their dreams, liked to be helped and enjoyed being asked how they were.

210: Imagining a world without fossil fuels. Christine Figueres, the former UN 'climate chief', said traffic noise would be massively reduced, every single home would have electricity, no matter how far it was from the grid, governments would no longer have to fund or help police fossil fuel resources, trillions of taxpayer dollars would be free up, smog and greenhouse gasses would plummet, public health would improve, electricity belonged to everyone, and would be brought to everyone (including the 1.3 billion currently without it), climate agreements would bind governments to work peacefully together, and renewable energy would be better than fossil fuel energy. It would be the 'newtopia', the only question being how quickly it could be attained.

212: Individualism: Is it a good or bad thing? Philosopher Julian Baggini said that individualism (people like Richard Branson or John Wayne) was said to be the source of the west's degeneracy, leading to consumerism, selfishness and 'the breakdown of society'. Mr Baggini claimed its roots were in Christianity because it was projected that God had a relationship with individuals rather than groups. Eventually, Pascal, personal autonomy became the central value of Western society. This was the roots of democracy and civil rights for all. But it had also triggered 'the decline of community' and undermined interdependence and solidarity. In Asia, by contrast, you could not be separated from the groups you belonged to, although that did not mean losing your identity in a crowd. He concluded:

Across the world, individualism is lamented when it turns us into atomised units cut off from each other, showing little or no interest in our fellow citizens. But if you can be yourself while also being part of society, contributing to it, your individualism will be praised and celebrated.

213: Innies and outies: The wonder of the human belly button. It was said that having or an outie had nothing to do with how the umbilical cord was cut, it was part of 'what made us diverse'. Another point was that showing the belly button was the subject of censorship from 1934, and it was said that Star Trek had been the first to show one in 1967, though others claimed it had been Cher.

215: Introducing Mabel, the house robot. Made by Tomorrow's World

VOICEOVER: Introducing Mabel The robot housemaid. Free your wife from domestic slavery. Let her command her own slave at the touch of a button.

CAPTION: Mabel seemed like a good idea at the time. She could Hoover the floor whilst unscrewing her own head.

VOICEOVER: Ironing? Forget it. Leave it to Mabel with her computer understanding of textiles.

CAPTION: Her nimble pincers combined 'the strength of a gorilla with the dexterity of a watchmaker.' She breezed through day-to-day tasks with consummate ease and housewives of the world rejoiced! Then cracks started to appear. Mable sometimes seemed a little too pleased to see her master in the morning. Then there were the nights where she'd come home late, the never-ending cocktail parties followed by the obligatory fry-ups. Neighbours suddenly felt uneasy walking their dogs. The time had come for Mabel to charge up and move out.

217: Is 'black don't crack' a myth? The description was that poet Theophina Gabriel dispelled the myth that black skin did not age. She argued in her poem that no one was immune to the sun.

218: Is free will just an illusion? This examined whether free will existed within the context of that brains were 'only made of atoms' and there was nothing else, no magic extra. Points for and against this were postulated using latest theories. It was stated the illusion of choice was rather the laws of physics 'playing themselves out'. This, it was suggested, was the deterministic approach to the issue of free will. Jim Al-Khalili, a physicist, said that if the future already existed – as was suggested by experiments – then that suggested we had no free will. The future was there and preordained. He added:

But actually we can't see the future. We have that illusion that we have free will and that is powerful. In fact, that is good enough, for all practical purposes, we are making free choices. The fact that once the future has arrived and we can turn back and say it was always going to be this way, hasn't detracted from us feeling that we were making free choices to begin with. So, I don't feel depressed about the fact that my free will is just an illusion because for me it's very real.

The conclusion was that it did not really matter whether determinism was true or not, because even if it was true, 'we can have control over our actions that we need in order to be accountable'.

221: Is it time to reassess our relationship with nature? The OU consultant was Dr Eleni Dimou. Ms Dimou is openly anti-capitalist and claims capitalism is responsible for despoiling the planet and wrote for her university's web pages:

What is important to understand through Wuhan's example, however, is that not only in China but around the world's global capitalist economy, non-human animals and nature in its entirety, are considered simply as 'resources' to be used, consumed, exploited and destroyed for profit. Perceiving the Earth and non-human entities as resources is a result of the dominance of Western frameworks of knowledge over the rest of the world -

among which the economic system of capitalism, which prioritises profit over life. Some of the consequences of the dominance of this Western framework is not only COVID-19 but also climate change that threatens life on the planet as a whole.
<https://www.open.edu/openlearn/nature-environment/creative-climate/alternative-perspectives-nature>

Ms Dimou argued that in history and in groups around the world such as the Druids of ancient Britain and the Andean civilisations (all of which practised human sacrifice) there was reverence for, and connection with nature. She claimed Christianity crushed respect for nature, in tandem with colonialism by the west. She suggested that under colonialisation, the earth became a place to be 'conquered, dominated, farmed, fished, plundered and minded on a vast scale'. Ms Dimou added that thinkers such as Newton and Descartes fostered the idea that man was the unthinking master of the earth and nature was the 'unthinking, unfeeling servant'. The result was the Anthropocene age, with man trying to bend the planet's resources to his will and climate change. She claimed there were signs of hope with steps in south America to pass laws granting all nature equal rights to those of humans.

224: Is the coronavirus crisis a chance to reset the world? 'Part of the Rethink project'. Amol Rajan (said to be 'the BBC's'). He said that examples of resets were the Black Death – leading, he claimed, to the end of serfdom – and Spanish flu in 1918, when governments had realised the best to response to pandemics was at the societal level rather than 'the individual level'. He argued that claims for a unified health service had started then, but that it was not until after the Second World War that it was launched. He said the war had also led to the 'rapid nationalisation of industry' and the creation of the 'modern welfare state'. He asked whether coronavirus would leave us 'with similarly fertile ground in which new ideas might flourish' and kick start new ways of travelling, working and living, as well as 'make us think again about our attitudes towards consumption'. He asserted:

Will ideas such as a universal basic income, virtual education or even healthcare delivered by robots become logical next steps in a profoundly altered world? Or will we pick up where we left off, as if nothing had happened? And if there is to be change, who will decide if it's change for the better? After all: not all the ideas lying around will prove to be the right ones.

227: Is trying to predict the future a waste of time? Michael Lewis, author of *The Big Short* and *The Undoing Project*, makes an impassioned case against listening to the crystal ball-gazers. Mr Lewis suggested that although some events were predictable, trying to predict what was going to happen in financial markets or political campaigns where there was a lot of randomness were difficult. The result was disillusionment with experts. He suggested that Brexit and Trump were 'great examples' now seen as horrible indictments of the experts who were meant to predict 'political outcomes'. The reality was that the events involved were 'inherently unpredictable'. Mr Lewis said the way of thinking about this had been coined in the phrase 'reality is not a point, it's a cloud of possibilities'. So Donald Trump did get elected, but he might not have done. He added that some of the best 'cons' took advantage of the desire to believe that the future was knowable.

CAPTION: Back in 2001, before Donald Trump hosted *The Apprentice*, before Facebook and Fake News, and even before the iPod, Michael Lewis made a BBC documentary about how the internet was going to change the world with a prediction of his own.

ML (*Archive: The Future Just Happened, BBC/A&E Networks, 2001*) Power is no longer where it used to be. It's drifted into the hands of new kinds of people, technologists and entrepreneurs, who bring with them their own peculiar beliefs and values. And it's only a matter of time before they inflict those values on the rest of us.

ML: It's true that people think . . . they think too much about the future and not enough about the present. If I said in a BBC documentary in 2001, anything that was relevant at all today and sounds wise, it was by accident.

229: Is your pension contributing to climate change? This was presented by 'sustainable finance experts' Nina Seega and Steve Waygood. Ms Seega works for the Cambridge Institute for Sustainability Leadership:

Dr Nina Seega is a Research Director for Sustainable Finance at the Cambridge Institute for Sustainability Leadership (CISL). She is an expert in the use of risk management tools to address environmental sources of risk in the financial sector. Since 2016 she has co-led the CISL team serving as Knowledge Partner for the risk analysis track of the G20 Green Finance Study Group. Previously, Nina was the Head of the London Traded Products Desk for Dresdner Kleinwort, where she was responsible for credit risk management of traded products.

Steve Waygood, chief responsible investment officer at Aviva, began his career at the WWF.

He said that money could do an immense amount of damage and climate change was not just about money in pockets – it was about pensions, savings and investments. Ms Seega said the focus was the cost of a sustainable future, but it should not be, it should be about what kind of future. Mr Waygood claimed that in many countries, the economic activities were greater than what the natural environment could support and that everyone lived like the US and the UK, five planets would be needed. He asserted:

To give you an example of that: forest fires. You can draw a direct line from a pension through to, for example, the fires that we're currently seeing in Australia. That line works like this: pensions will invest in all sorts of businesses that are listed. Fossil fuel firms are part of that, extractive businesses from the mining sector and other parts. Now, the fossil fuel firms contribute to climate change. If people paused to think, well, actually, if you have a pension, if you haven't checked, it is probable that in some way your pension is involved in that problem (in February 2020).

He further argued that investment in fossil fuels must stop and diverted to renewable energy, so that such fuel could be used to power the electricity grid. Ms Seega urged people to ask for disclosure about what pension funds were doing, and said one company, BlackRock, the world's largest money manager, had committed to change. She concluded:

What my hope is, is that those commitments translate into action so that this year becomes the year where we're not only talking about changing our behaviour, but actually taking steps to live different lives, to change our financial system and to change the economy and society as a whole.

230: Is 'happy ever after' just a myth? The 'traditional idea' that happiness flows from money, marriage and kids, was a 'misleading fantasy, according to Paul Dolan, a scientist and author (of Happy Ever After [https://en.wikipedia.org/wiki/Paul_Dolan_\(behavioural_scientist\)](https://en.wikipedia.org/wiki/Paul_Dolan_(behavioural_scientist))). He said that the myths were that money made us happy, when the reality was that it was addictive; that you needed a major career and associated status, when many florists were happy; that a 'fall in love' partner did not exist; that marriage was not essential to being happy, and that many women who were single were happy; and that children could make us happy, but not necessarily so.

Another attack on traditional values.

232: Jeremy Bowen: the idea that changed my outlook on life. Mr Bowen said he realised that plastic was polluting and something needed to be done about it. He said his concern fitted a wider global agenda, and suggested that we should go back to using paper, glass or metal. More environmental bias.

233: Jordan Peterson: Why we need more rules. He was said to have a 'huge global fan base' but many detractors. He advocated a focus on responsibility rather than rights; that too much freedom could lead to chaos; that rules of harmony were beneficial; that there needed to be

definitions of good and bad to give us something to aim for; that people needed to listen more, rather than wanting to prove a point; ask questions to understand more; assume an initial position of humility; not to make problems in the world someone else's fault; to turn inward; to stop blaming capitalism; to envision the type of world that was wanted and strive for it; and to set your own house in order before criticising the world.

234: Journalism: Why 'fake news' is actually good news. LSE professor Charlie Beckett stated that 'fake news' was good news because it was a chance for the news media to show they were needed to sort out the truth from the lies and 'speak for the citizen'. He instanced examples of where journalism had been good in the past: pictures from Belsen; the brutality of the Vietnam war; and Watergate. He claimed we were now in an age 'when populist leaders and shadowy interest groups use the cliché 'fake news' to attack journalists and mislead the public. In his Twitter account, Mr Beckett is stridently anti-Republican and Donald Trump¹⁶⁶.

235: Keynesianism: The story behind this key economic theory. This was presented by Anne McElvoy, editor of The Economist. She defined Keynes as an 'economy activist' in the 1930s, wanting increased government spending and borrowing and reduced taxes to get the economy 'roaring' again. She said that after the 2007-8 financial crash, his ideas were taken up again. Ms McElvoy claimed that Gordon Brown, Barack Obama and Donald Trump had all embraced Keynesianism.

237: Libertarianism: What is it? A simple guide. This was presented by philosopher Julian Baggini. He argued that Ronald Reagan and Margaret Thatcher had both pursued the philosophy to roll back the state. Libertarianism was most at home in the US and promoted values of self-reliance and rugged individualism. He described it as predominantly 'right wing' (though there was a left-wing strain in Canada) and said that critics argued that no one was free unless there was access to 'decent housing, health care and education' as well as redistribution of wealth.

239: Love and gender - a lesson from ancient Greece? The work of the poet Sappho, presented by Professor Margaret Reynolds. She asserted that there had been profound changes in gender issues, including more openness in approach and the idea that gender 'is not purely biological'. She posed the question about whether Sappho, who had written in her home of Lesbos, if she had been alive today 'would celebrate the freedom of identity choice'. Professor Reynolds suggested that because Sappho appeared on pottery, she was the ancient Greek equivalent of being a celebrity, and also asserted that if she had had lesbian relationships, 'it would have been no cause for scandal'. She said:

Although men and women were expected to marry, homosexual feelings and relationships were seen as normal. So all we have to go on is the poems themselves. Sex and sexuality is everywhere here. "May I write words more naked than flesh. Stronger than bone. More resilient than sinew. More sensitive than nerve. Once again, love drives me on that loosener of limbs. Bittersweet creature against which nothing can be done." Sappho's poems, play with our expectations of gender and set up teasing questions about sexuality. Who is speaking? Male or female? Who is the beloved? Male or female? One of her best-known poems is spoken by someone looking at a beautiful girl and envying the man talking to her. "That man seems to me to be equal to the gods. He who sits opposite you and hears you nearby, speaking sweetly and laughing delightfully, which indeed makes my heart beat faster." Translators from the 15th century on have assumed that the speaker, the person who desires a beautiful girl, is another man. But in the original, there's a big hint that this isn't so. There's a line, "Chlorotera de poias emmi" – "I am greener than grass." The word chlorotera in the Greek is the form you would use if it were a woman speaking. Sappho wanted her poetry to make people think about experiences that are transgender

¹⁶⁶ https://twitter.com/CharlieBeckett?ref_src=twsrc%5Egoogle%7Ctwcamp%5Eserp%7Ctwgr%5Eauthor

or that transcend gender. She wanted them to imagine the feelings of a gender to which you do not or may not belong. Sappho's poems, on her most important subjects, sex and love, are about everyone. They are gender fluid and they are gender blind. Sappho does not care who we love. It is still love. So she might tell us, 'Don't worry about labels. Just get on and be who you are.' After all, she did write, "Some say an army of horsemen. Others say foot soldiers. Still others say a fleet of ships is the finest thing on the dark earth. I say it is whatever one loves."

241: Margaret Thatcher - green pioneer? Russell Kane, the comedian, said that Margaret Thatcher 'certainly divides opinion'. He presented what he called an alternative obituary. He asserted that she was one of the first 'green pioneers' and advocated that 'climate change' warranted government action to cut pollution and to tackle CFCs among other things. She was also the first female prime minister 'and really blazed a trail in asking to be treated in diplomacy terms as a man. Mr Kane said that there was another uncomfortable positive – that his parents had benefitted from buying their own council house, as part of 'empowered working people'. He added that she also loved dictators such as Pinochet of Chile. His parting shot was, 'Does the good outweigh the odious? - you decide'.

247: My father, Charlie Chaplin. Produced by Witness (and BBC World Service). An early point by daughter Eugene Chaplin was that Chaplin was accused of being a 'sympathiser to communists' and was part of a witch hunt against 'liberals'. He had been asked to appear in front of a 'moral committee' and thus had refused to go back to the US. Many years later he had gone back to receive an honorary Oscar and he'd had a great reception.

249: Neoliberalism: The story of a big economic bust up. Anne McElvoy (of The Economist) described the ideas of Friedrich Hayek. She claimed neoliberalism was born on the 'classical liberalism' of the 18th century and was a defence of individual liberty, protecting private property and the freedom of markets from outside interference, taxes, regulations and levies as much as possible. These days, she claimed, it was a term of abuse hurled by opponents at economic globalisers, nasty bankers, or governments limiting spending on public works or welfare. She said it was a mindset of approaches to the way state and markets interact, with an emphasis on privatisation over nationalisation of assets. Ms McElvoy said there had been a 'punch-up between Hayek and John Maynard Keynes, the latter believing that the state should become more involved in boosting productivity and employment. She added that by 1970, a combination of strikes and worries about inflation had persuaded figures such as Margaret Thatcher and Ronald Reagan to help their economies, and they had been joined by the ruthless dictator of Chile, Augusto Pinochet, and this meant the scorecard in favour of Hayek was 'marked down'. Ms McElvoy concluded:

The financial crash of 2007-8 created a more testing mood towards deregulation, and neoliberalism gained a bad rep, because it was taxpayers who had to bail out the banks. But there's a broader cultural reason neoliberalism gets it in the neck right now. Inevitably, it leads to such fast paced, uncontrolled globalisation, because it does away with barriers to trade and to financial flows. It prizes the innovative above continuities. So you could say it puts the corporations above the nation. But the globalised world we inhabit one of start-ups, the ability to move money and borrow cheaply and companies operating across borders owes a lot to the Austrian Friedrich Hayek and his light bulb moment.

250: Opinion: An ancient betrayal that still resonates today. By novelist Kamila Shamsie. In her Twitter feed: <https://twitter.com/kamilashamsie?lang=en>, she expressed agreement with the idea that Brexit was a disaster and had a negative impact on immigration. Her video – with claims of parallels with the classical Greek play Antigone – attacked Theresa May and the Conservative government for wanting to strip UK Jihadi brides who travelled to Syria of their British citizenship on the ground that her personal view was that 'a state should be able to deal with its own citizens, whatever they do'.

251: Opinion: The super-rich are damaging the environment. Oxford professor of geography Danny Dorling claimed that high economic inequality was damaging to the environment because 'the greedy (the super-rich) do not know how to control themselves'. He said the richest one percent disproportionately contributed to greenhouse gases and carbon pollution. They did not travel in a sustainable way because they flew in private jets. The US was also a problem because the poor there bought more than in other parts of the planet. People bought more simply because they saw others buying more. Celebrities caused this problem. Buying things damaged the environment. In poor, equal societies, pollution was much less. In most countries other than the US and the UK, inequality was less. Having more and more money did not make you happy.

252: Opinion: We need to stop oversimplifying violence. Suhaiymah Manzoor-Khan. She states on her website <https://www.suhaiymah.com/>

Due to her own experiences, the duties incumbent upon her as a Muslim, and a political education from her mother, grandmother, women of colour and radical thinkers from across the world, Suhaiymah is dedicated to the total transformation of the current order which is unrealistic, unsustainable and unliveable for the majority of the world's population. She is adamant that the safety of human beings must always come before the security of capital, nations, borders and states.

Suhaiymah argued that in trying to understand violence, a mistake was categorising people as good or bad. The need was to look at the context in which perpetrators of violence lived, and questions such as whether they felt they had any alternative to carrying a knife. She asked why there had been no 'interventions', or support or opportunity, to get them out of the situation before a crime was committed. She asked whether 'austerity, schooling, unemployment, distrust of law enforcement and racial negative stereotyping' played a role. Suhaiymah argued that the same applied to terrorism. She stated:

We might better counter it if instead of labelling some Muslims as bad and radical and others as good and moderate, we asked what context are some people living in that they feel they have no way to voice their grievances except through violence? Why has there been no attempt to consider the social and political context that antagonise, silence and demonise people rather than assuming that the cause of violence is who a person is, we could instead consider factors like state surveillance, British foreign policy, Prevent legislation which strangles free speech, negative stereotyping, distrust of the justice system. Did these things play a role too?

She suggested that 'state violence' – such as letting a block of flats burn down – was socio-economic violence, as was a state selling arms, using 'secret evidence in secret courts', detaining people without charge, and stopping and searching people.

She concluded:

So rather than asking: is this person good or bad? Let's begin asking more important questions like: is the society negligent and unjust? Or is it supportive and healing? If it turns out it is unjust and negligent, then we can decide to invest in people, create space for people and create avenues for people to express their grievances properly. We can redistribute wealth, redistribute power and start to deconstruct the unjust premises that underpin some of the institutions in this country. We can promote narratives that aren't dehumanising about people. In my humble opinion, such contextual changes, rather than simply condemning people as bad, would address the problem of violence in a much more sustainable way.

253: Orientalism: When will we stop stereotyping people? Professor Evelyn Alsultany states on her website https://evelynalsultany.com/?page_id=477

This expanded framework enables an understanding of “anti-Muslim racism” as produced through powerful institutions, and not simply the result of ignorance. It is not possible to understand domestic anti-Muslim racism without connecting it to the convergence of the history of white supremacy in the U.S. and how U.S. foreign policies and international relations with Muslim-majority countries influence the meanings produced about Muslims in the U.S. and around the world.

Ms Alsultany said that academic Edward Said had developed the term Orientalism to describe how Europeans portrayed the Orient as inferior, uncivilised and ‘all round weird’. At the same time, Europe was defined as the opposite. She claimed that Orientalism authorised and justified Western power over the East. Everyone was projected as highly exotic or strange and fanatical or dangerous. All women from the East were seen as belly-dancers, men as crazed terrorists. Many Arabs, Muslims and Asians experienced a unique type of racism and stereotyping. US foreign policy to the East boiled down to waging wars or travel bans. The prejudice had been fuelled by those in positions of power, including governments, religious figures and the media. President Trump, for example had said that Muslims hated America.

254. Plato’s take on democracy and referendums. Philosopher Lindsey Porter, explained that Plato hated referendums and did not like democracy. He wanted virtue, rather than passion, to rule. Was this included to suggest, by implication, that the Brexit referendum should not have been held?

255: Populism: A brief history (it’s nothing new). Nigel Warburton, a philosopher, who on his Twitter feed, supports president Joe Biden. He suggested that populism had been around since Roman times when emperors had invested in bread and circuses. He suggested that the English civil war, the French revolution, the Brexit referendum and Donald Trump had all been based on populist groundswells of opinion. He suggested there was more to democratic debate than a volume of votes, it involved reason, evidence, challenge and arguments. By contrast, populists appealed to emotion, did not use evidence and wanted to divide the world into ‘us and them’. Political opponents were dismissed as not understanding what ‘ordinary people’ wanted. When people stood in the way of populists, the consequences were truly terrifying, as the French revolution had demonstrated. John-Jacques Rousseau wanted people to be ‘forced to be free’, which was ‘a long way from standing up for the little guy’.

In a nutshell: populists guillotine people, don’t use reason and are not really in touch with ‘little people’.

256: Putting penis envy in perspective. Comedian Gráinne Maguire said that feminists objected to phallocentrism and living in a patriarchal society. She said:

The home screen, the universal, the factory setting, they argued. In reaction to this, female artists began to create their own work that articulated the female experience and created works that celebrate the curves of the female reproductive parts. They also reclaimed earlier ancient works of art that celebrated female power, all to remind the Freudians of this world women are perfectly happy living penis-free lives. Sometimes a cigar is just a cigar.

257: Quietism: Why we all need more of it in our lives. Julia Hobsbawm said that this philosophical concept was Christian in origin and suggested that quiet contemplation in prayer were the basis, and important adjunct to outward displays of chanting and ritual. She said the same approach could be found in Buddhism and in today’s mindfulness. Mildly ‘conservative’ though not sufficient to qualify for special mention in that respect.

259: Scandal and the rise of ‘anti-shame’. David Nash from Oxford Brookes University. The final sentence suggested that scandals are now mostly justified because, once they were about a prurient mindset, but now they are about abuse of power and sexual exploitation. The analysis does not completely hold – Profumo resigned because he lied to the Commons about a potential

conflict of interest. That in turn was based on that the Soviet defence attache also had sex with Christine Keeler.

260: Schadenfreude: Why do we feel joy at another's pain? 'Cultural historian' Tiffany Watt Smith explained the concept of Schadenfreude – pleasure in other's misfortune – was universal. She said enjoying people's difficulties could have elements have shame, and recent research suggested it was the opposite of empathy, which could be part of being a psychopath. . . and so it could be regarded as a very negative and antisocial thing. However, on balance it might be okay and fun to laugh (for example) at Trump getting on to Airforce One with toilet paper hanging off his shoe.

262: Seven simple solutions to the surname dilemma. This was framed on the premise that it was untrue that women had accepted that it was okay to lose their surnames. There were vox pops suggesting that 'smash the patriarchy' was a good idea, for example by the man taking his wife's name. The whole emphasis was on 'solutions' different from the current system, including 'gender symmetry'.

264: Sexism, racism... how should we judge the past? Philosopher and BBC journalist David Edmonds asked whether it was fair to apply modern standards of morality to the past. Mr Edmonds focused on clips designed to show Michael Parkinson allegedly being sexist about Helen Mirren's 'attributes' and interviews in 1976 suggesting that homosexuals molested 'little boys' and that living next door to immigrants could involve 'unpleasantness'. Mr Edmonds suggested that some attitudes in the past – such as support of slavery or torture – were repugnant both then and now, but other incidences of, for example, sexism, were harder to categorise. He suggested that the need in the present was to look for things which were unacceptable but still permitted - such as factory farms or the excessive use of plastics or the ban on mercy killing – rather than dredging the past.

265: Should bin men (and women) be paid more than bankers? In this opinion piece, historian Rutger Bregman argued that binmen add more value to society than bankers. He said that in 1968, bin men in New York had gone on strike and within six days, a state of emergency had been declared. By contrast, in Ireland, two years later, bankers had also gone on strike, and, he claimed, nothing had happened, even after six months. He claimed many people described as whizz kids who actually did nothing of real importance , and so there had to be a 're-think' about who the wealth creators really were. Mr Bregman pointed to research by Max van Lent and Robert Dur which showed which people who earned most had jobs such as bankers and consultants which involved little more than sending emails. He contended that the rest of the population was 'supporting a whole class of people' who did not contribute anything. He concluded:

And the reality here is, I think, is that we're living in an inverse welfare state where most wealth is actually created at the bottom by people who are doing the real work, the teachers, the nurses, the garbage collectors, you name it. This state of affairs, it's not inevitable, we can change it. And I would like to live in a society where we actually pay people according to their contribution, right? Where we have a real meritocracy. And in such society, I believe in the long run bin men and woman will be paid more than bankers.

266: Should there be limits to free speech? Should you be allowed to say what you like, even if it is deeply offensive? Prof Michael Sandel unpicked the issues with a global audience. The sequence contained extracts which suggested that certain speakers could be banned if their views were abhorrent. There was a counterview to the effect that universities were not 'safe spaces', and were not designed to be, because different views could be expressed.

267: Should we all try to be less angry? Historian Thomas Dixon claimed that anger was not as healthy as some people thought it was, and that it became a 'generalised licence to hate',

and a threat of violence. He also suggested that politicians used anger in saying that if things did not go their way, there could be violence.

Missing – should we all write in Chinese

269: Should we be able to choose our own death? Nigel Warburton, suggested that there should be 'good death centres' run by the NHS where we could all go when we chose to die. This flies in the face of religious belief and fraught with complex legal issues. There was no balancing comment in this domain elsewhere.

270: Should we stop flying? *'Flying is a growing source of CO2 emissions. So should we stop doing it? We brought together two people with very different views.'*

Natalie Malevsky, of the travel company Culture Trip, said that people should not be denied the pleasure of visiting and exploring 'an increasingly globalised world'. Paul Chatterton, professor of urban studies, said he had not flown for 14 years and claimed it should be restricted because of 'emissions'. People should be allowed one or two flights a year, but beyond that there should be 'very heavy taxation, second flights should be 'prohibitively expensive' with a £10,000 tax bill. Ms Malevsky said this would penalise the poor. Mr Chatterton said 80% of flights were taken by 20% of people and was thus a 'wicked problem' (one generated by 'just a small group of the population'). A threat would be that the Indian and Chinese middle classes would want to fly. Ms Malevsky said that changing ethics meant such people would be thoughtful about the way they flew. Mr Chatterton wanted to see the introduction of a personal carbon budget and it should be two and a half tonnes per person. He asserted:

Now, people in the West typically emit, I don't know, 10 tonnes. If you were vegan and a cyclist, and you don't fly, it may be one or two tonnes, you're there already. If you're a frequent flyer, you've got a big SUV, you like to go on fancy holidays four times a year, it would be 20 or 30 tonnes.

Ms Malevsky replied that she had a Nest in her home to reduce heating and technology would be able to help in other ways in reducing CO2 consumption. She accepted that carbon footprints had a drastic long-term impact.

271: Socialism: A very brief history. Stephen Bush of the New Statesman, said that socialism was arguably in the teachings of Christ and Islam, and was based on that when businesses did well 'the workers, not the owners, were rewarded. It could be achieved by setting up businesses in that way, or through nationalisation, taxing the rich to pay for better infrastructure, and setting minimum pay levels. He claimed that socialism only 'acquired concrete theory' in the writings of Karl Marx. Followers split into two groups, communists and social democrats. He posited that some saw the problem with socialism in that development was based on the profit motive and that by taking away 'the benefits of enterprise', the incentive to work would be removed. Some in the third way so some sense in this and developed a new kind of socialism which benefitted everyone. It thus seemed Marxism had gone, but it had re-surfaced after the crash in 2008, when costs had fallen on workers and the bosses had escaped unscathed. Voters had got very angry and supporters of the third way 'took a lot of the electoral pain'. In consequence many young voters began to think that a return to old-style socialism was the way forward – ten years after Marx's view of socialism had been declared dead, there were whispers of a resurrection (production date April 2019).

273: Start-up millionaire on the event that changed her life. Martha Lane Fox recounted how she had started the Last-Minute dot com online business and then been injured in a car accident and had gone on to found another one.

275: Surviving nuclear war (with mattresses and baked beans). This suggested that the UK government's advice to citizens about preparations for nuclear war contained in a document called Protect and Survive were a joke. It was said that the wealthy were building submarine-

like structures underground, which had 'enraged the Left'. Alastair Darling, the former Labour cabinet minister, attacked the brochure as being nothing to do with its purpose. It was then written on a caption that Margaret Thatcher 'had remained coy' about her own plans in the event of attack – there was a clip in which she answered only 'oh, goodness me'.

277: The Greek myth that gave women a voice. Colm Tóibín, said to be an author, said *Antigone* was the most performed play in the world, about a sister wanting to bury her brother with honour and declaring that was her mission in the world. Mr Tóibín said this chimed with the women in the MeToo movement and women against nuclear power or against nuclear war. He asserted that *Antigone* allowed women to speak and to stop abuse of power.

278: The Heartland theory – part two. See below 288 part 1. It was said that critics saw the US decision after 1945 to build a ring of bases around Russian territory in Europe was part of 'aggressive and imperialistic foreign policy', with others saying it protected democracy. It was also suggested that when the Iron Curtain fell in 1991, the Russian economy was hit by the sudden introduction of Western-style capitalism and 'the shock nearly killed it'.

279: The Holocaust twin who forgave the Nazis. This was focused on Eva Kor, who spent nine months of her childhood in Auschwitz and had subsequently decided that she forgave the German officials who had worked there. It is a difficult title to classify, but arguably contains a liberal-left attitude towards publicly-expressed forgiveness for participation in genocide which remains controversial in some quarters. This is typified in a Guardian newspaper account of the trial of Auschwitz bookkeeper Oskar Gröning, in which it was stated that Ms Kor's public show of forgiveness of him sat uneasily with a desire in Germany 'to react to the hell of Auschwitz with the rule of law'¹⁶⁷.

280: The Viking club where men fight their demons. (BBC World Hacks). The captions said that Viking Clubs could be a solution for some men who struggled with violence or lack of direction in their lives, by allowing them to release aggression in a controlled way. One who took part in staged battles said he had been abused as a child and allowing controlled anger allowed him to let go of it. They encouraged people to feel that they belonged. Dr Carol Holliday, a psychotherapist, said such activity did meet certain basic needs.

281: The amazing Maya Angelou. Joyous and haunting, mysterious and memorable - this video pays homage to the poet and activist Maya Angelou. The narrator noted that she had recited a poem at the inauguration of Bill Clinton, and that Tupac, Nick Minaj and Kendrick Lamar all cited her as an inspiration. It was said that she had embraced change and had fought for the civil rights movement 'and befriended Malcolm X' (an advocate of violence and segregation https://en.wikipedia.org/wiki/Malcolm_X) She had won numerous awards and chose 'activism over aggression', 'mercy over cruelty' and belief in humanity over savagery'.

285: The animation genius you've (probably) never heard of. This was Lotte Reiniger, 'the unsung hero of early animation'. (But was she? – there is a substantial Wiki account of her life and achievements, which clearly explains her pioneering role in producing 40 films: https://en.wikipedia.org/wiki/Lotte_Reiniger). It was said that she was 'overshadowed by Disney' (his films were more successful!) and 'written out of history', and suggested that secret homages to her were included in modern films and could be seen by 'those who know the truth'.

286: The app fighting food waste. The narrator claimed that a food app called Oleo allowed around 1,000 'food heroes' to collect safe food which would otherwise have been thrown out by food outlets. It was claimed that seven tons of food and drink were thrown away each year, but now, through the app, people could locate and pick up items they wanted. One of the users said that food waste was a 'huge environmental problem'

¹⁶⁷ <https://www.theguardian.com/commentisfree/2015/may/01/forgiving-abuse-not-forgetting-auschwitz-eva-kor>

288: The best and worst World Cup posters. This emphasised that early posters were held in Italy and Germany, countries which were then fascist, and that the designs reflected that.

289: The bikes you can rent and leave anywhere. BBC World Hacks. This focused on a scheme in several Chinese cities, which allowed hirers to take a bike anywhere in the city limits and leave it anywhere without the need to dock. It was said that the car had been 'crucial in the city's development', but the bike was now making a come-back.

291: The blueprint for world domination that spooked America. This was the Heartland Theory, which, it was said, had shaped world policy for more than a century and stipulated that those who controlled the heartland of Euro-Asia controlled the world. It was contended that the idea – devised by Halford MacKinder – had triggered the Cold War as well as German expansionism, the former because the US believed it must not allow the Soviets to control the European heartlands. Philip Tinline, presenter of the video, writing in the News Statesman <https://www.newstatesman.com/halford-mackinder-father-geopolitics> In January 2019, when the video was also produced, observed:

Mackinder wanted to improve British "manpower" through protectionism, better working-class housing and education, and a minimum wage. *Democratic Ideals* sometimes reads like imperialist post-liberalism: he lambasts laissez-faire policy for letting London suck the life out of the country, but at the same time he is against socialist centralisation. He hymns neighbourliness at every level, from local communities to the League of Nations.

The analysis boils down to concerns about the dangers of imperialism.

292: The child who tried to save the world... in 1992. The child involved was Severn Cullis-Suzuki, who claimed she had told the world about the coming 'environmental crisis' at the Rio Earth Summit in 1992 when she was aged 12. She claimed she had feared mass extinctions and was fighting for everybody's future. Ms Cullis-Suzuki said Greta Thunberg was now her hero. She herself had warned that climate change was on the horizon, but now it was here. She asserted:

Climate change, I think, is the most quintessential example of intergenerational crime or intergenerational injustice that we have. If we don't end pumping tonnes of carbon into the atmosphere we will have in a very short order a planet that is not habitable, or not habitable to comfortable human life. So we have to essentially, everyone all hands on deck, focus on how we can, in our own sphere of influence, in our own skill set, in our own industry, we have to become experts for how to get off carbon.

293: The children who could predict the future (kind of...). The piece was edited from a film of a group of children in 1966 who were asked what the world would be like in 2000. One said there would be so many people that people would have to live above and below the seas; that people would be regarded as statistics; that people would have to live in multi-storey flats because there would be no room for houses; there would be no jobs because of automation and computers; that atomic bombs would be falling all over the place, because the more people had them, the more they would be used; that something had to be done about the population problem; and that life would not be worth living because it was not now. Most of the children made gloomy predictions. A question mark is thus why this particular film was chosen as it added to the pessimism about human growth expressed in so many of the climate change videos.

294: The country making sure women aren't underpaid. By BBC World Hacks. This stated that Iceland was 'on a mission' to eradicate gender pay differentials by ranking jobs and making sure that with matching scores were paid the same. The narrator noted that women in Iceland had ended work at 2.38pm – 70% through the day – because there was a pay gap of 30%. It was said that on average around the world, women were paid just half as much as men because they did jobs such as caring which were less paid. In response to their own pay

differential Iceland had become 'the first place in the world' to force companies to pay equally. In every company, an exercise had to be conducted working out how demanding and valuable each post was, using a scale which incorporated factors such as education, physical strain, mental stress and responsibility. If there were discrepancies in pay, the lesser paid one had to be awarded an increase. The narrator said that 10% of the workforce had been given a pay rise. It was noted that not all Icelanders were happy because the new system was thought to be bureaucratic.

296: The curious history of the high heel. It was said that such a heel was invented to allow archers in west Asia to rise up in their stirrups and shoot. Queen Elizabeth I started wearing them to appear more manly. Louis XIV (a short man) took to them in a big way and his court followed. It was stated:

Heels go through a bit of an up and down history and the 1700s, philosophers are talking about the rationalism of men, by contrast, women are said to be emotional and sentimental and can't be trusted to do important things like think. And so men are being advised to wear rational shoes and high heels are not rational. The 1860s, this is when women's heels start to become sexy. We have photography, a brand new technology, and quite often in pornography of this period, you're seeing women still wearing their boots, their shoes with the heels on, so it becomes erotic.

Hollywood had a huge role in promoting and glamourising them, especially Marilyn Monroe. Research confirms people think them sexy. Research shows they cause pain. Women go on wearing them irrespective of the consequences.

The overview of the topic appears to be based on a rather simplistic and loaded approach developed by Elizabeth Semmelhack here: <https://qz.com/quartz/1317090/its-enlightenment-philosophys-fault-that-women-wear-high-heels-instead-of-men/>

This paints the history as an example of how men have subjugated and denigrated women. The actual use of the high heel (for example, to avoid noxious heaps of garbage in cities and across the world in different cultural contexts) is here: https://en.wikipedia.org/wiki/High-heeled_shoe

300: The dark side of children's author Roald Dahl. Russell Kane, the comedian, said he was undoubtedly a beloved author but also perhaps a domineering bully and a misogynist. He had published short stories in Playboy with misogynist and sadistic themes, one ending up with the rape. He had also forced his wife – who had been seriously ill – give a press conference stating that she was returning to work. Mr Kane said he was also a 'prolific philanderer' and an anti-Semite in complaining about the number of Jews in his club having dinner.

301: The day cyclists rule the roads. *Roads in Santiago are closed to motor traffic once a week to allow people to ride their bikes freely.* It was said that the scheme had started 11 years previously and now 40,000 took part weekly. A mixture of captions and clips suggested it helped keep people fit and brought them together, and seven boroughs now took part. The idea had spread to other South American countries. It had been an 'uphill struggle' because there was no public funding and relied on corporate sponsors to take part.

302: The devious art of disinformation. *Phil Tinline explores the history of disinformation - and examines techniques that are back in use today. Based on a Radio 4 documentary.* A contributor said that since the 2008 financial crash, old political certainties had fallen apart and information had become a free for all, so it was hard to know what to believe. It was said that the KGB spread such disinformation, for example after Russia had poisoned Alexander Litvinenko in 2006 and Sergei Skripal more recently. They claimed attacks on Russia about these events were because people wanted to spoil the World Cup or divert attention from Brexit or to interfere in Russian elections. Mr Tinline claimed that people in the UK had adopted similar tactics to discredit the first Labour government in 1924 by forging a letter suggesting that Russia was involved in infiltrating the army to recruit 'revolutionary cells', all of which was run by newspapers. Mr Tinline

said that 75 years later former Labour leader Michael Foot was still denouncing the 'fraud'. He added that in the 1980s, the Soviets spread rumours that the AIDS virus had been deliberately created at an American army base. They had been using it, but only to try cure the disease. There was another instance, of Stalin working to discredit political opponents. In this, President Roosevelt had helped Stalin, who was then a US ally. Hollywood had made a movie aiding Stalin, based on a book by Joseph Davies who could not believe the Stalin regime was the real killer rather than his opponents. Mr Tinline claimed that Davies was prepared to give Moscow the benefit of the doubt and dismissed the sceptical US press as 'fake' news'. He added that the approach might sound familiar (footage of Donald Trump at a rally). He suggested that Mr Trump was not a murderous tyrant but had form for 'reversing the truth'.

DONALD TRUMP: If the media's job is to be honest and tell the truth, then I think we would all agree, the media deserves a very, very big, fat failing grade.

PT: Faced with media accusations that he was spreading fake news, he neatly turned this back against his accusers and even claimed he invented the term.

DT: You know, we call it the fake news. Not all of them. Do you notice now they're using . . . everybody's using the word fake news. Where did you hear it first, folks?

CAPTION: The Big Lie.

Mr Tinline said that 'shameless audacity' dismayed and disorientated and was a disinformation strategy approved and practised by Hitler: that the big lie 'always carries more credibility with the masses than a small one.

He concluded, after explaining how Nazis had blamed a Jewish conspiracy with the Bolsheviks:

And so the big lie and the reversal of truth were combined to help make that malignant fantasy of oppression all too horribly real. There had never been the slightest threat of Jews exterminating Germans. But all the while, the Germans were exterminating the Jews. No one today has descended to those depths, though the big lie remains popular and effective. But why does today's disinformation matter? Because if you can corrode trust in information, you can scramble the circuits that democracy depends on. That's why the great disinformation innovators were so often dictators.

On his twitter feed, Mr Tinline endorses the benefits of increased nationalisation and praises Kier Starmer¹⁶⁸.

305: The everyday lives of the non-monogamous. *Erika Kapin is trying to reduce stigma around consensual non-monogamy through photography.* Ms Kapin claimed that non-monogamous people – those who followed polyamory – could be considered a 'sexual orientation' and should be protected by non-discrimination laws. She also considered that 'multiple adults' who followed such an approach to their lives could raise a child together, and that the child would not notice because their normal would become the normal for them and what children really wanted was snacks on request – and these could be provided. She asserted that those who were monogamous often faced disappointment in their romantic and sexual relationships.

This flies in the face of attachment theory, which stipulates that children require a stable relationship with their parents.

309: The freedom to be topless (whilst drinking tea). *Micky and Bee from campaign group 'Free the Nipple' explain what freedom means to them.* Bee said the idea of 'tits and tea' was so that trans folk and women could find a way of being topless together 'in a relaxed and non-

¹⁶⁸ https://twitter.com/phil_tinline?ref_src=twsrc%5Egoogle%7Ctwcamp%5Eserp%7Ctwgr%5Eauthor

confrontational way'. Bee added that the aim was also to de-sexualise nudity. Micky said his group believed that they were not sexual objects and had a right to feel safe while being nude. Bee suggested that freedom was 'showing off your body without fear of harassment or danger or it being a political statement.

312: The funny thing about... being little. Comedian Tanyalee Davis has a form of dwarfism called *diastrophic dysplasia*. She talks about some of the challenges and misconceptions. Ms Davis said she had a Chihuahua-sized body and a pit-bull attitude.

The subject area is again the disadvantages of being different.
(also in this series 308, being fat; 311, bigorexia; and 316, violence)

313: The funny thing about... being offensive. *Are you easily offended? Guilty of causing offence? Comedian Imran Yusuf takes aim.* He asserted there was no limit to how offensive you could be 'providing you are not instructing others to commit 'physical violence or break the super injunction of a wealthy, influential person more important than you. And thus, here lies the rub. Being offensive is a great way to provoke offence, evoke response and even make a career out of. Say something offensive, some will be offended, while some will support what you have to say and your freedom to say it.'. He added:

Don't like people who are different to you? Foreigners stealing your job with their superior work ethic? Slag them off and the other mouth-breather, knuckle-draggers who feel like you do, will tune in, buy your book and support whatever you're be so offensive about.

And concluded:

Despite the efforts to tackle anti-Semitism today, you can still freely buy Nazi memorabilia from antique shops just off Leicester Square. Modern racial slurs emerged from an era of Western plunder and subjugation, delineating humans along visible lines and imbuing entire communities of people with the stigma of unworthiness by force of military empires. Yet today, these slurs will thrive as a constant reminder of the anger we bear towards each other and the refusal to fully embrace each other as equals and fellow citizens. So offence and offensiveness are a natural part of human interaction. It's been around since the dawn of spoken word, and it's not going anywhere anytime soon. The only power we really have is to choose what any of these words means to us. So man up, you big girl's blouse.

315: The funny thing about... feminism. *For anyone who doubts the need for feminism, here's a thought experiment from comedian Deborah Frances-White.* She asserted that the funny thing about feminism was that so many people did not see why it was needed. She suggested that an experiment might be giving identical twins different amounts of pocket money, and when one complained 'just deny it', and then to suggest to the one given less that he needed to work harder, and occasionally reward him. Other experiments were giving one a job and telling him he was a 'born leader', while telling the other one that his presentation was not quite good enough; giving the twins pet hamsters and telling one of the boys that he would have to do 90% of the cleaning and that it was 'worthless job which did not require pay. The funny thing about feminism was that 'we can only see how messed up that is when it's two boys'.

317: The funny thing about... online trolling. Bilal Zafar said he was a Muslim comedian 'so you can imagine the sort of negative attention I got sometimes for just existing'. He explained that his Twitter handle was @Zafarcakes, and for fun his brother tweeted that people should boycott his handle because it was a cake shop which refused to serve non-Muslims. Mr Zafar explained that he had started to get tweets almost immediately from people who asserted he should adopt British values, that he was probably on benefits. The latter one had upset him because he did not understand the stigma towards people on benefits, and so he tweeted as his own joke the idea that he had founded his business through saving up his benefits. The result was

that he had received 'hate' tweets. He had responded by posting a tweet saying things like 'lemon drizzle' and threw in a few spelling mistakes, which had made, he claimed, people even angrier. Then he was tweeted by an English Lion (a title he found funny) who had been very upset and wanted to start a petition against a Muslim-only cake shop funded on benefits.

318: The funny thing about... privilege. Comedian Sophie Duker takes aim at people who say "check your privilege" without checking their own. Ms Duker said it was fun to bash pale, stale, middle class males for being entitled, 'especially as they make it so easy'. She added that privilege was not just black and white – and the current batch of Conservative MPs, 'a bunch of men so posh they look Jeeves and Wooster look like Kevin and Perry'. She said it was 100% certain that 'whoever you are', those watching had some kind of privilege. She asserted:

On paper, I'm a triple threat minority. A black queer woman living in post-Brexit Britain. I get to experience sexism, hmm, racism, delicious, or possibly the sexy blend that is misogynoir. Get you a bigot who can do both. Plus, nobody really trusts bisexuals. So I get straight up original homophobia from straight people bi-phobia from the queer community and a whole lot of well-meaning confusion from my mum. Oh my mum – did I mention that she's a first generation immigrant and that I come from a single parent family? World's tiniest violin solo. Okay, I'm not actually going to shrug it off and pretend that all that stuff isn't deep. I've been assaulted, abused in the street and had it assumed by strangers straight off the bat that I must love chicken and twerking, which is awkward because (segment of twerking) Love a bit of jerk and twerk. But unlike a lot of people, including some black queer women, I have got a whole lot of privilege going for me, too. I'm cis, meaning my gender identity matches up with the one I was assigned at birth. Neurotypical, which means my brain basically works the way doctors expect it to. Able-bodied. I speak English. And through being born in London, I bagged a British passport, which is basically a golden ticket to gain entry to the rest of the globe. A lot of why I'm doing okay today is because I got lucky in the lottery of life. People are really good at seeing other people's privilege, but tend to be pretty bad at seeing their own. It's always my poshest friends who say things like, 'Talking about money is so vulgar. Let's just all split the bill.' – 'I had tap water and a salad for a reason, Florence. I'll split the bill when you chip in to heat my house.' Also, calling one quality a privilege does kind of make it sound like one end of the spectrum is superior to the other. 'You say black like it's a bad thing.' I love being black. I love having lips. I love seasoning. I love not being able to blush. It makes me so mysterious, so enigmatic. Everyone's asking, what's her secret? What's she hiding? Maybe she's born with it. Maybe it's melanin. We've got to stop using privilege just as a stick to beat others with and start examining our own. With great privilege comes great responsibility.

321: The gesture that speaks a thousand words. This examined the historical use of the clenched fist as a 'symbol of resistance. The narrator claimed it was first used by the Assyrians in connection with the goddess of fertility and warfare. In the French revolution, it was a way of showing solidarity with the revolutionaries, then again in the rising in 1848, and was adopted by anti-fascists and communists in the Spanish civil war. It had then become a symbol of 'black power' in the 1968 Olympics, and was now used by hip-hop homes, anti-war protestors, feminists and gay rights activists. Today it had become the emoji fist pump and an expression of personal triumph.

322: The girl who changed the world with an acorn. Suggested that planting acorns and other seeds would transform cities so that they were no longer 'mean and hard and ugly'. As a result 'green spread through the city like a song'.

323: The girl who helped discover dinosaurs. This claimed that Mary Anning – who became a fossil collector and helped establish the existence of dinosaurs – was born into a poor family into Lyme Regis. Her father had died following an accident and this left Mary and her mother and family 'struggling for survival'. But she had continued her quest and her discovery of an

ichthyosaur proved there had been an extinction ‘a highly controversial theory at that time’ because many Christians were confused why God had let a species die out’. It had led to her being noticed by ‘educated geologists’ but she then discovered the first plesiosaur skeleton and the experts thought it was a fake, but she was eventually proved right. The narrator said that women weren’t accepted into Geological Society at that time and she wasn’t properly credited for her ground-breaking discoveries, to the extent that ‘some men’ mentioned her finds without crediting her. The narrator continued:

But Mary remained determined. She saved up for a shop to sell her fossils and continued searching for ancient Jurassic creatures. She studied the rocks so carefully that she could even spot coprolites - lumps of fossilised poo. Despite all of this, she was still not well respected in the local community and remained very poor. Things got worse. Her beloved dog, Trey, was killed in a landslide and she became sick with breast cancer. The medicine she was given made her wobbly. The locals sneered at her, calling her a drunk. Sadly, Mary Anning died aged just 47 in 1846, only on her deathbed did she begin to get the respect she deserved. The Geological Society of London made her an honorary member and began to write about her life’s achievements. Now, her outstanding contribution to palaeontology is fully recognised, and she is a celebrated woman of science. It’s often said that the famous tongue twister she sells seashells on the seashore was based on the life of Mariana. But it’s hard to say for sure. The truth is buried in the sands of time.

324: The glass ceiling smashers. Focused on the first woman bank manager, the first to become a bus driver (who had to endure many of her colleagues walking out in protest that she had been hired); the first female car mechanic who had owned a garage; the first female cox to compete in the Oxford/Cambridge boat race; the first female BBC announcer and newsreader. The outro was:

These women who broke into traditionally male professions are true pioneers. But whilst we celebrate their achievements, we must also recognise that even in 2018 some women still face discrimination and harassment at work. And that in terms of true equality in the workplace, there is still a way to go.

326: The guide dog that spies on people who ignore its owner. *Amit Patel’s guide dog, Kika, has a camera that films the discrimination he can’t see.* Made by BBC Stories. It suggested that people ‘discriminated’ against him, that he was ignored. There was no contextualisation.

330: The hidden meanings in music hall lyrics. *Music halls were at the heart of working class culture in Victorian London - and there were often hidden meanings in their lyrics.* It was said that London had 300 music halls at their zenith when life was tough for ‘working class people’, with high rents, overcrowding, poverty, hunger and violence. It was said that music hall stars cross dressed and that Pablo Fanque was ‘one of the great black music hall stars’, and the Social Purity Alliance believed music halls were a bad influence.

332: The hidden metaphors which shape our world. *Metaphors are not just for poets - they’re everywhere in our everyday language. And they shape the way we view the world.*

333: The history of the universe... in 4 minutes. *Historian and author of Origin Story, David Christian, runs through 13.8 billion years of history - and looks at the impact of humanity.* It concludes:

Humans, now the dominant species, will either lead the biosphere towards a flourishing future or to catastrophe, perhaps triggered by nuclear wars that could ruin swathes of the planet in just a few hours or caused more slowly by the continued release of greenhouse gases until the land is flooded and global climates are too hot to grow enough food. This is a very, very big deal. Never before has a single species determined the

future of the entire biosphere. The good news is that we understand the science and we already have many of the technologies needed to build a sustainable future. What's missing now is the political technology. How can governments and peoples be encouraged to see the challenges that they all share rather than simply defending their own local and immediate interests only by collaboration? Can we avoid the many dangers we face today? So here's the once in a 4 billion year life challenge: Can we steer planet Earth towards a prosperous future in which humans and all the other organisms on which we depend can flourish for thousands, even perhaps for millions of years into the future?

335: The incredible life of Clara Schumann. This cast her life as a struggle against her father, and it was said that when her husband died she continued to promote and perform his works 'but gave up her own composition entirely', though she had written 60 pieces 'unusual for women of the time'.

336: The incredible story of the boy who invented Braille. It was said that the medical establishment was 'conservative' and slow to adopt Louis Braille's system, which had been developed by him by the time he was 15 and was based on raised dots.

339: The inventor who plans to build a city under the sea. *After spending decades inventing submarines and suits to explore the deep sea, Phil Nuytten now plans to build a colony there.* It's not mentioned in the video, but Mr Nuttyen has an enterprise company whose clients include the BBC and Greenpeace and his goal in building the city under the seas is to escape climate change. This is explained in a Guardian article¹⁶⁹.

Mr Nuttyen said:

The oceans are the lungs of this planet. If they go, the planet goes." In his grand vision, the colony is a kind of salvage operation. It will enable humanity to alleviate the burden it has placed on land. "We've demonstrated there will come a time when the planet as we know it will not be able to support the population. The population keeps growing and growing, and with climate change and natural disasters on land getting to be excessive... As far as we know, those same things aren't happening under the sea. That's one of the things we want to study: what are the effects of climate change on the deep ocean? We know what the effect is on the shallow regions, the coral reefs, but what about 3,000ft down? What's happening there?

340: The joy of having ADHD. *Blogger Penny Jarrett says having ADHD definitely has a positive side - if you know how to manage it.* Suggests that the condition has a clear set of symptoms and is definitely a 'disorder' against those who are 'neurotypical'. Another video which puts special weight on disability. The British Medical Journal has published opinion which suggests that ADHD is 'not a disease or disorder': <https://www.bmj.com/rapid-response/2011/11/02/adhd-neither-disease-or-disorder>. The person with the 'disorder' is not an expert in it, she is describing his own interpretation of her difficulties which is misleading.

341: The keyboard champions who changed the sound of music. This was about Wendy Carlos and Robert Moog, the former who had been known, as it was pointed out, as Walter (without further explanation). It was said that people might not have heard of them, but 'you have definitely heard their work', which included in 1970 'Switched on Bach', the winner of three Grammy awards.

342: The land where elves rule. The video explained that up to 90% of people in Iceland still thought elves – *huldufólk* – or hidden people might exist. It was said that building projects had

¹⁶⁹ <https://www.theguardian.com/global/2018/apr/15/who-would-like-to-live-under-the-sea>

been diverted or adapted to accommodate their existence and the elves led to a personification of the environment, and desire to protect it. A concluding remark from an Icelandic was:

Whether you believe it or not, these stories about the elves and these creatures, they teach us to respect nature and the elves here are, for the most part, I think, respected. . . Should the law consider the huldafólk? Maybe not. But I think maybe the law should try to consider what the rights of nature can have because it doesn't really have a voice, even though it's quite outdated, maybe, the huldafólk is giving nature a voice.

344: The nasty side of social media. *Why do humans so often succumb to 'groupthink' - and how can we fight the tendency to follow the herd?* Made by BBC Ideas and World Service. This opened with the story of Justine Sacco, a 'PR woman' who had tweeted when she flew to Africa that she hoped she did not get AIDs, just kidding, I'm white. ASS she flew, the tweet had gone viral with the result there were thousands of people wanting her to be fired. It was said that the most shocking thing was that no-one had checked whether she intended to be racist, and people had become bullies on a 'groupthink' basis. Nick Chater, a professor of behavioural science, asserted that the problem with such groupthink was that it felt harmonious but crushed dissenting voices. The conclusion was:

One of the ironies here is that on social media, we all like to see ourselves as nonconformists. But when we all get together in a group, what we're doing is using our individual nonconformity to create a more conformist world. So if somebody steps out of line all us nonconformists in this frightened, conformist way, tear them apart. It's like we're defining the boundaries of normality by tearing apart the people on the outside.

345: The new virtual country with no borders. Using globalism to end nationalism.

347: The pioneers of women's football. This posited that the history of women's football – often relegated to the sporting sidelines in the past – was making a comeback on the world stage. It was said that in the First World War, the pioneering players were all women, but their reward was that in 1921, the FA banned women from playing and this had lasted until 1971. It was said that in the meantime women who played were 'patronised' and there was a clip which suggested that a man thought it was 'undignified' for women to play the sport. A caption said that a professional women's league had been established in 1974 'and the world's best players flock to play there over the next two decades'. It was suggested that 30 million women now played and \$156 million dollars had been invested, but despite this 'inequalities' pervaded, with a graphic showing that men's world cup winners earned £22 million, while women only commanded £630,000.

348: Power of Quiet leadership. This suggested that Bill Gates, Rosa Parks and Mahatma Gandhi – all of liberal-left sympathies - were examples of excellent quiet leaders, and suggested that 'extroverts' discriminated against quiet people.

349: The power of silence in a noisy world. This suggested that silence could be healing, but without reference to others, could also lead to exaggerated fear. It also stressed that people could become suicidal if they did not have a means of talking things through, which had led Chad Varah to found the Samaritans. This was the consideration of a complex spiritual issue in the religious and philosophical domain which was treated very superficially.

350: The problem with plastic: A 10-year-old's take. *What matters most to children? One big issue for these primary school kids is plastic. Adults take note! Their future depends on it.* One child said that when he saw that a blue whale's calf had 'probably been killed by plastic', he had been heartbroken, and 'it changed my perception of how people use plastics. I just feel like mankind is doing wrong.' Children narrated that 160,000 plastic bags were used globally every second and that Norway had recycled 500million plastic bottles in 2016. Another child said she had been to a waste recycling plant and it was 'amazing how much plastic we threw away'. Other points of view were that Bristol produced 15 tonnes of plastic per day, that plastic litter

found its way via sewers into the sea. Another child said she had picked up 11 pieces of plastic on her way to school.

This provided clear evidence that schoolchildren too young to process such information are being deliberately frightened about the impact of plastic, and were exposed to additional distress as part of the making of the video. This was arguably a form of child abuse.

351: The problem with the colour 'nude'. *Writer Tobi Oredein says the use of the colour 'nude' in the fashion and make-up industries makes her feel invisible.*

Ms Oredein has described Donald Trump as a 'white supremacist'¹⁷⁰. She argued that the colour nude – a creation of the fashion and beauty industry – did not fit people like her. A caption said the Oxford Dictionary also said that nude as a colour was 'pinkish beige'. Ms Oredein added that said the fashion industry was saying to people of colour that they did not exist, and this showed that they were still battling for diversity 'on the runways and magazine covers'.

357. The river that's a legal person. *In New Zealand, the Whanganui River was recently granted the legal status of a person. Does that mean it will be better protected? Nga Roma Poa, who was a river guide said the status was a source of pride, and was now treated like a human being. A caption said the local indigenous people considered the river to be their living ancestor, and they could now, on its behalf, speak for it, and it could become a party in court proceedings. Gerrard Albert, a representative of the river, said that for a very long time, his country had grappled with the place of indigenous people and colonisation. Now his people felt valued. An academic asserted that this precedent was now being followed in other countries. A caption said that in India, the role of the Ganges had been put on hold amid fears that if it was granted rights, it could be sued for flooding and drownings. It was said issues facing the New Zealand river were that it was polluted by 'farming and forestry' and also that its headwaters were diverted elsewhere for hydropower.*

359: The school bringing a divided community together. *The Israeli school bringing a divided community together, bridging the gap between Jews and Arabs.* By BBC World Hacks. A caption said that Israel's population was 75% Jewish, 21% Arab and 4% other, but Jews and Arabs hardly mixed 'and the wider Israel-Palestine conflict is a source of friction'. Another caption was that there were only six such schools teaching 1,500 pupils, and in Israel, there were 'very few integrated schools'.

360: The science behind why doughnuts are so hard to resist. It was said that the ingredients of a doughnut, principally fat and sugar, were especially attractive to the human brain. The video stated:

What we eat tells stories about our gender and our sexuality, our race and our ethnicity, our social class, or our aspirations about our social class, the region where we live, even whether we live in an urban or a rural area. What we eat tells these contradictory, complex stories about who we are.

363. The secret life of Emmeline Pankhurst. It was that Ms Pankhurst was a 'trailblazer' in the fight to get UK women the vote. Beverley Cook, curator of the Museum of London – after it was said that recent document finds had shown other sides to Ms Pankhurst – said that Ms Pankhurst wanted to help in the First World War, children who were born illegitimately, and had herself adopted four children.

365: The secret to success? Dare to be different. Nikesh Mehta, deputy director of GCHQ, said he had come to realise that 'my diversity and the difference that I bring is real strength'. He added that his challenge to people was to dare to be different. Mr Mehta said that his family had come from East Africa, and so were children of 'Britain's colonial past'. He explained that

¹⁷⁰ <https://blackballad.co.uk/views-voices/founders-letter-kamala-harris-why-the-conversation-on-representation-is-outdated>

when he had started work at the Foreign Office people had asked how he could do so in the light of 'what they did to our people'. So he had learned that there would be people who would question what he did, but that had taught him to conquer fear, and that his rational self 'would kick in'. Another tip was to find a champion who would back you.

366: The sign that stands for global peace. This stated:

Peace symbols have been around for centuries. What's become known as the Peace Sign was designated in 1958 by British artist Gerald Holtom for the protests against UK atomic weapons research. The symbol combines the semaphore flag signals for the letters N and D, standing for Nuclear Disarmament. Holtom wanted the symbol the other way up. He thought it looked more hopeful. The peace sign quickly became internationally recognised. It was introduced to the US by the pacifist Bayard Rustin a friend of Martin Luther King. It was used extensively by anti-Vietnam war protestors in the 1960s and became fashionable among hippies. The peace sign was a prominent feature on the original pyramid stage at Glastonbury Festival. In 2017 more than 15,000 people at Glastonbury formed the world's largest human peace sign. It is one of the most recognisable graphic icons and isn't protected by copyright so it can be used by anyone.

367: The simple recipe for a happy street. This focused on a street in Bristol which, in a pioneering scheme, was closed at set times to traffic to allow children to play in the street, 'and was a cheap way to tackle childhood obesity and social isolation'. Eight years later, the concept had spread to 40 local authorities and around the world, and measurements conducted in Ghent, Belgium, had shown it promoted vigorous exercise. A spokesperson for Earth Day in Canada said it was about getting kids playing again.

371: The subtle art of persuasion. *Communication experts Guto Harri and Scott Solder share their tips on how to be more persuasive and get your voice heard.* Mr Harri argued that one principle he had learned from Boris Johnson was using words to great effect, for example when he had been campaigning to defend 'poor people' against housing benefit cuts, he had said 'No Kosovo-style social cleansing on my watch in London', and had got noticed.

374. The teenage mother who changed the High Street. This focused on Jessica Huie, who had become the first person to 'secure a presence for black and multicultural cards in the UK. Ms Huie said she had grown up on a council estate and had experienced 'the challenges which are a reality for people of colour'. That had generated a unique perspective of the world of which she was proud. That had generated a unique perspective of the world of which she was proud.

375: The under-appreciated beauty of Brutalism. It was said that the style was being 'reappraised' and was characterised as simple block-like forms and raw concrete. The term, it was said, derived from the French *Beton Brut* (raw concrete) and that the most famous example was by the architect Le Corbusier in Marseilles, which he said was 'a machine for living in' communally with 1,600 residents. A caption said the style had been adopted in the UK as a way of rebuilding 'war ravaged cities', and though they were reviled by some, were 'a luxurious contrast' to the slum conditions many residents lived in. It was also said that two towers in London represented 'classic welfare state brutalist project at its clearest and most socially engaged'. A caption stated:

Although it's not always the case, brutalist projects have often been interpreted as symbols of a more egalitarian society. It was a favourite style of public and institutional buildings, libraries and universities. Brutalism is an international phenomenon. It's utilitarian associations are visible in the former Soviet Union and eastern bloc, where a desire for a new architectural identity led to some of the brutalist movements most imaginative buildings.

It was stated that although many brutalist buildings had been torn down, it was now back in fashion to the extent that the National Trust offered tours of brutalist estates.

Le Corbusier also worked in Russia: https://en.wikipedia.org/wiki/Le_Corbusier_in_the_USSR

376: The university that sparked an education revolution. This was opened with the statement that 'higher education was once a luxury only available to a select few'. There was a quote from Harold Wilson claiming that the need was to 'get rid of snobbery'. A caption said it had been dismissed by the Conservative shadow chancellor Ian Macleod as 'blithering nonsense'. But millions had enrolled, including Lenny Henry and Holly Willoughby. It was claimed that its model of distance learning had been copied all over the world, and the outro was that it had taught over two million people and was the largest university in the UK.

378: The vision that will save thousands of new mothers. This focused on two Japanese scientists, Utako and Shosuke Okamoto, who had discovered that tranexamic acid (TXA) could stop by producing clots postpartum haemorrhaging during childbirth, which had killed 100,000 women a year. It was stated that Ukato had faced ridicule because she was a woman when she had first presented her ideas 'after the Second World War' (it was actually 1962). She stated that people had wondered if she was going to dance for them. It had taken another fifty years for TXA to be accepted. The video claimed that TXA now saved 30,000 lives a year. The evidence for her being ridiculed is thin https://en.wikipedia.org/wiki/Utako_Okamoto and she was appointed chair of a university and worked there until her retirement in 1990

379: The visionary behind virtual reality. Jaron Lanier said he had been born in Mexico and felt isolated as a child. He had become fascinated by computer graphics and the idea of a 'virtual world', the idea of a man called Ivan Sutherland. A caption said he had gone on to become a designer at Microsoft and was also a visual artist and author. He said the phrases connected with Donald Trump, linked to the future, such as 'weneedtobuildawall', and make America White Again, were 'terrifying'. He feared that if people pursued technology crudely it could destroy the world. Social media was playing a part in destroying the world in Asia (the Rohngya crisis) and Africa. A caption said he believed people should pay small amounts for online services to remove the financial incentives of online advertising. The problem was that advertising was interacting with online like a behavioural experiment and they could seduce us into mass suicide.

380: The woman who planted 50m trees (with a little help...). Kenyan ecologist Wangari Maathai was the founder of the Green Belt movement, and the first African woman to win the Nobel Peace Prize. Made by BBC World Service. Her daughter Wanjira said that she had grown up living nature in Kenya and then had studied in the US. When she had come back, she had felt all the shortages – in fuel, water, and nutritious food – were linked to degradation of the landscape. She had thus founded the Green Belt movement in 1977, which wanted to plant trees, but also to fight the dictatorial government which was parcelling out land and permitting the destruction of forest. She had done so very bravely and had become the first African woman to win the Nobel peace prize and remained an inspiration.

381: The woman who tamed lightning. Naomi Alderman tells the inspiring story of Hertha Marks Ayrton whose work helped shape how we use electricity today.

Ms Alderman said that her subject had born in 1854. Her father had died when she was young, leaving the family in debt. She, though was 'stubborn, tomboyish and outspoken' and in 1874 had got to Cambridge University and had soon invented the device which would draw a graph of a patient's pulse. She had later asked why arc lights flickered, making them dangerous. She eventually deduced it was due to the presence of oxygen in tiny craters in the filament bottle and worked out how to exclude them with a carbon rod coated with copper. Later in her life she experimented with improving detonators by making them electric and thought about 3D printing and rocket launchers for space travel.

382: The women changing the face of motor racing. This was about Alice Powell, a woman driver, who claimed that the racing world was changing from total male dominance because there was the W series for women – which was ‘not about segregation, but opportunity’. She said she was determined to win.

383: The women who changed the way we see the universe. *Henrietta Swan Leavitt, Cecilia Payne-Gaposchkin and Vera Rubin changed the way we view the universe. So why don't we hear more about them?* Narrator Jo Dunkley first noted that women were not allowed to operate telescopes because that was reserved for men. She said that Swan Leavitt, who worked at Harvard College observatory in 1908, had been given a ‘mundane’ task of classifying stars through looking at photographs, but through studying brightness levels of time, had developed what was called Leavitt’s law and led to the discovery years later that some ‘smudges’ were distant galaxies, and that the universe was much bigger than thought. She said that Cecilia Payne-Gaposchkin had also worked at Harvard College Observatory, and in the early 1920s, she had used the latest learnings about quantum physics to come up with the idea that stars are all made mainly of hydrogen and helium gas, dispelling previous ignorance. Ms Dunkley added that Payne-Gaposchkin’s idea that stars were simple in their composition went against then current wisdom, and had been dissuaded from putting it in her PhD, though later she had been proved right. She wondered if the same would have happened had she been a man, but then said that Payne-Gaposchkin had been appointed first female head of astronomy at Harvard. Dunkley said:

Vera Rubin was an American astronomer. She finished her studies in the 1950s, while juggling caring for her young children, often having to attend lectures in the evenings. Rubin wanted to study how entire galaxies spin. And she became the first women allowed to use the Palomar Observatory in California. At the time there was no women’s bathroom. But undeterred, Rubin pasted a paper skirt on the men’s bathroom door to create her own. Rubin discovered something surprising: all of the galaxies she looked at were spinning too fast, as if something more massive but completely invisible was holding them together. Rubin showed that every galaxy is surrounded by a huge halo of invisible dark matter. Fifty years later, we still don’t know what it is. Rubin’s story inspires me. Her discovery is so important to my current research, and I relate to her as a mother trying to balance doing science with looking after young children. It’s not easy, but it’s a fun challenge. These women all made great discoveries in astronomy, and despite being little known throughout their lives, their stories continue to inspire women across the world.

384: The young investors helping farmers produce more food. This focused on a new small-scale crowd -funding project in Nigeria, which it was said, was helping to boost food productivity. It aimed to reduce Nigeria’s dependence on expensive food imports.

386: Three invaluable tools to boost your resilience. Lucy Hone, director of the New Zealand Institute of wellbeing and resilience, asserted that ‘not seeing yourself represented in society was ‘potentially damaging to your resilience, whether it’s race, sexuality, ability mental illness. Any form of prejudice like that - that feeling that you don’t belong, you’re not seen and you’re not heard - is hurtful and reductive when it comes to resilience.’ She added:

So why is it important for a country to be resilient? Because it enables us to mobilise our resources faster. And in that, I mean everything from portaloos to trust. Think about our ever-changing environments that we know we all live in nowadays - bushfires, Covid, the earthquakes. Change and adversity come thick and fast, and resilient societies, resilient nations, are so much better able to respond in that time. To be able to protect their weak, their vulnerable, to be able to protect the economy - to weather whatever comes, in a much better way.

She had three tips for building resilience which were to understand that suffering was part of life; to tune into the good; and the third to accept ‘your vulnerabilities’. A final point was that ‘other people matter.

387: Three pioneers who predicted climate change. *Here are three key figures in the history of climate change - not all of whom got the recognition they deserved for their work at the time. Made the Open University.* The three figures in focus were Eunice Foote, 'a women's rights activist' who first demonstrated, it was claimed, how the greenhouse effect worked; Guy Stewart Callender, a steam engineer who collated climate data, and linked rising temperatures to CO₂; and Charles Keeling, a chemist, who claimed to have established that CO₂ readings were increasing year-on-year at an 'alarming rate'.

391: Three things you might not know about Queen Victoria. By Russell Kane, who said that she had 'squeezed out' nine children after falling in love with Prince Albert's 'down below' jewellery, but was an awful mother and hated what babies looked like. Mr Kane said he had also been cold to daughter Beatrice when she had become engaged. and had communicated with her only via notes. He added that she loved sex but asked whether that was shocking. He added:

Fun and games aside, there's one dodgy fact you cannot dodge when you're talking about Queen Victoria. She was the figurehead of the British Empire. While Victoria was queen, one million people died unnecessarily in the Irish potato famine. Africa was carved up by Europeans scrambling to take advantage of the continent's natural resources. There were concentration camps in the Boer War. Men, women and children died in the 1857 Indian rebellion. Perhaps worst of all, millions of Indian people died in famines while she was Empress. A couple of points in Victoria's defence here. And I promise I'm not just pathetically grovelling for a knighthood. First of all, how involved could Victoria have been in the colonies in real terms? She only had updates every couple of weeks and she was surrounded by advisers who did the nuts and bolts business of administering the empire. Something else. She once made a personal donation of two thousand pounds to those starving during the Irish potato famine. So that would suggest she wasn't entirely comfortable with what her empire was doing. And remember, she also condemned atrocities on both sides during the Indian rebellion. And add to that she was firm in her belief that there should be religious freedom in India. So can she be held responsible? You decide. Anyway, there's some facts. Do what you will. She was an emotionally repressed nookie-addict who was also the figurehead of the British Empire. I'm off for a piercing.

393: Three ways to spot a conspiracy theory. This fitted with the liberal-left framework because it suggested, like the videos on 'fake news', that people were often swayed by false information.

396: Top tips on success (from someone who knows). *Bonita Norris became the youngest British woman to reach the summit of Everest in 2010. Here's her advice on achieving success.* Miss Norris said that successful people like herself made a shot at things and took the first steps. Other tips were to visualise; spend more time in nature; reduce your ego; show your vulnerability; being compassionate and in touch with yourself; being respectful of the environment; not focusing on power or money; and to connect with your family.

397: Transhumanism: Will humans evolve to something smarter? What is socialism? How does it work? And where is it heading? *Stephen Bush, political editor at the New Statesman, shares his view.* Mr Bush said that some would rejoice in the end of the human race and wanted to hasten the day it arrived. He added:

Transhumanists look forward to a future in which Homo sapiens is superseded by a better, smarter, fitter model. Humanity 2.0. Humans are in dire need of improvement. Any species that causes huge damage to our environment, can't feed itself, even though it has enough food and fights countless wars costing millions of lives must surely benefit from an intelligence upgrade. Our life spans are short. Our final years, usually characterised by diminishing health and vitality, often accompanied by a drop off in cognitive capacity.

One in three people born in 2015 are expected to get dementia. Is this really the best we can hope for? Transhumanist think not.

He added that transhumanist believed in perhaps leaving our fragile bodies and moving into virtual worlds, that the future belonged to artificial intelligence, and the only way for humanity to survive was to embrace it and become wholly or partially artificial ourselves. He concluded:

The thought of being replaced by a new form of humanity is bound to be unsettling. But transhumanists think we would be wrong to lament the end of humanity as we know it, when what replaces us would be so much better. It would be like wishing children never grew up, or that Homo erectus never evolved into Homo sapiens. If the transhumanists are right, we could be one of the last generations of humans to roam the planet.

398: UK's first sign language poetry slam. *Deaf poets fight it out in the UK's first ever poetry slam for users of sign language.* Deaf poet Honesty Willoughby said sign language could create 'visual poetry', using in parallel rhythm and personifications.

399: Understanding the mechanics of hatred. *BBC journalist Allan Little explores how hatred has been whipped up and disseminated throughout history.* He said this had happened in Bosnia in 1995 when the Serbs had believed – in committing a massacre of 8,000 men – they were completing the task of liberating Serb lands from Ottoman rule. The same had happened in Rwanda in 1994. Mr Little said:

In both Bosnia and Rwanda, the state, the churches, the newspapers, the radio and television stations, the poetry, the pop songs allied themselves to a vast criminal enterprise that drew in large numbers of ordinary people. These were not sudden outbursts of mutual loathing spontaneously arising. They were planned, funded, guided in pursuit of a political goal.

Mr Little then said that 50 years previously, the US had believed in the virtue of its war in Vietnam, with Lyndon Johnson stating their mission was in pursuit of freedom. He added that then news of the Mai Lai massacre had leaked out and it had been part of a pattern, with US servicemen deliberately trained to hate and to see women and children as their enemies as well as troops. He asserted:

Even in the world's most developed democracies, where the rule of law is entrenched in the Constitution, mass hatred can be mobilised to draw people into violence. But hatred can be reverse engineered too. In South Africa I watched a nation find its way out of a dark and unsustainable history. . . the Black Liberation Movement offered the white population an alternative. It pursued freedom not through the conquest of one group over another, but through an idea, the idea of inclusion, that South Africa could belong to all those who lived in it. In the 1990s, after the release from prison of Nelson Mandela, the country's former enemies converged on this shared vision and turned the page on organised hatred.

401: Utopianism: The search for a perfect world. David Quantick said the term was coined by Sir Thomas More in 1516 and was said by some to be a satire. Over the years, though, people had speculated about what Utopia would be, for example the Garden of Eden, or 'ecological utopias with people living in harmony with nature'. John Lennon had sung about the concept in Imagine. The main flaw in the concept was perfection, for example the idea that communism in Russia would eradicate crime because with true socialism, it would not be needed, or 'the sinister belief in fascist ideologies' that racial purity would eliminate evil from society. Dystopian fiction and ideas had now become popular.

402: Viewpoint: How money can make you heartless. *Can money reduce a person's empathy? Author Christopher Ryan, argues that wealth affects us in surprising and complicated ways. Made by BBC Reel.* Christopher Ryan – whose main book, *Sex at Dawn* has been described as "intellectually myopic, ideologically driven, pseudo-scientific fraud"

https://en.wikipedia.org/wiki/Sex_at_Dawn - claimed that a person's ability to read another person's face was 'diminished by greater wealth'. Accumulation of wealth alienated the wealthy from other people and had first entered human experience with the growth of agriculture, allowing accumulation of resources. That in turn triggered the creation of hierarchies and the process of making some people insular. By contrast, in hunter-gatherer communities, isolation meant death. The irony was that wealthy people bought privacy and went to five star hotels. This, he claimed, was against life and anti-human. Health was generated by earning less than \$70,000 a year and being part of a community. BY contrast those with wealth became unfeeling and without compassion.

403: Viewpoint: It's time to end our love affair with cars. *Author, academic and campaigner Andrew Simms argues we need to rethink our relationship with the car - much as we have done for smoking.*

From wikipedia https://en.wikipedia.org/wiki/Andrew_Simms

: Andrew Simms advocates the notion of [ecological debt](#) as an illustration of the degree to which economies operate beyond environmental thresholds,^[2] and initiated the annual marking of the day when the world is estimated to enter 'overshoot'.^[3]

Andrew Simms also served as Policy Director for ten years, Communications Director, and established the Climate Change Programme for the foundation. He co-authored *The Green New Deal* and co-founded the [Green New Deal Group](#),^[4] the climate campaign [onehundredmonths.org](#) ^[5] and cooperative think tank the New Weather Institute.^[6] He was a [Principal Speaker](#) of the [Green Party](#).^[7]

Mr Simms asserted that cars should come with health warnings 'like cigarettes'. He said that during lockdown emission shad fallen by an 'incredible' 17%, half the drop due to fewer car journeys, with air pollution falling by as much as 60%. He argued that just as people don't blow smoke into people's faces any more, and took steps to avoid coronavirus, they should stop using their cars. He said the damage cars did was 'frightening' in terms of respiratory disease, and they also contributed to pollution through microplastics. He claimed a drive of 500 metres destroyed a kilo of icecap ice. He added that drivers of SUV vehicles were the world's seventh biggest polluter.

404: Viewpoint: What would a world without prisons be like? *We take prisons for granted - but how effective are they? Are there better alternatives? A viewpoint from Open University criminologist Dr David Scott, a long term abolitionist.* Dr Scott argued that prisons as they now were had only existed for 200 years and did not deter crime. Keeping offenders incarcerated did not work well either and in many cases made them traumatised and more dangerous. He said that prisons were the last resort in dealing with problems that our health, education and employment systems did not tackle. The current system locked up people from some ethnic minorities, from poorer communities, those with mental health problems and people who had grown up in care. Dr Scott asserted that crime would not be reduced by locking all those people up. He said:

What will help is tackling the societal problems that have led them to commit harm in the first place. So, in a world without prisons, funding priorities would need to shift. Using some of the current prisons budget might help. But this would just be a small contribution - in fact, far bigger and systemic change is needed. Because while we focus on blaming, prosecuting and punishing the harms and crimes of the poor, all too often we ignore the wider economic, structural and psychological harms committed by the powerful. A world without prisons would be fairer. But could it also be safer? Yes, a small number of people do need to be kept out of society for the safety of us all. But although the idea of evil looms large in our culture, our prisons contain fewer dangerous people than we imagine. Nevertheless, any attempt to reduce danger and harm in society, would need a new culture of safety and respect, ensuring those who may be harmed are properly protected.

He added that violence could be prevented by properly funded positive interventions. He argued that people did not want people locked up, what they cared about was being protected from harm.

405: Virtual sex and avatars – the future of dating. By Nesta. The horizon was 2039. It was said that in Japan, a company was already offering men the chance to marry their favourite anime characters. It was pointed out that women were less likely to try virtual reality than men, and so headsets were now being produced in pink. It might be that future dating could include digging out a VR kit and connecting 'devices' into a USB port. People might be looking for multiple partners rather than settling down with one partner 'as parents used to do'. Nightclubs were likely to be a thing of the past so a future venue for meeting new people might be a trampoline park.

406: Wake up! Foucault's warning on fake news. *What would Michel Foucault make of today's world? Here's Angie Hobbs, Prof of Public Understanding of Philosophy at the University of Sheffield.*

Ms Hobbs's Twitter feed is scathing about the Conservative government and strongly anti-Brexit https://twitter.com/drangiehobbs?ref_src=twsrc%5Egoogle%7Ctwcamp%5Eserp%7Ctwgr%5Eauthor

Ms Hobbs said Foucault's philosophy – 'one of the most cited thinkers of the 20th century' – was about knowledge, truth and power. He taught that language mattered and studied power dynamics such as those involved in capitalism. He would have been to explore how social media could give a voice to marginalised groups and immigrants, and in some cases how it could stir up revolutions. He would want to know, too, how social media could open up gaps in power structures, to improve them for the better. Ms Hobbs said he would also say 'wake up' to how much power had been ceded to Facebook and Google through giving them data. Another issue would be scrutiny. She said:

'Remember the Panopticon?' He would say. This was an inexpensive way of old school crowd control proposed by philosopher Jeremy Bentham in the late 18th century. Picture a central tower, in a prison, for example. The prisoners can't see in, so they never know whether they're being watched or not. The result? They effectively internalise the surveillance and modify their own behaviour as if they were. Our self-imprisonment becomes even more insidious and damaging when the walls are in fact fake, when we are controlled by fake news replicating at terrifying speed, often unwittingly through our own actions. If we believe that news to be true, then the power to shape our lives lies not with us, but with those who know it to be false. And if in time we come to think that all news is fake, if we become entirely cynical then we no longer have the vital tools we need to create ourselves as individuals or develop our communities as we'd like.

408: Was the 1970s the decade that made the future? A caption said that the decade was remembered as being rather grim with countless strikes and a winter of discontent, but also the dead when a pay equality act was passed, and Germaine Greer's book *The Female Eunuch* had been published. Ms Greer said she had never been leader of the women's liberation movement and had never spoken for millions of women. Another advance, it was said, had been in vitro fertilisation, and this – once thought controversial – was now commonplace. 1972 had also seen the first Gay Pride march in London, despite 'vociferous opposition' (with a quote that it was an 'abomination') . A caption said:

Although there is still discrimination and prejudice against the LGBT+ community in the UK, huge strides have been made, including the recognition in law of same sex civil partnership in 2004. Much of what we know of life today began in the 1970s.

410: We are the DIY generation. DJ Jamz Supernova says economic circumstances mean her generation has had to become hustlers. Ms Supernova said the financial crash of 2008 had been a decade ago, then there was the introduction of zero-hours contracts, then tuition fees went up,

and that had made people scared about the future. That had made people into hustlers who had to forge their own careers and decide how much money to earn. Now, phones and social media meant that anyone could set up their own business. Ms Supernova said she had learned how to mix music and put it online, and that had cut out music producers and gave the potential to build up followings without outside agency. There were lots of examples like this, such as photographer Vicki Grout, or poet Charlie Cox. Online culture was getting rid of nepotism and removing the need for a secure job, working 9-5, or getting a pension. The downside was that you could become lonely and obsessive about your own dreams. But things were very exciting and the younger generation would benefit from even faster communications.

411: Welcome to Petra – a little bit of heaven on earth’. Simon Schama suggested that this was a multi-cultural, immigrant-based paradise (Utopia?) or ‘spectacular flourishing’ in the desert. He made no reference to the human sacrifice practised there.

412: Welcome to the smart city of the future. *How will artificial intelligence change the cities we live in?* Made with the help of Theo Tryfonas from Bristol University. Mr Tryfonas suggested that smart technologies and sensors would ensure that everything was known about each individual – even whether he had broken the law – and that every need was met by machines which dimmed lighting according to personal preference and prepared meals from food which was grown to be tastier using hydroponics. Health would also be monitored minutely and any drugs required would be automatically dispensed. Anti-social behaviour would be policed and prevented. A downside would be that huge amounts of personal data would be gathered and stored, thus for governments wanting to control ‘certain populations’, this would be an incredibly powerful tool. Already in China, growing a beard could get you ‘reported’. He concluded:

So are the benefits of a smart city worth giving up privacy and freedom for? Can governments and corporations be trusted with such huge data sets on all of us? What happens if there’s a mistake in the system or you want to overthrow the system itself? Whether you think smart technology means we’re sleepwalking into a dystopian future or enabling us to live a vastly more convenient and sustainable lifestyle, it’s coming soon to a city near you.

413: What Greek tragedies can tell us about life today. Marion James, said to be a Man Booker prize-winning writer, stressed that we were ‘surrounded by evil all the time, that is why we ended up with concentration camps. This is why we end up with the Killing Fields’. She asked why we were interested ‘in gods and monsters and demons and witches’ and suggested that answer was that we were always ‘looking at ways to explain the inexplicable’.

418: What can therapy teach us about national crises? *Author Jared Diamond explains why he believes that nations have much to learn from how we deal with mental health crises.* Mr Diamond argued that countries should deal with problems such as climate change, ‘unsustainable’ resource management, inequality and the risk of nuclear holocaust using the same basic psychological principles as an individual would when facing mental stress. He said current rates of consumption were unsustainable. He suggested that despite the problems, there were signs of optimism, for example that the world tackled the ozone layer threat. The horse race of destruction was running neck and neck with that of hope and in a few decades, he claimed we would know which had won.

419: What can we learn from the Spartans? Emma Aston, of Reading university, said the Spartans were known to be tough and austere, but at Thermopylae, they had sacrificed their lives to defend the bigger cause of saving Greece. She noted that an important point was that Spartan women ‘were just as tough and strong’ as men, and that they received an education and could own property ‘all things denied to women in other parts of Greece’. Ms Aston said there were also problems with Sparta. They were a figurehead of xenophobes and at Thermopylae it was said they had held out against an ‘alien invader’, which could be paralleled with Nazi Germany’s espousal of the Aryan master race. She also claimed that the Spartan paradigm of masculinity discouraged emotion and said ‘the individual was nothing’. The way

forward today, she claimed, was not to push the Spartan model. This was because the public school system had been modelled on it, too. She asserted:

It's no coincidence that the Spartans inspired the British public school system of the 19th and early 20th Centuries. A system in which ideals of discipline, endurance and austerity were paramount. Even the toughness of Spartan women is suspect. The ancient sources tell us that they trained their bodies to produce strong sons, so even the athleticism for which they were famous serves ultimately the Spartan war machine. And the grim joy with which they saw their sons go to their deaths in battle is unpalatable today.

421: What did the suffragettes do for you? *A hundred years after some women won the right to vote in the UK, Scarlett Moffatt tells the story of the suffragettes.* Ms Moffatt argued that before the suffragettes, basic rights were denied to half the people. She explained how the suffragettes had adopted violent tactics ('stone-throwing' and 'burning down unoccupied buildings') to win the vote, and it had eventually begun to be granted in 1918, and in 1928, included all woman over 21. She said the battle was continuing today to prevent 'systematic sexual harassment' and to get more women elected. The legacy of the suffragettes 'inspires us to fight sexism'.

422: What do lucky people do differently? Tui McLean said that Barrack Obama had asserted at an election rally that if you were successful, you had been helped. His Republican opponent, Mitt Romney, had 'openly rebuffed' him for the remark. She said that for many, Obama's comments had been seen as an insult to the American work ethic.

423: What do neutral dresscodes really mean? This suggested that any form of dressing could be deemed political and banning modes of dress could be discrimination.

425: What do your table manners say about you? This considered the subject from a 'diversity' perspective and suggested that for this reason, the subject had become very complex.

426: What does freedom mean to a child? In this video, Sienna (11) and Dylan (8) said they were friends. Dylan said they were trying to make drawings which helped people realise 'what was actually going on'. Sienna said she was drawing the world after climate change, and Dylan, the world before climate change. This related to freedom because we needed to be free and to breathe air. Sienna said she wanted people to stop using as much gas and petrol. Dylan suggested freedom was not for his own sake, but for everyone else. A tiny ant and a giant elephant were all equal 'and we are all the same'. Sienna said she was drawing a penguin on an iceberg. Dylan said a penguin alone on an iceberg would feel 'really scared'. Sienna said she would be really angry at humans. Dylan later said that freedom was also about expressing emotions. Both also said it was about dancing.

436: What happens when fans take it too far? Steve Rainey, of Radio Ulster, sketched that fans such as those who liked Star Trek, sometimes took their devotion too far, such as those who called Bob Dylan Judas for playing an electric guitar. He claimed the same applied to the recent decision 'to cast Doctor Who as a woman' as there had been an uproar. There was a sound clip from a fan saying he had always been a man. Mr Rainey said:

Intrinsic in a certain kind of fandom is the idea that change is inherently bad. Things must stay true to themselves and any kind of evolution is seen as evil. For the poor doctor, her female transformation is seen as being motivated by politically correct forces, which are, most damningly, outside of Doctor Who fandom. Of course, not all fandom has to be problematic.

438: What if all the wasps disappeared? The narrator said that the loss of wasps would have a 'huge knock on effect in the ecosystem' because they were a key predator, eating 14 million kilogrammes of harmful insects every year in the UK alone. It was posited that the bee population had gone down over the past 30 years because of pesticides and climate change, and wasps performed many of their same (positive) functions. If wasps were lost, 100 different types of

orchid and 1,000 tropical birds, too. So without wasps, there would be more pests, less biodiversity and more global food insecurity.

439: What if everyone in the world planted a tree? The narrator said that trees helped biodiversity and could reduce climate change, but they were being cut down at an 'alarming rate' to the extent of 'half the trees on earth'. It was said that if 1.2 trillion new trees were planted, this would cancel out a decade of climate change. That would equate to 160 trees per person, and would also help biodiversity because rotting trees supported fungi and insects. It was said that 15% of all greenhouse gas emissions were the result of deforestation because 15 billion trees were being cut down every year, at the rate of 41 million per day.

But others disagree: <https://wattsupwiththat.com/2017/05/30/good-news-africa-has-become-greener-in-the-last-20-years/>

440: What if the UK legalised drugs? Sue Pryce argued that prohibition was not the answer, Kevin Sabet that it was. Ms Pryce argued that legalisation was happening in the US and elsewhere for cannabis, but other drugs were still in the hands of criminal gangs and the purity was unknown. This meant that young people did not know the strength of what they were taking and so prohibition had the impact of making drugs as harmful as they could be and encouraged dealers to produce stronger and stronger versions to sell the same amount for money. It also led young people to experiment with designer drugs. If drugs were legal, they could be made more cheaply and drugs could be prescribed for them. Mr Sabet said making drugs legal would mean health services were overwhelmed and that an illegal market would continue to operate, which was the case in the US states which had decriminalised cannabis.

441: What if the whole world went vegan? *What impact would it have in terms of climate change and the environment?* The narrator claimed that experts now said that cutting meat consumption would reduce climate change. It was said that 15% of all human greenhouse gas emissions were from livestock production and that 80% of all farmland was dedicated to meat and dairy production, and area the size of Europe, China, the US and Australia combined. A report from the UN's IPCC also recommended a cut in meat consumption. Meat and dairy provided 18% of calorie intake, but 60% of emissions from agriculture. Large scale meat production had been a factor in the loss of rainforest, and methane expelled by cows was '28 times more powerful' than CO₂. Smaller scale production could be less destructive. Vegan food production also had problems, for example that large-scale cultivation of soya beans could lead to deforestation. That said, a study had estimated that 8m lives could be saved by 2050 if people ate a vegan diet with lots of fruit and veg. If everyone changed the way they ate, it would change the world.

442: What is 'black joy' and why do we need it in our lives? *Author Irenosen Okojie says we need to make space for black culture - film, art, music and literature - to be celebrated.* Ms Okojie argued that, unlike Western culture, which was constraining to black people in terms of how they expressed themselves, black joy was expanding the notion of what black artistry was and was completely free and unencumbered. Examples of black joy were June Jordan poems, Barry Jenkins films and Fela Kuti music. Black joy was coming to the forefront and was taking precedence in shaping cultural narratives with huge impact. She said:

I think the issue for me is that very much what's happened a lot of the time and for a long time is black trauma has been something that's been at the forefront, so problematic areas like knife crime, and what that does in the long term I think is that it creates a warped sense of what black culture is. So we don't see enough of black achievement and black celebration, what you get is this idea of a community being majorly problematic and there are problems in any community. So now more than ever with these stories coming out, it's just a great counter because it shows that's not all we are. I think our cultural gatekeepers need to be more open minded, need to feed themselves more and read more and listen more and create spaces to talk to people from those communities and from the black community in particular. And I think that will shape and change things.

She added:

So if you're somebody in a position of power, say for example you're a commissioning editor or a producer, look around you. Who's at the table? What do they look like? If they all just look like you, then that's an issue. Thinking really imaginatively and creatively and wanting to be very, very experimental in terms of how I approach what I do. So again to counter some of the negative ideas or stories around black culture, so thinking about celebrating what we've achieved.

443: What is 'normal'? Who decides? *Autism is not always well understood. Here Eleana Re gives a very personal insight into what's it like for her.*

446: What is hauntology? Why is it all around us? *From TV to art to design - why a "nostalgia for lost futures" seems to be everywhere.* This, it was said, was based on the work of Jacques Derrida, and was a branch of critical theory described as 'nostalgia for lost futures'. It was stated:

And it's a field of critical theory that's flourished online. In the UK it has commonly been associated with a sense of loss of a post-war utopian future that was never quite reached. Large scale rehousing projects moved people from inner city slums to high rise streets in the sky. But these ambitious projects often resulted in social isolation. This was an era when British society was still battling over its future shape (*shot of Margaret Thatcher, campaigning in favour of EEC*) and a time of political and economic turmoil. A generation grew up glued to the television exposed to a world where much of what they saw seemed slightly unhinged. The BBC's *Play for Today* series tackled bleak, harrowing subject matter that had never before been seen on British TV.

Another caption pointed out that *The Changes* BBC TV show aimed at children, was set in a society which had reverted to a pre-industrial age after the population had destroyed all technology. People were also influenced by the government's 'terrifying' public information films and ads such as 'Labour isn't working'). It concluded:

Whatever era it's from, hauntology is more interested in the aesthetics we can imitate rather than new aesthetics we can create. Hauntology has blossomed in a time where technology may be changing faster and faster but where new forms of cultural production have arguably stagnated. It's a world where the presence of the past is all around us.

447: What is the fascination with the Illuminati conspiracy? *The BBC's Sophia Smith Galer looks at where the Illuminati conspiracy stems from - and why it's enjoyed a resurgence in recent years.* This explained the theory had been made up, as a conspiracy theory dominating the world and asked at the outset whether Donald Trump was one of the controlling figures (along with Jay-Z, Katy Perry and Beyonce). David Bramwell, another, suggested the books were fun and fitted into the popularity of other conspiracy theories. Ms Smith Galer suggested that although the book trilogy was fiction, they were blended with enough truth to make them plausible.

448. What really Happened to this £10m racehorse? *One of the world's most valuable racehorses disappeared in 1983. Thirty-five years on, Alison Millar finds out what really happened.* Ms Millar said the Shergar disappearance was one of Ireland's most famous unsolved crimes. It had been postulated that it had been stolen by the Mafia, by a criminal Mullah in Saudi Arabia, the US Murty twins and the IRA. That involving the IRA was said to be the most plausible.

449: What really shapes your worldview? *People are divided into two groups - with completely different worldviews, argues David Goodhart, author of The Road to Somewhere.* Mr Goodhart suggested that the world was now divided into 'anywheres' and 'somewheres'. Anywheres tended to be educated and mobile and valued openness, autonomy and fluidity, and saw the world from anywhere. Somewheres were more rooted and less educated, and favoured group attachments, familiarity and security. They saw the world from somewhere. He added that

anywheres were less than 25% of the population but dominated politics and society, regardless of who was actually in power. He gave four examples:

One, a knowledge economy designed for the highly educated in an hourglass labour market that has wiped out the middling jobs that used to give Somewheres status. Two, universities. We massively expanded higher education, a world that our children flourish in. But we eviscerated the technical training that used to give Somewheres decent jobs. Three, mass immigration. We ignored or labelled as xenophobic the discomfort that many people felt over rapid ethnic change across the country. Four, an anti-domesticity family policy that has represented the interests of some professional women but has done nothing to stop the decline of the traditional family. We Anywheres care about the world, but we can be guilty of a kind of self-regard and a naive liberalism, too. We're wary of most group identities because we just don't feel them ourselves. But it's not chauvinistic to value your national identity, and it's not racist to feel more comfortable amongst people like yourself. We Anywhere's have ruled in our own interests and called it the national interest. On June 23rd, the Somewhere's said 'Enough. It's time for a new settlement in British politics.'

450. What to do if your boss is an algorithm. Made in association with Nesta. Digital sociologist Karen Gregory said that with those working from home on data gathering in the UK – as many as 2.8m – it was possible that their bosses could become algorithms. Ms Gregory added that algorithms were changing data science, teaching, healthcare and insurance provision, and thus algorithm bosses would pose a 'real challenge for workers' in that they could lose autonomy and control in the workplace. This would lead to stress because the pressures were not visible. She argued that to avoid this, workers must have more say over management decisions. It was vital that 'workers' educated themselves more in what they were working with, and Ms Gregory concluded:

Workers who lag behind and who become subjected to the whims of the algorithm are going to find themselves increasingly displaced. I think the best thing that they can do is actually speak to other workers and begin to think about possibilities for organising. In the absence of that kind of worker mobilisation and worker organising, we may find ourselves back in the same old historical situation where management does have the upper hand and workers have been truly displaced.

452: What will family life be like in the future? *Super-sized families, co-operative living and robotic relatives – how and where we live could change radically over the next 20 years. Made with Nesta.* The traditional family, it was said, was a briefcase-wielding dad and a stay at home mum with a rolling pin. But now homes were becoming multigenerational, and in future, a giant castle would be needed. The rise of gay and civil partnerships had left marriage 'as fashionable as last year's smartwatch'. Robots would be more important. It would be possible to bring relatives back from the dead using artificial intelligence. It would be possible to watch holograms in your own 3-D dome.

453: What will we eat for breakfast in 2039? *Fancy a bowl of insects? How about music-infused coffee delivered by drone? Welcome to your future breakfast. Also by Nesta.* This suggested that because of climate change, meat, cereal and bacon, were likely to be off the menu, to be replaced by a plate of insects because production did not leave as big a carbon footprint. Meat might also be 'grown' in labs using stem cells. Coffee would also be rationed because of climate change. Hydroponics would be in use.

455: What would Florence Nightingale make of big data? *Florence Nightingale on big data. It's not as random as it sounds. Statistician David Spiegelhalter looks at a little-known side to her.* Mr Spiegelhalter said that Florence, as well as being the nurse with the lamp, also loved statistics and regarded them as 'God's work'. He contended she believed that in order to understand God's thoughts, statistics must be studied as a measure of His purpose. Mr Spiegelhalter added that at a time when nurses were seen to be ignorant and 'lower class', Nightingale had combined her nursing and statistics to become an experienced hospital manager. When she had gone to

the Crimea, she had been the first medic to collect data in a military hospital, and thus could show that deaths due to poor sanitation had declined after her arrival from 42% to 2%. This knowledge made a huge impact. She also had spread her ideas by using infographics and loved the way data made this possible. Mr Spiegelhalter said:

So, when you hear of hospitals fiddling operation waiting times, think of Florence. And I think she'd be appalled at using data to target adverts and manipulate people on social media. This would not be God's work. Although largely confined to her room for over half a century, she worked tirelessly behind the scenes in coordinating campaigns, and she always had a careful media strategy. So, I think she might like other aspects of social media. She'd enjoy the opportunity to communicate on a grand scale, with ideas going viral and so many people being able to take part in the debate. Her compassion brought her fame. And she used that fame ruthlessly, along with her incredible intellect, to save lives on an unprecedented scale. If she were alive now, she'd challenge us to do the same. To look at how we can use the vast amount of data now available to save lives. To make the world a better place. To shine a little more light on us all.

457: What would Simone de Beauvoir make of #MeToo? *Simone de Beauvoir's book The Second Sex came out in 1949. Seventy years on, what might she make of #MeToo, asks writer Beatrix Campbell. Ms Campbell, who asserted that The Second Sex was a founding text of modern feminism, first observed that Ms de Beauvoir believed witches were burnt simply for being beautiful. She had also noted that women did the bulk of parenting and domestic labour and that women were always judged as objects in relation to men. She claimed that Ms de Beauvoir would have supported #MeToo, which had sprung up in reaction to the sexual exploitation of Hollywood, as a leap forward and would have been disappointed that after all this time, there was still so far to go. Ms Campbell said that rape was an issue in point in that it was still seen by one third of people as only being rape if it involved violence, blood and bruises, and 'it was not rape if a woman flirted on a first date. Women were thus walking over hot coals to prove they were not 'asking for it'. She concluded:*

Yet for all its hope, #MeToo showed that women are still routinely treated as sexual objects. Equality seems far away. The World Economic Forum estimates that women won't get workplace equality for at least 200 years, if ever. De Beauvoir would ask, 'What about justice for me too, you, too? Will women still be blazing for justice when we're all dead?'

458: What would a world without humans be like? *What would happen to our world if humans suddenly disappeared? With scientific advice from the OU's Philip Wheeler (a conservation biologist <http://www.open.ac.uk/people/pw6864#tab1>). This suggested that even after thousands of years, humans would have left their mark in pollution, Metals, plastics, granite worktops and radiation, but global temperatures would begin to fall.*

460: What would life be like without the state? *In the first in a new series, Newtopias, artist Gregory Sams sets out his radical vision of a world where the state no longer exists. Mr Sams claimed that without the state, 'half our wealth' would be back in circulation because none would be wasted on wars and 'political schemes'. Enterprise would flourish because favouritism towards large corporations would end; effective ways would be found for meeting community needs; justice would no longer include victimless crimes; there would be no jails, with digital exile instead; government would be from the bottom up, rather than the top down.*

461: What would the UK be like without immigration? *Jonathan Portes of King's College London argues that the economy and society of the UK would be markedly different without immigrants. Made in collaboration with BBC Briefing. Mr Portes said that one in seven people would not be here, which might sound like a good idea, but it was important to remember that only 6% of the UK's land area was built upon. He said:*

Our highstreets would look rather different, there would certainly be less traffic in our most populous cities. Less curry certainly, and fewer kebab shops. More fish and chip shops perhaps? Although guess what, it was Jewish immigrants who invented that dish back in the 1860s. And when populations shrink, places hollow out. In the 1970s, when more people were leaving the UK than arriving, the population of inner London fell by more than 20%. Jobs, growth, tax receipts all fell - only crime was on the up. It looked like London might go the way of Detroit. Not anymore. And perhaps more noticeable than fewer people would be that we'd be on average much older. More than a third of babies born in the UK have at least one parent from abroad. So our schools would be a lot emptier, but hospitals, nursing homes and residential care wouldn't be. Unless we got a lot better at training medical staff, we'd have fewer nurses and doctors. Just look at what's happened since the Brexit vote, but they still have almost as many old people to look after. And with far fewer workers to pay for them, either pensions would be lower or taxes would be higher. Because while immigration does add to the demand for services like the NHS, schools and pensions, immigrants pay taxes. And overall, they pay in more than they take out. So whatever you think of austerity, things would be worse if immigration had been lower. The current welfare state would be unsustainable, the numbers just wouldn't add up. With less competition, wages might be higher for some low paid workers but not by much, and not by enough to outweigh the wider economic downsides. Most of us would be poorer. Just like trade, immigration has made the UK a richer, more productive economy. We don't just rely on immigrants for nurses, construction workers and fruit pickers. Without immigration, our world-leading universities would no longer be world-leading. Well over half of research staff in science and engineering subjects are from abroad. Nor would London have become a global financial hub, or Cambridge a centre for biotechnology. If you want another example, look at football. Champions League and Europa League finals were an all-English affair. But with all four clubs managed by foreigners and a remarkably diverse set of players. Beyond economics, the country would look and feel very different. Almost all of us would be white, we'd be much more... This would be less noticeable in some sectors than others. High Court judges, prison staff and army officers would look pretty much the same as they do now. But we'd be less connected, less global, and more insular. The overall balance sheet? Well, that's up to you.

464: What your skirt length can tell you about the economy. *The hemline index predicts that women wear shorter skirts when the economy is in good shape. How accurate is it?* The narrator said the concept had been developed by economist George Taylor in 1926, who said that when times were good, women wore silk stockings and hemlines went up. His theory was said to have been borne out in 1929 with the Great Depression and hemlines had gone down with a more conservative look. Then in the sixties, when economies were booming again, the mini-skirt became fashionable, and the same had applied with the 1980s and Ronald Reagan.

466: What's behind denialism? *Why do some people deny things - from Flat Earthers to climate change denialists? Sociologist Keith Kahn-Harris gives us his take.* He said: We hear a lot these days about denialists, climate change deniers, Holocaust deniers, Flat Earthers. But do we ever stop to wonder what makes them tick? Denialism is tough. It's hard work. It's a tremendous labour to hold back the mounting tide of evidence. So why do it? Why put yourself through all of that? To some extent, it's hardwired into our very nature. Humans have an extraordinary ability to refuse to face things that are difficult, threatening or embarrassing. One of the ways we do this is through denial. It's a psychological tool that most of us have used at some point in our lives. But this sort of behaviour is just one end of a sliding scale. At the other end, some people take their denial much further. They don't just deny inconvenient facts about themselves and their loved ones, but about the world or even reality itself. Denialism emerges when science and scholarship throws up evidence that seems to undermine one's central beliefs, and the only way to preserve one's sense of self is to deny that there is any conflict at all. Let's take the example of climate change denialism. People who deny that climate change is happening, are sometimes accused of protecting powerful economic interests or even being in the pockets of the fossil fuel industry. But for most climate change denialists, something much deeper than money is being

protected. Often what they're protecting is a belief that our modern capitalist economy preserves a freedom so precious that if we were to limit our energy use, we would lose something essential about what it is to be human. What about those of us at the other, less extreme end of that sliding scale? We're not all denialists, but we all do deny. Most of us believe the science of climate change. But we also want our children to come home to a nice, warm house, so we turn up the thermostat.

BRUNA SEU *Professor of Psychosocial Studies and Critical Psychology, Birkbeck, University of London:* Information about global warming, human rights violations, domestic violence, for example, is, by definition, distressing and disturbing. So I suggest when we communicate to people about disturbing issues, we need to follow the 'three m' principle. The information has to be emotionally manageable, because if it is too traumatic and overwhelming, people will switch off rather than engage with the issue. It has to provide meaningful understandings so that people can make sense and also make sense of their emotions. And finally, it has to provide moral actions that are effective and significant. If we can do this, then we can fight everyday denial and people will be better equipped to act.

KKH: But let's get back to the denialists – the people who refuse to believe the scientific consensus. Many climate change denialists implicitly concede that if climate change were happening, it would be a terrible thing. That's why they're denying it in the first place. Others, though, agree it's happening, but they just play down the consequences. So really, the only way to end climate change denialism would be to create a different world, a world in which it was acceptable for denialists to come out and say . . . "Yes, climate change is happening. Yes it is man-made. And no, we shouldn't do anything about it, even though it will cause tremendous suffering." Do we want to live in that world?

469: What's the point of humiliation? *Why does humiliation exist? And can we turn it to our advantage? Psychotherapist Philippa Perry explores this little-understood emotion.* Ms Perry claimed the point of humiliating someone was to dehumanise them, to rob them of their identity and to attack their power. These exchanges happened in the news, on television, in sport and was part of our culture. She said that such humiliation had been normalised. The cause was rooted in our evolution as pack animals, and as a result, being attractive and acceptable was important to individuals, to make it less likely that they would be attacked. The difference between shame and humiliation was that the former was an internal reaction, while humiliation was inflicted by others. She suggested that men had a particularly tough time because they had been socialised to be strong and brave and competent, which meant denying vulnerable states. As a result, they often resorted to violence in order to avoid humiliation and regain their power. This she claimed was why men were many more times violent and aggressive than women. She stated:

We may have a hunger for revenge, and humiliation is often a part of revenge. But the only way to redemption is to build up our enemies, not knock them down. This means, for example, giving prisoners education, training and therapy, not more punishment and therefore more humiliation, leading to more anger, more violence. Maybe we all need to be humiliated about our habits of humiliation. We need to readjust until we realise we have been all too stupid, lazy, unthinking and basically daft to carry on with this winning and losing game. Will we dare to be vulnerable and say we don't know the solutions yet? But humiliation, and otherwise annihilating the enemy isn't working. We just might become less susceptible to humiliation if we were not so worried about how others see and experience us. Let's let go of self-image.

471: What's the point of women's rights? *Human rights lawyer Cherie Blair argues the economic case for ending gender inequality is strong, but the moral case is even stronger.* Ms Blair argued that, according to McKinsey, closing the gender gap in economic activity, would boost world GDP by \$28 trillion by 2025. She claimed that this 'smart economics' argument had gained traction with 'everyone from the UN to the private sector'. She added that in addition to this,

there was a need to consider the higher ground morally rather than just the bottom line. She asserted:

Across the world, women are shut out of the labour market, confined to insecure, poorly paid work and forced to shoulder a massively disproportionate burden of care work. All because of their gender. Underlying all of this is a fundamental belief that women aren't as capable or qualified as men. This sexist belief is outdated and dangerous. As well as stunting economic growth. It limits the dreams, aspirations and potential of millions of women and girls across the world. In 2018, we need to wake up to the fact that women make up half the global population. They deserve equal access to economic opportunity, not because they are instruments of growth, but because they are human beings. So let's not fight for women's economic equality just because it makes financial sense. Let's fight because it's the right thing to do.

473: Whataboutism: Finger-wagging as a political tactic. *What about this? What about that? Sound familiar? A quick spin through whataboutery with writer, David Quantick.* He argued that an example was that Nazi Germany had countered claims of imperialism and expansion by saying that the UK had been behaving the same for centuries. In Northern Ireland, Republicans and Loyalists had claimed their own suffering justified violent action. Such attempts at justifications were invalid: the Nazis did not invade Poland as a protest against British imperialism.

475: Wheelchairs in the sky. Made by BBC World Hacks. There were vox pops from wheelchair users complaining that they were treated 'like a carcass' by airlines and being forced to wait for hours while wheelchairs were found. Michelle Irwin, whose son had spinal muscular atrophy, argued that wheelchairs should be allowed actually in the passenger cabin, and had started a campaign in 2011 to that end. A spokesman for Virgin said it was a tough issue to crack because there were tough laws and many interested parties.

476: When Brexit divides your family. Jazza John said his family often had talked politics, but had been split down the middle by Brexit, and then had therefore decided politics were banned. He said that one of his friends was a Leaver and he was a Remainer, but they had managed to co-exist and had got closer since the vote. That was by being able to take the mickey out of each other. He argued that they also had lots in common and that was what counted. Jazza said that dealing with such differences was something that the country had forgotten how to do, and as a result people were shouting at each other. |

477: When credit cards were squarely aimed at men. *When American Express credit cards were launched, they were targeted at 'professional' men. Though you could apply for one for your wife...made by BBC Ideas and World Service.* A caption explained that the idea of credit cards had taken off in the 1950s and spread around the globe. Archive footage was included which featured a BBC reporter asking whether a man would use it exclusively himself 'or could you, if you were unwise enough, give it to your wife?' A vice president of American Express said it could be certainly used by a wife.

478: When football unites nations. It was claimed that in 1982, deep political divisions were 'kicked into touch' when Northern Ireland beat Spain, and 'for a brief moment', the Troubles were put to one side. A BBC reporter said in a contemporary analysis that 'in a country normally divided by religious and political views, the team's success has been cheered with equal fervour by people in both the Protestant and Catholic communities'. Another caption claimed that African players were often patronised until in 1990, Cameroon beat the world champions en route to the quarter finals.

479: When globalisation makes you feel like you don't belong. Aatish Taseer, said to be an author, said his mother had been a journalist in India and his father a Pakistani politician. They had split up and he had grown up with his mother in India, and then educated in the US. As a result, he had partly felt 'at home' in several places, but at the same time not feeling at home

anywhere. The process of globalisation was making this more common. This changed their ideas of who they were, and these people were often dealing with confrontation between an idealised view of the past and a world in flux. Mr Taseer said he had covered as a journalist the election of Mr Modi in India, and that was 'kind of a precursor to a phenomena that we're now seeing everywhere with Brexit, with Trump, with the rise of various Eastern European leaders, Bolsonaro in Brazil, Duterte in the Philippines and in every situation, one sees that the fault lines are the same, that it's town against country. It's sort of tradition against the sort of modernised urban landscape. And people, sort of, heartlands in kind of revolt against what they see as sort of urban centres that talk down to them, that represent a sort of aristocracy almost.' He said that what we had to recognise was that in big cities there was a shared way of life, but many did not feel part of it and were revolting against it. What they wanted was an idealised 'real Britain' or America. What they were after was a 'sentimentalised' longing for home.

He concluded:

And so it is possible to feel a great love and an affection for one's culture, for one's tradition, for one's authenticity. And at the same time, renounce the vestiges of the past and realise that the world is being remade and that one should find a way to be part of it and . . . and to embrace the change, for all the vitality and the newness and the sense of flux that it brings and to not let one's uncertainty engulf one.

480: When motorway services were the height of cool. This related that service stations, in the early days of motorways, were highly regarded, but as roads became busier 'anti-road protestors marked a change in the public's attitude towards motorways. Anthropologists now regarded them as 'non-spaces', that is where people remained anonymous and reality seemed distant. It was stated:

They also reflect a sense of a lost progressive future, a decline of the modern as the stress of driving grew and became another act of drudgery. There are challenges to this stereotype of the service station though. Some have tried to bring the high street to the motorway. Others have rebranded as eco-conscious. Whilst once derided buildings have been granted listed status. But as electric and driverless cars become the norm, maybe the need to stop by the side of the road will seem like a quaint relic of the past.

482: When the UK did not have a drink-driving law. *It was controversial at the time, but the introduction of drink-driving laws brought a seismic shift in attitudes and saved many lives.* There was a clip of Barbara Castle, the then minister of transport, from 1967, in which she said that unless a law was introduced, there could be a million casualties a year by 1980. The closing caption said:

With their takings down, publicans banded together and marched on Westminster in an ultimately unsuccessful effort to get the law repealed. If a drink-driving law seemed like a no-brainer, then consider that it would be a further 16 years before wearing seatbelts in cars became mandatory. The drink-driving limit has nearly halved since its introduction and deaths are down by 85% since official records began in 1979. Proving that sober driving is always safer. And the 8 pints before home days are thankfully long gone.

484: Where did all the women in tech go? *Women used to dominate the computing industry in the UK, says historian Marie Hicks. What happened? (made with Nesta).* Ms Hicks claimed that in the 1950s and 60s, computer programming had been women's work, but then men technocrats took over, the women often being asked to train their replacements. She said the gender of the field 'flipped' because women were pushed out, even though they had the technical skills. Ms Hicks said that an exception had been Dame Stephanie Shirley (previously known as 'Stave') who set up 'an explicitly feminist' software company which allowed the women employees to work from home. But many other women left the field, leaving a skills shortage. The government had responded all the companies to merge under the ICL label and this had effectively

destroyed the British computing industry. She claimed that discrimination continued to wreck high tech economies and high tech labour markets. She concluded:

All of the talent that is lost hurts the industry and hurts the economy. But what's more important is that these people lack a voice in designing critical infrastructure that we're all going to have to live with. It can undermine the principles of democracy. By looking at examples from the past, we can find out not just how to build better technologies, but how to construct fairer societies.

486: Where you're banished for having periods. It was said that in remote parts of Nepal, the outlawed practice of 'chhaupadi' forced women out of their homes during menstruation. It was said they had to sleep out for up to four nights and during that time could not touch men or eat various foods. Women were told that if they did not follow the requirements, snakes and tigers might attack. It was said that some women were rebelling.

487: Which countries will hold the power in 20 years' time? By James Robbins of the BBC. He claimed that 'Africa', would be more important because of surging economic growth and rapidly increasing better educated population. He added that the biggest revolution could be 'vast super arrays of far cheaper solar panels, to quote one energy guru', and that the world 'might have learned to put them where the sun really shines'. With China, which had 'cornered' many of the world's vital raw materials', he speculated that countries could be struggling to repay its loans. He suggested that Europe would be down because banking would be driven by AI. People would be driven to have edge by being creative in 'anything not done by robots'. The Middle East would be down because nobody would need its gas or oil. He predicted water wars, together with the collapse of oil and plastics. Data would be king and there would be a battle between secrecy and openness.

490: Who knew coffee had such a dark history? *Sperm, skulls and scandal...* Food historian Annie Gray reveals the hidden history of coffee. Ms Gray said coffee was first found in Ethiopia 450 years ago and was first described as 'Pluto's diet drink' which witches drank from human skulls. Coffee clubs had begun 50 years open in 1651 and were placed to discuss politics, with the result that Charles II tried to close them as places of sedition. They were only for men and coffee came to be known as a male drink. An attack on the drink in 1674 suggested it cause impotence, with others saying it was an aphrodisiac. Ms Gray claimed that coffee in the UK – even with the addition of milk and sugar – was pretty bad until the Italian espresso machine was invented.

491: Why (almost) all world maps are wrong. *Most modern maps are based on a 450-year-old design, so you'd think they'd be right? They're not - here's why they're actually inaccurate.* This claimed:

Our digital maps are based on the Mercator Projection – designed by Gerardus Mercator in 1569 – 450 years ago. Originally designed for nautical navigation so that a line between two points on a map produces the exact angle to follow on a compass. But the scale of land areas in high and low altitudes was extreme exaggerated. The UK is actually less than half the size of Madagascar. And Africa is actually 14 times bigger than Greenland. Many believe it endorses European imperialist attitudes by shrinking countries in the southern hemisphere.

492: Why IQ is not the same as intelligence. *Is it possible to accurately assess intelligence through a test? And does who is setting the test, and why, make a difference?* The narrator suggested that intelligence testing was not designed originally to suggest that there was a measurable intelligence level, but initial tests had been used in the US for that purpose, with the result that Ashkenazi Jews were discouraged from entry to the US. Throughout their history, such tests had been used for political aims, often linked to racism and sexism. The tests that did exist measured abstract logic, but not other factors such as emotional or practical intelligence. IQs could change, too, because of changed environmental factors.

493: Why I'm friends with the man who shot me. *Retired police officer James Seymour and former gangster Leroy Smith on how they became friends in the most extraordinary of circumstances. A moving tale of forgiveness and bridge-building. But it's an exception.*

495: Why are people anti-Semitic? *As part of our series on the root causes of various forms of prejudice, US comedian Alex Edelman explores what's behind anti-Semitism.* Mr Edelman suggested that Viktor Orban, prime minister of Hungary was an example of an anti-Semite and used what felt like 1930s rhetoric to describe the Jews as sneaky and hiding in plain sight. He added that Jews 'got bludgeoned with Israel sometimes'. He added that Israel was the only place 'where I do not feel I am being othered for being Jewish'. But he had taken issue with Israel's policies 'in the same way I take issue with many of the UK's policies'.

496: Why are people homophobic? *In the first of a new series on prejudice - and the underlying reasons behind it - LGBT activist Richard Beaven explores homophobia.* He asserted that homophobia still remained, based on the straight men did not like the idea of gay sex, that they believed gay men fancied all men, and that talking about being gay meant they could be gay. Mr Beaven added that the HIV crisis reinforced the idea that gay people were different, and this had meant issues were not discussed openly. He claimed it was fantastic that young people 'are declaring whatever spectrum of sexuality they were on without thinking about it', and realising that gays were 'nice people to talk to'. He concluded:

Being a straight ally – I know that word gets used a lot now – really matters. Stand up and be counted and say that you are a supporter of the LGBT+ community. Just do it. And you know what, people won't think worse of you, they will think a lot more of you. Because it's even more powerful if a straight ally talks about being inclusive and being welcoming of all forms of diversity, that works really well.

497: Why are people racist? *Historian Onyeka Nubia explores why some people are racist - and talks about his own experiences of racism. Produced by BBC Northern Ireland.* Mr Nubia said that as he grew up overt racism was casual and in any kind of public arena, you could be racially abused. There was a quote from Alf Garnett (Until Death Do Us Part) saying 'blackie'. He added:

So, sometimes to understand racism, we need personal experiences. About three years ago I was walking through White Hart Lane station. I heard someone shout very loudly, the N-word. It's a word that I don't use. I thought at first it was someone listening to an Eminem song or something, or you know, thinking that they were Jay-Z. So I just kept walking. The word was shouted again. And 'Who do you think you are?' I know who I am. But . . . so I looked round to see what was going on, in case it wasn't directed towards me. I didn't think instinctively that it was. And it was directed towards me. There was a woman in a flat looking out of the flat and she was screaming and yelling at me. I said, 'Why are you shouting at me and why are you shouting the N-word?' – 'Because that's what you people call yourself.' I said, 'You people?' This is a woman who doesn't know me and has never seen me before. And yet she felt empowered – not 20 years ago, not 30 years ago – to use such terminology to refer to me. And that's to show you that those overt forms of racism still exist.

Mr Nubia explained that a lot of white middle class people were also racists. They expressed such views instinctively and did not know they were doing so. When he was there, they 'self-censored' on sensitive issues and ethnicity. They were only thinking about it because he was in their social space. Mr Nubia also said racism was still deeply embedded and felt normal. He believed that the only way of eradicating racism was by changing people's beliefs and ideas through education and information.

498: Why are people sexist? *What's really behind sexism? The founder of the Everyday Sexism Project Laura Bates explores some of the root causes. Made by BBC Northern Ireland.* Laura Bates said she had been on a bus and groped by a man. The passengers had heard her saying she

was being groped but none had stepped in to help. She had got off the bus and the man had got away with it. Ms Bates asserted:

We're so used to receiving the message from all around us all the time that women and girls are sexual objects, that our bodies are public property, and that we really are the sum of our individual parts. There are witchcraft cases from Europe 400 years ago where, for example, a woman was accused of witchcraft for giving a man a permanent erection. The idea that men couldn't possibly be expected to control themselves is nothing new. But it's also something that's still really impacting people's lives even today.

There was an exchange between Scarlet Johansson and an interviewer in which she said whether she was wearing underwear was irrelevant. Ms Bates claimed the male interviewer had reacted by saying he had not done anything wrong in asking and that she was over-reacting. Men closed ranks like that all the time. She then said in most households, sons and daughters were 'differentiated by their parents, but in a north London household, two parents were bringing up their children in a 'non-sexist way'. A daughter said it would not be fair for all the girls to buy princesses and all the boys to buy superheroes. The interviewer asked why. The girl said because girls wanted superheroes too, and the boys wanted pink stuff as well as the girls. Ms Bates said:

Yeah. She makes it sound so simple, doesn't she? How is it possible that this child gets it? And yet every time a large retailer agrees to stop gendering its toys or its . . . or its children's clothes, as for boys or for girls, you'll see a backlash in the press. These kinds of stereotypes that are so insidious and so low level, they're so often dismissed as not a big deal. In reality, all we're saying is that kids should have the choice, that, just as she says, you know, some girls might like princesses and some might like superheroes, but shouldn't they have the option? The reality is that fewer than one in 10 of our engineers is female. And our Royal Society, one of our biggest scientific institutions, has never had a female president. So, no, of course, these things aren't the end of the world on their own. But do they contribute to a world in which girls are very, very gently and slowly told, 'This isn't for you, this isn't for you?' Of course they do. And actually, the end effect is quite extreme.

She noted that Andy Murray, the tennis player had called out an interviewer for glossing over female tennis achievements, and concluded that until people started calling sexism out, it would continue.

501: Why boys need to learn about periods. *Activist Amika George says in order to solve period poverty, both boys and girls need menstruation education.* Ms George, 18, claimed that 137,000 girls had missed school the previous year because of 'period poverty', with 40% having to use toilet paper instead of tampons and 6% of parents saying they had resorted 'to stealing products from their daughters'. Teenagers had enough to go through because of 'parent pressure' without being held back also by 'period poverty'. A problem was that a lot of girls thought they could not talk to boys about periods. It was ridiculous that a natural process was treated as secret. Boys and girls should be taught about periods in an 'empowering way' without having to suffer in silence. She added:

I think it's really important to recognise that periods are not an exclusively women's issue. At the moment we have twice as male MPs as female MPs, so if they don't feel like they can talk openly about periods, then we'll never achieve gender equality. I think when we've truly achieved gender equality, we'll be living in a world where people can talk about periods in the same way as what they had for dinner last night, because they'll be that normalised in society. Last year I started a campaign called #FreePeriods, which is asking the government to provide free menstrual products to all children on free school meals. Whenever I tell someone about the campaign or about the fact that period poverty is happening in the UK, people immediately want to help. They want to find out how they can start their own campaigns or get in touch with different organisations. So I decided to capitalise on that momentum by organising a protest outside Downing Street in December

last year. And it was amazing. We had over two thousand young people turning up on a really cold day. Everyone was wearing red and waving banners with period puns on them. We had amazing speakers and singers and performers and it was just a real empowering feeling where people were really celebrating their periods and everyone was there in solidarity with the girls who are suffering from period poverty. So let's talk about periods rather than period poverty. That's something we should be ashamed of. Let's make period poverty a thing of the past.

502: Why diesel engines could have been so, so different. The narrator suggested that Rudolf Diesel, who had died tragically by drowning at sea, had originally intended that his engines should run on peanut oil. It was argued that petrol was used instead and as a result, his brilliant idea had become embroiled in the Diesel emissions scandal. If peanut oil had been used instead, that would not have happened.

506: Why do we chant at football matches? The narrator suggested that psychologists had found that chanting linked to group behaviour had an uplifting effect and facilitating bonding. But there had been chants which had been rude and offensive, as well as racist and homophobic. It was postulated that group activities such as military marching could lessen the sense of personal autonomy and make them more obedient to aggressive actions.

508: Why do we cross our fingers for luck? This treated what is arguably a predominantly Christian gesture as a multi-cultural one.

509: Why do we have so much stuff? Why do we have so much stuff? Professor James Fitchett, of Leicester University, said consumption was based on fantasy and one what a wonderful life we would have if only 'we could have this stuff'. Hildegard Wieschefer-Climpson suggested our 'social self' bought products and clothes to 'express what we want to be at any point intime'. She contended that marketers were very good at speaking to our parasympathetic nervous system, which made your heart flutter. She added that excessive consumption made us feel bad and constantly dissatisfied. Professor Frank Trentmann, author of *Empire of Things*, said that before the 17th century, many cultures believed that 'things' were opposed to the soul but now were seen as central to our identity. Ms Wieschefer-Climpson claimed that consumers were now getting 'fed up with stuff'. Professor Fitchett suggested that over the past three generations, attitudes had shifted – the first was frugal, those born in the 70s less so and now the focus was on ethics and organic food. All three generations wanted to be different from what had gone before. Jacqui Otaburugau, a producer and consumer, said:

With the topic around climate change and the impact the fashion industry has on the climate, I am trying to be more mindful of my shopping, so I've recently made a rule to try and make sure that at least 50 cent of my wardrobe comes from vintage stores. And I really want to get to point where I'm more mindful about it. And it's less and fast fashion and less . . . less vapid.

JF: We've got so much stuff now, we don't really know what to do with it. We spend a lot time trying to work out how to get rid of the stuff that we've got. Now, rationally, we might say, 'Well, maybe we should stop buying all of this stuff,' but we don't do that. What we do is retreat back into our imaginations and into our fantasies. And so we start the cycle all over again.

JO: I would say, yes, I do have a mild problem when it comes to shopping. But I like to think that I could stop if I wanted to. Oh my god, that's exactly what an addict says, isn't it?

510: Why do we have stag and hen dos? The male presenter said that some argued that, for many, stag nights were a way of performing a hypermasculinity, creating a time and space outside our normal and rational lives, in which we used excessive consumption to suppress any

feelings of dread or loss. Normal rules (of behaviour) did not apply so an overindulgence in alcohol and excessive humiliation seemed to be the order of the day. He added:

One psychologist says stag dos represent a frenetic attempt to express deep rooted but increasingly threatened ideals of masculinity and indeed about marriage itself.

514: Why do we stand on two legs? Martyn Newman, a self-declared leadership expert, and in this item explored from a behavioural perspective the impact on humans of being able to, and having to, stand upright. He suggested we paid a high price for doing so, and that politicians fought to shield their vulnerability by talking from pulpits.

517: Why food has a unique power to unite the world. He said that African food was based on spirituality and did not waste anything. The food in London and New York was a sort of apartheid because it was based on decades of loss. There was hope for the future because youth culture was extremely diverse.

518: Why impostor syndrome can be a strength. This was said to be a concept – based on poor internal estimations of self-worth – devised in 1978 by Pauline Clance and Suzanne Imes and thought originally only to affect women. Many felt that they thought they should give up their high-achieving jobs because they feared being ‘found out’.

524: Why new things make us sad. This was based on that in 1769, the French philosopher Diderot had observed that possession of a new luxurious dressing gown had made him miserable because it clashed with his familiar shabby possessions. He had been pulled by a desire to upgrade other things, too, and that process had completely transformed his apartment. In 1988, Grant McCracken had coined the ‘Diderot effect’ to suggest that our buying habits were influenced by the desire for unity and to reflect ‘our place in society’ rather than to acquire things we needed. So a banker would buy a Rolex to go with BMW and Bollinger. This, it was suggested, accounted for the success of Apple as a reflection of a lifestyle, with some writers claiming that this put people on a ‘never-ending escalator of desire. The video concluded:

And this was true for Diderot, who, despite getting the new gown, wasn’t rich. Perversely, he felt more free in his old gown, which he was more comfortable using to wipe dust from books or clean his pen nibs. As he wrote, ‘I was absolute master of my own dressing gown. But I have become slave to my new one’. His new gown promised security and freedom, but in the end it trapped him. So when you’re shopping, imagining the life that will accompany the new and luxurious phone, chest of drawers dressing gown, try not to forget the benefits of the old and shabby.

527. Why people are choosing to quit social media. *Many people make an active choice not to be on social media. What motivates them?* James Williams, said there was much online – he said he did not like to use the description ‘social media’ – which was designed to appeal to the lower parts of us, ‘the non-rational, automatic’ parts. There was clickbait, sensationalism and things to appeal to our outrage. He asserted:

And there’s a whole industry of consultants, of psychologists who are helping designers really punch the right buttons in our brains so that we do keep coming back for more and we do stay hooked on the products. You know at the end of the day, they’re advertising systems - not really social platforms.

A statistic said 4.8 billion people were not on social media, and a contributor said that learning to play the piano was far more appealing and satisfying.

528: Why shouldn’t men wear make-up? Made by BBC Africa. A caption said that the Nasty Boy magazine in Nigeria was breaking ‘masculinity taboos’ by seeking to break down ‘gender constructs’. One of those involved said there was the idea that men could only wear pants and

shirts, but other men might want to wear skirts and make-up. The aim was to make them feel good about doing that. A caption said that Richard had got the idea after being 'insulted 'by people' for wearing hot pants. Another man said that men were not allowed to express themselves, for example about being bisexual. Another caption stated that it was not just men 'supporting gender fluidity'. It was stated at the end that in Nigeria, you could be jailed for 14 years for 'homosexual acts'.

530: Why soil is one of the most amazing things on Earth This continued the theme of the 'fragile' planet, and suggested that intensive farming was destroying the ecosystem, ending with demands that soil must be protected.

529: Why the Moon is still such a mystery. This gave a potted analysis of how the moon has been regarded in history, and opined that the idea of its being linked to mental instability had been debunked. The narrator stated:

We know its push and pull affects the tides and we are organic creatures made largely of water who evolved in an ecosystem reliant on this celestial neighbour. What about the Moon's effect on our state of mind? The word lunacy is derived from the Latin word lunaticus, meaning moonstruck. Statistics do show a consistent rise in crime rates around a full moon. Scientists prefer to attribute this to convenient light levels for the plying of nefarious activity.

It was also said that the perceived connection between the menstrual cycles went back a long time, but perhaps that was 'just because the lunar and menstrual cycles correlate so closely'. It was claimed that in the ancient world, the moon was 'generally personified as a male', with the shift to female deities and ideas 'happening more recently, relatively speaking'. The narrator added that it was 'nice to hear' that NASA had announced an initiative to put a woman on the moon by 2024, and it was aptly named Artemis after Greek god's Apollo's twin sister.

535: Why the phrase 'man up' is so destructive. *David Brockway's workshops help teenage boys understand how damaging toxic masculinity is.* Mr Rockway said he worked in his Great Man gender equality project in schools in the south-east, and that he especially talked about sexual harassment, homophobia, pornography and consent, feminism 'and what it really means to be a man'. Lightbulb moments were when his pupils saw that their ideas of masculinity were wrong and based on conditioning. Toxic masculinity was one of his themes and this was what was often followed to be what was thought as a 'proper man'. He asserted that the phrase 'man up' was especially problematical, and said:

For years, the responsibility of dealing with these problems has been on women, grappling with sexism, sexual harassment and harassment at work. We feel that solving these issues is equally the responsibility of men. That's why it's so important to get these conversations started early. To bring boys into this discussion so that they can have a chance to not take forward those negative ideas and stereotypes.

He concluded:

Healthy relationships are about respecting, caring and communicating. Our aim is to plant a seed that will allow the boys we work with to start questioning these things and create their own version of being a man.

536: Why the term 'populism' is dishonest. *US journalist and author Lionel Shriver argues the term 'populist' is loaded - and has become code for 'ignorant' or 'pig thick'.* Ms Shriver said:

The term populism is dishonest. It's time to say what we really mean. Left-leaning pundits decry both Brexit and Trump as the fatal results of populism. So when the left wins, it's a triumph of democracy. When the left loses it's mob rule, a rabble brandishing pitchforks,

barbarians at the gate. The Oxford Dictionary defines populism as ‘support for the concerns of ordinary people.’ Yet lately, populism seems a byword for voters not doing what they’re told. To Remainers who want to rerun the referendum until Brexiteers get their minds right, populism means leaving important decisions to a bunch of idiots, of many ideological hues. Populism classically urges common people to unseat an unjust governing class. So the American Civil Rights Movement and Occupy Wall Street were populist. So is Jeremy Corbyn, yet, especially since the EU referendum commentators use one-size-fits-all populism to lazily lumped together disparate movements in the US, Italy, Hungary, Austria, Holland, Germany, Denmark, Sweden, Finland and France, missing all the nuances. The American press makes no distinction between UKIP and France’s National Front or the US alt-right. UKIP is populist, period. It’s this one word that makes Brexit and Trump seem mistakenly like the same thing. The term is troubling because it’s loaded, since anyone who questions unfettered immigration is a suspect and backward populist has become wink and nod for ignorant, for pig thick. It’s polite code, for racist, xenophobic, anti-Semitic and anti-Muslim. Some Trump voters may deserve these pejorative connotations, but Leave voters don’t. So before reaching for the euphemism ‘populist’, let’s try substituting ‘bigoted’ – because if that’s what we mean, we should say it.

537: Why the world needs disagreeable people. *Author and podcaster Malcolm Gladwell says we need people in society who can shake things up. Made by BBC Ideas and World Service.* He argued that society needed disagreeable and disruptive people. He suggested that education should be structured to allow children to be rebellious. Mr Gladwell claimed that our willingness to tolerate disruptive behaviour ‘in people of our own kind’ was far greater than towards those in minorities and those who were powerless. He asserted:

And so what that leads to is not just higher levels of punitive action towards people in disadvantaged groups, but also disadvantaged groups themselves changing their behaviour to meet those different norms. So you see among, for example, in this country, African-American parents who privilege good behaviour in their own children as the most . . . as the kind of primary end point of childhood, whereas you see parents who are in the majority, who will privilege achievement, good performance as the primary endpoint. If you’re going to privilege performance over behaviour, if you’re in the group that is allowed to behave in unusual, disruptive, disagreeable ways, and I think that is an unacknowledged source of a great deal of . . . of inequity in modern life, that we just have these different standards for people on the inside and people on the outside.

539: Why we all love political memes. A caption said that internet memes were becoming a new and powerful tool in political campaigns. There was a video clip of a Donald Trump dummy with glowing red eyes, stating. Come close to hear your future’. Another caption said political memes had gone mainstream in the year of Brexit and Donald Trump’s election victory. A commentator called Kenyetta Cheese said that all of a sudden, a presidential candidate was talking about Pepe the Frog being a symbol of hate. Captions said this happened in other ages, with Louis Phillippe of France depicted as a pear in the 1830s. The difference now was that the scale of transmission was massively greater. It was stated that the reach was now ‘unprecedented’, with the tools to endlessly modify the various memes. A caption also said that they provoked an emotional response and had become a weapon for spreading hate. It was claimed that they were highly effective and that a study had shown that a false meme spread faster than the truth.

540: Why we all need a bit of childlike wonder. *Imagine a world where scientists were the people kids dreamed of becoming. Astrophysicist Karen Masters does just that. Produced by Somethin’ Else.* Ms Masters said she wanted to imagine a world where ‘scientific literacy’ was widespread and experts weren’t ‘mistrusted and stereotypes’. In this world, politicians would understand that climate change must be solved and did not trade short-term votes for ‘our long term future’. She suggested that breakthroughs in social science would solve the problems of unequal access to scientific learning and lead to ways ‘to cure humanity of prejudice and discrimination’.

543: Why we need comedy now more than ever. *US comedian Hasan Minhaj is about to get his own Netflix series. He argues we need comedy about serious stuff - including racism.* Mr Minhaj argued that we were 'sitting in the crosshairs of history' and were disagreeing about what it meant to be an American and a patriotic American. He added that racism was a problem in the US because it was 'baked into the history of the country'. A caption said that Mr Minhaj regularly used comedy to address 'prejudice against Muslims'. There was a clip of Donald Trump denying that he had imposed a ban on Muslim immigrants. Mr Minhaj concluded:

The thing that both art and comedy, I think, have is. It's a very, you know, unique opportunity to just tell your story. And there isn't any sort of political or corporate baggage with that. It's just you speaking your truth. And when you do that, I think it engenders empathy with people and they can go, 'Hey, I can see where you're coming from.' I'm very interested to see how history plays itself out, hopefully with everything that's going on in the country right now. We end up on the right side of history.

549: Why you should always wear trainers to work. Justine Roberts, founder of Mumsnet, gave some career tips, and said that wearing trainers allowed people to keep fit.

545: Why you should ditch FOMO for JOMO. *Is it healthy to constantly compare our lives to others through social media? Or could embracing our limits make us happier?* Svend Brinkmann, a psychology professor, said:

We also see consumer culture, with a big marketing industry that constantly tell us that we could have something more, have something better. There is actually much room for pleasure in disengagement from withdrawing from all these demands to consume and develop as a person because it opens up for . . . for deeper engagements in the world, from deeper relationships to other people are actually more joyful than this constant doubt. He also noted that Kirkegaard had called 'the limitless life' a 'life of despair'.

553: Will humans keep getting smarter? *Is there a limit to human intelligence? Or will our brainpower be eclipsed by intelligent machines in the future?* Bonnie Evans, of Queen Mary university in London, said:

The neurodiversity movement, which has been growing exponentially in the last few years, makes the argument that individuals with different kinds of neurological capacities should not be excluded but should be integrated into society because they have so much more to benefit that society. It was developed by autistic activists who argued that autistic people, people with intellectual differences, all people had the capacity to shape and change the world. Somebody like Greta Thunberg is a perfect example of someone whose different style of thinking has led her to be able to see the world in a new and radical and important way.

555: Will robots take over? The narrator said that this fear went back a long way to classical Greece, then (in the 18th century) automata were built for entertainment, with people fearing that the 'coming industrialisation would feature automation and workers would be replaced by machines'. It was claimed that idea had never gone away. In 1956, the first chess computer called Maniac was developed, and 45 years Deep Blue had defeated a grand master. Another point was that human beings could learn one skill and transfer it to another, and robots could do that with arcade games. But evolution had given humans billions of years of a head start over machines, but robots were part of our everyday lives and 'we had better get used to it'.

556: Will we be superhuman by 2039? This noted that powerful prosthetic limbs were now being produced and the prediction was that they could become better than real limbs, meaning that Paralympic athletes were able to outperform other athletes. The narrator said:

For nurses and factory workers who deserve a gold medal but rarely get one, imagine how much easier daily tasks would be with a robotic boost. Like Sigourney Weaver's

Ripley, you could use your power loader to effortlessly shift anything. Maybe your boss will even let you finish early. Or perhaps they'll just expect you to move this year's must-have Christmas toys quicker and with fewer breaks.

It was suggested that a cyborg, a machine with a human brain, was on the horizon. It concluded:

And what percentage of enhancements would mean you're effectively a cyborg, as some people already believe they are? Could new powers enabled by technology be used to create a more equal society? Or if such powers are readily available to those who can afford them? Will they increase inequality? And if so, what's super about that?

557: Will we worship artificial intelligence in future? Made in association with Nesta. Elizabeth Oldfield, of the think-tank Theos said:

I think technologies like AI make brilliant tools and used well can really contribute to human flourishing. But they would make really terrible gods. The idea of a robotic takeover has long been the stuff of dystopian science fiction. But it may soon be a reality. Some technologists think that the singularity, which is the moment when artificial intelligence become self-conscious, may happen in this generation. Many, like you, Yuval Noah Harari, think it's almost inevitable that we will end up subservient to these super intelligent machines. And others think that we will, or perhaps even should, start worshipping them. The argument goes that religion is in the past. And why would we need it when technology can help us overcome the frailties of our bodies and maybe even death? One of the pioneers of self-driving cars, Anthony Levandowski, has even gone so far as to set up a church preparing to worship this singularity. The argument has a kind of internal sense. If human beings have evolved out of the dark ages of religion into the light of a secular humanism, we have found that secular humanism really values human intelligence, puts a very high value on it, even defines human beings by it. If human beings then invent a machine with higher intelligence than our own, it makes sense that we give that a higher status and perhaps even worship it. I'm a Christian and a humanist, and I'm concerned about the impact of these changes on human beings. I also think there's some quite serious, logical and factual flaws in the assumptions behind this thinking. So I want to propose something even more subversive and radical than a new religion worshipping machines: that we take a second look at the so-called old religions. Firstly, the idea that religion is in the past is just a fallacy. We thought that as societies developed, they would become more secular. But that's clearly now not the case. In fact, the Pew Forum predicts that the proportion of the world's population who are religious will go up from 84 percent as it is now, to more like 90 percent in the middle of the century. Secondly, although we all know the very real and disturbing instances where religion has caused individuals harm, those are the exceptions and not the rule. The research shows that in general, religion is good for well-being. I think, crucially, that most older forms of religion don't see the fragility of our bodies and the reality of death as problems to be overcome, not as bugs in the system that we can fix if we apply our reason well enough, but as central to the messy, fragile, rich, beautiful reality of being alive. And that religious impulse in us is a good thing. We shouldn't fear it. So as we develop these technologies, let's also not put too much childlike faith in machines that we ourselves have made. We already have all of these centuries of wisdom to help guide us, to help us tackle the heart of the human problem, which many religious people believe is not death or stupidity or ill health, but the human heart itself. We need to build a kinder, fairer, more human world and though the robots might help us, they cannot ultimately save us.

558. Would George Orwell have had a smartphone? This asked, on the 70th anniversary of Orwell's death, if he would have had a smartphone. Adam Stock, of York St John University, said that Eric Blair had 'curated his identity to make him sound quintessentially English. This was similar to current online behaviour. Another 'expert' claimed he had cast technology in 1984 as controlling, but had been fascinated by the biro. Mr Stock claimed that in 1984, the state

controlled all media, but in the present day, 'there was a much more diverse landscape', but some states did try to repress citizens. He concluded:

Orwell, in a way is like the curation of our digital selves today. Part of the character of George Orwell that he creates is to be a truth teller - to tell it down the line. To tell it like it is. Orwell may have been troubled by the way in which mistruths and lies and even innocent mistakes can spread so quickly on social media, out of control.

The final caption was:

So, would George Orwell have had a smartphone? Of course it's impossible to say for sure, but here's what he wrote in 1937 about technologies of the day..."...the machine is here, and its corrupting effects are almost irresistible."

559: Xenophobia: The story of its ancient roots. *What is xenophobia? And how does it differ from racism? Academic Kehinde Andrews gives us his take. Made by Somethin' Else.* Mr Andrews claimed that xenophobia had a long history, for examples, the Romans calling those outside its rule barbarians. He asserted:

And xenophobia is shaping the political debate today. In the campaign for Britain to leave the EU, we were starkly warned about the threat of the hordes of foreigners supposedly swarming to the border of fortress Britain. The prime minister at the time of the vote, David Cameron, ushered in Brexit in part by badly misjudging the power of xenophobia, when he assumed that people would not vote themselves poorer because they don't like Poles living next door. Across the Atlantic, Donald Trump was elected on a wave of xenophobia against the imagined criminal gangs, drug dealers and human traffickers supposedly pouring across the border with Mexico. 'Build the Wall' is the perfect slogan of our xenophobic time, but it would be wrong to confuse xenophobia with racism, though the two are often related. Racism is more than the fear of the other. It is a system of oppression based on the belief that so-called races are superior to others. Just as much of the Brexit vote was based on a desire to curb white migration into Britain, we have seen xenophobia in places like South Africa, where migrants from other African countries have been violently attacked by other black people who are themselves poor and lacking in opportunity. It is a logic of scarce resources, of the country being too full to sustain the outsider –and a reminder that you can be the victim of racism and perpetrate xenophobia. The Windrush scandal was caused by the hostile environment, a xenophobic policy aimed at squeezing out illegal immigrants by making checks of documents routine in all areas of life, including work, education and even visiting the doctor. The unsurprising result was that many, including those who had legally come from the Caribbean post-war, lost their jobs, or were deported to countries they had long left behind. But it was also the logical conclusion of decades of immigration policy that purposely restricted immigration from Britain's former colonies in the Caribbean, Asia and Africa. The expansion of freedom of movement from Europe was a continuation of welcoming white migration whilst closing the door on people of colour. Xenophobic fears are easy to stir when inequality increases. The pain the so-called natives feel through poverty and inequality are turned on to the foreigner trying to jump the queue. It is no coincidence that following the increased inequality since the 2008 financial crisis, xenophobia has been on the rise across the world. Thankfully, there is a way to tackle this trend: when society is more equal and provides for all, there is no need to fear the other.

560: Youngism: Do we discriminate against young people? *You've heard about ageism. But do we need a new term, "youngism"? Poet Ife Grillo argues young people face all sorts of discrimination.* Mr Grillo claimed that when he started his first job, he was told that young people do not know what hard work looked like. Signs that said only two school children at a time were a slap in the face. Young people were not given the same political rights as adults. He believed that 16 and 17 year olds should have the right to vote (as in Scotland). Young people were unfairly paid less than adults. Young people had no say over the school curriculum, and were

given too little advice to prepare for adulthood. Mr Grillo said young people had 'always played a significant part' in shaping society and pushing for rights, for example the Edelweiss parents who opposed Hitler. Young people were growing up knowing that climate change threatened the world, were never likely to be able to buy their own homes and went into debt because of charging fees. It was no wonder there was a huge mental health crisis among the young.

561: Zionism: A very brief history. *Confused about what Zionism actually is? Here's a three-minute history from SOAS professor, historian and author, Colin Shindler.* Professor Shindler's analysis missed out key developments in the steps towards the creation of the Israeli state, including the Dreyfus affair in France – the spark that finally triggered Theodor Herzl into dramatic action in support of Zionism- and, astonishingly, the Holocaust. He is also broadly pro-Israel but focuses disproportionately on the socialists strand of Zionism, such as the early 'socialist kibbutz' Israel. He also 'wants peace', dislikes what he clearly sees as the rightward turn of Israeli policies in recent decades, and cannot stand current prime minister Benjamin Netanyahu. Overall, though the piece is not anti-Semitic, it leans over backwards to be even-handed, and avoids key points.

562: Eight things not to say to someone with HIV. *"How long do you have left?" People living with HIV share some of the over-the-top reactions they've encountered.* Those with HIV pointed out that there was a lot of ignorance about what having HIV meant, including that it was the result of promiscuity, that it was not possible to have a family, that it was only contracted through having unprotected sex .

563: Relativism: Is it wrong to judge other cultures? *Is it wrong to judge other cultures? Or are some things just plain wrong? Philosopher Nigel Warburton unpacks relativism.* Mr Warburton said that today, keeping slaves, as the Romans did, was not acceptable, and neither was treating some people as sub-human, as the Nazis did. On that basis, he asserted it was probably best to steer clear of moral relativism. He also posited that truth could not be relative either. Is this 'conservative'

564: Art needs to become political. *George Mpanga - better known as George the Poet - argues artists need to be more political.* Mr Mpanga asserted that entertainers could not sit on the fence. He said he had left his record deal because it was restrictive and a form of corporate ownership. He added that it was the dawn of a social movement – based on a deeper connect ion with 'the population' – which art was 'supposed to drive'. He claimed that as a result of his status as an artist, he was in a position to drive 'changing conditions' and 'energise youth'.

565: Climate change need not become the legacy we leave'. *Spoken word poet Magero reflects on our personal responsibility to the planet.* Magero, in a highly-structured essay, argued that despite climate change we continued to foolishly burn fossil fuels and drain natural resources. Other negative factors were fumes – getting in the way of his morning jog – rising sea levels, planetary meltdown, coughs cause by industry, heatwaves caused by man, wildfires, crop failures, droughts, extended summers, surface flooding of his home, coral reef degradation, the draining of fish stocks, deforestation, and products that harmed the environment. He claimed that all this need not continue.

567: 'Don't leave censorship to Facebook'. *Historian Niall Ferguson argues social networks have not empowered us – and that we should decide what we block on the internet, not them.* Mr Ferguson asserted:

In the same way (as with the Lutheran Reformation) the high priests of Silicon Valley promised us a global community. But now, as then, newly empowered networks have led to polarisation, not unity. Now, as then, the networks have been conduits for fake news and extreme views. Today, regulators call on Silicon Valley to kick hate speech off their platforms. We should be wary of giving the big tech companies even more power. If it's

censorship you want, don't leave it to Facebook. Personally, I'll take free speech at the risk of being offended by what others say.

569: Five ways the world is getting better – not worse'. In this opinion piece, psychologist and writer Steven Pinker argues that life is improving – not just in the West, but worldwide. Mr Pinker stated that women had been liberated from the drudge of a weekly laundry day; that people were getting smarter because of improved education and the proliferation of ideas; cultural icons such as great paintings were more easily accessible; and inequality across the planet was decreasing because the poor were better off to the extent that 90 per cent of the world was not 'extremely poor'. Offset against all that was 'harmful climate change from the emission of greenhouse gas'; there was permanent danger of nuclear war; and the rise of 'illiberal movements' such as fascism and nationalism'.

570: 'Guns are making ghosts of our children'. Abstract artist Sean Scully takes aim at contemporary American gun culture, said to be 'one of the most famous' in the world. Mr Scully claimed guns were an imitation of the penis, but they fired bullets which ended life. He said he had been inspired to paint a series of anti-gun paintings after he saw a boy in Cleveland being shot dead at point blank range by the police. He had called his painting 'Ghost' because the boy no longer existed and now bullets were 'being sprayed into American streets like rain'. He asserted that American had a 'fetishistic relationship' with the national flag. He argued that the Second Amendment, which gave the right to bear arms, should be repealed because the American constitution 'doesn't really have anything to do any more with whether it's working'.

571. I became a model in my eighties. This was about Frances Dunscombe, an 80-year-old woman who decided to become an artists' model and enjoyed the experience. She said her confidence had grown with age and she did not care what people thought about her. A caption said she now modelled luxury brands. Ms Dunscombe said that in her work in her forties, she had been bullied, but she had developed courage, and with that, confidence.

572: 'I went from prisoner to PhD'. Stephen Akpabio-Klementowski tells the extraordinary story of how he transformed his life through education. Mr Akpabio-Klementowski explained that he had been jailed for 16 years for dealing drugs but gradually in prison he had worked for a first degree then two masters degrees. He had then become a lecturer in prison, but he was not different or special, because half those in prison had left school with no qualifications. He asked what society wanted from prison – to punish, or to help people find a different path. At present, the policy was not coherent because research showed that education reduced re-offending and allowed prisoners to make different choices. Mr Akpabio-Klementowski said he now had a life and a family and had he met somebody like himself now when he had been younger, his life would have been likely very different. He had not believed in himself, but now he did.

573: 'I'm a man, not a baby!' In this performance piece, actor Cian Binchy reflects on what it's like to be adult with a learning disability in the UK. It was said that there were 900,000 adults with learning difficulties, but only 15 per cent owned or rented their own homes. Mr Binchy said he deserved to be treated with dignity and respect and not made to feel like a child.

574: 'I'm a woman with a beautiful beard'. Harnaam Kaur has PCOS, a medical condition which causes her to grow excess hair. She's proud of her body and wants to empower others. Ms Kaur she had a medical condition which meant that she had excess androgens and because of that, bodily hair. She said she had been bullied because of this, and as she matured, it made her suicidal and self-harming for a while. At 16, she had decided to grow out her facial hair, and despite being ostracised, discriminated against, and called horrendous names, had started going out into the world. She had decided, in the face of more discrimination about her beard, to be resilient and strong, and to speak out about her plight and her polycystic ovary syndrome. She now went into schools and elsewhere to talk about being bodily confident and what it means to have self-esteem and be 'body confident'. She asserted:

Because children forget and even adults forget that one act of kindness can be life-changing and that single joke can be actually cruel. Young people are so set in their ways

and they're very taken in by the images that are portrayed on billboards, advertisements, social media accounts and TV too. And we forget that 99.9% of images have been Photoshopped or altered in some way, shape or form. And these images can be very damaging to children's self-worth and their own sense of self. And these images are very one dimensional and do not represent everybody. As a motivational speaker, I'm very fortunate enough to go to various events and different conferences where I might get parents approaching me about how their children love my images on social media or they want to now help in school with anti-bullying schemes.

Ms Kaur said she got a lot of death threats, but she wanted to communicate her message of that, regardless of who people were, it was 'okay to be you'. She said:

And regardless of how different you might look, you need to own it, celebrate it and worship yourselves. It's been a revolutionary process of being me. And I like to stick my finger up our society and actually tell people that I'm happy being me and this is who I am and I'm not going to change.

No mention elsewhere or here of the extent to which disability inequality is being tackled.


576: 'Mental toughness is the secret to success'. *British gold medal-winning sprinter and former gymnast Asha Philip tells the story of her success - and her tough journey along the way.* Ms Phillip recounted who she had broken her leg badly when she was competing in trampolining events. With her mum supporting her, she had gradually learned to walk again and had also learned mental resilience to the point she could compete as a runner.

577: My life has been like a movie'. *Dream big, speak your own truth, and write down 10 ideas every day - some great tips on success from writer and entrepreneur Martyn Sibley.* Mr Sibley, a victim of spinal muscular atrophy, said it was hard to succeed when you were disabled, and he had not gone to university but had become resilient and a communicator. A caption said he had sold one of his businesses to Airbnb and visited 20 countries. His tips included 'dreaming big', and pushing comfort zones; to write 10 ideas a day because creativity was a muscle that had to be trained; good communication was the key to all relationships, especially to ask for physical help; the final one was to make jokes.

578: Our love is unique' - living a non-monogamous life. *What happens in relationships where each partner has consent to see other people? One couple share their story.* This was about what the subjects described as 'randomly shagging' or 'consensual non-monogamy'. Dr Lor Both Bisbey claimed that it was the same as having more than one child or dogs. The limits were not on love but time and energy. It was said that research showed such relationships were happier because it was about asking for what you wanted and getting it. It also helped with mismatch in libido. A counter voice said it was hard 'to get your head around' other relationships based on non-sexual touch. Dr Bisbey said there were rules for non-monogamy and these were mapped out in each relationship. Breaking those rules was cheating. Anita Cassidy claimed that her children were happier because she was more relaxed.

579: People are nicer than you think. Rutger Bregman, author of *Utopia for Realists*, said that people were generally nice, and for every corrupt politician, there were 1,000 idealists. Most people, however, held other people to be more selfish than they actually were. Why?

Because we're constantly being inundated with bad news about each other 24/7, the news engulfs us with negative stories, with corruption, hate, violence, politicians from Washington to Westminster respond by tripping over each other to draft laws, predicated on the assumption that people are inherently bad. The result is a bureaucratic surveillance state that brings out the worst in all of us. If you continually treat people like potential cheats or scroungers, criminals or terrorists, you'll soon have yourself believing that's the norm. What you assume is what you get.

580: 'Prayer is the greatest freedom of all'. Father Giles, a Benedictine monk for 47 years, reflects on what freedom means to him. Made by Tiger Lily Productions, 24 May 2019.  Father Giles said:

I think that freedom everywhere, anywhere, is love. Letting yourself be loved, which is always risky. And loving, which is maybe even riskier. I've been an monk here at Pluscarden for 47 years. Prayer I suppose is the greatest freedom of all, because it's a relationship, it's a gift of God, it's very mysterious I think. It's a gift and you just accept what comes. Silence is an enabling thing. It frees you for listening, for availability, for avoiding imposing yourself. How often in speech are we trying to do someone down or demonstrate our superiority or all of that. So, silence frees you from those things. Most monks do all sorts of things. So you take your turn washing up, peeling the spuds, cooking the lunch, driving the car. Many little jobs. Just like a family. Habere est Haberi, which means, "What you possess, possesses you." The less you've got, the more freedom you have. And that's a freedom which is quite hard to acquire in some ways because letting go of things is detachment. It's difficult but it's essential for freedom because as our lives go on, you have to let go of things. Maybe your memory, maybe your sight, maybe your hearing, maybe mobility. You've got to let them go. Because one day, you have to let go of your life the ultimate impoverishment. But that's the only way to get to the freedom of eternal life. It will be tough at times, everybody's life is tough at times. But as they say, the retirement benefits are out of this world.

581: 'Stop telling me I'm speeding in my wheelchair!' Tanni Grey-Thompson claimed there was still a 'huge amount' of low-level discrimination against disabled people, and were not yet an accepted part of society. She said it was patronising to claim they were 'inspirational'. She added that it was society that made her life different. A wheelchair user said it was weird to be accused of speeding when her wheels were her legs. She said she did not want to be condescended to or treated differently, just supported and treated with respect.

582: 'Surveillance capitalism has led us into a dystopia'. In this opinion piece, activist Aral Balkan says we're living in a world where data companies have become factory farms for human beings. Mr Balkan asserted that companies like Google and Facebook were factory farms for human beings, and they made money by tracking everything that users did. He said this 'dystopia' was already here. People were being asked to pay double their existing insurance premium because data mining had tracked their eating habits. In countries where homosexuality was illegal Facebook knew they were gay because of their preferences. He said this had been dubbed 'surveillance capitalism' by Shoshana Zuboff of Harvard Business School, and this was defined as the feedback loop between surveillance and capitalism. Mr Balkan asserted that capitalism was about 'the accumulation of wealth and power', with such money invested in surveillance devices which in turn gave them the power to manipulate 'our behaviours', which, in turn, made them more money and power. He argued that abuses of surveillance capitalism must be regulated and replaced by ethical alternatives. The goal was to amplify ideologies and have a chance of a 'progressive future'.

584: The problem with the strong black woman stereotype'. Why are black British women more likely to experience anxiety, depression, panic, and obsessive compulsive disorders than white women? Amanda Wright, an author and actor, argued that the strong black woman stereotype could create mental tension and that had happened to her in 2008 and led her to feel that she had failed. She pointed out that government statistics showed four times more black women were sectioned under mental health acts in 2017/8, and the NHS believed that black women suffered from disorders such as anxiety, depression, panic attacks and OCD. Other studies had found that black women self-harmed more than others. Against this background, the strong black woman stereotype was still being pushed by the entertainment industry. Ms Wright said that after she was diagnosed with depression she had seen that white women did not suffer from the same pressures, but that it was the norm in her family. The pressure was deeply ingrained and hard to fight against as a result. Jacqui Dyer, of Black Thrive said the pressure originated

from slavery, they felt they had to carry the weight of their world on their shoulders rather than to seek help and support. Ms Wright concluded:

The strong, independent black woman trope was a much needed survival mechanism. But for second and third generation black women, it's a mechanism that has served its purpose and has the potential to become a self-destructive identity that can actually do more harm than good. I'm so grateful for the sacrifices made by my elders and the hardships they had to endure. Their strength will always lie within me, which means I can allow myself to be more than just strong. Out of respect for them, I'm learning to show the sides of myself that they had to keep hidden away. It's okay not to be okay. It takes courage to speak honestly about how you're feeling. I can be strong and accept my weaknesses. Independent and vulnerable. Move away from the stereotype and embrace my true self.

585: There's a danger of losing our tenure on this planet'. Produced by the BBC Studios. By James Lovelock, 99, stated to be 'one of the most influential environmental thinkers of our time'. Mr Lovelock asserted that there was a real danger 'of losing our tenure of the planet'. A caption said he was one of the most important environmental thinkers of the 20th century 'who had dedicated his life to ideas about the planet'. Mr Lovelock then claimed there was an imperative to care about 'global warming' because if people did not, there would not be anybody here. The big change in his lifetime had been the 'development of machines and devices and inventions' and that instead, it was time to think about the environment. He suggested the earth had an impossible atmosphere and it was self-regulating like other creatures. A caption said his ideas were now 'widely accepted'. He claimed that the earth's atmosphere would heat up because of CO2 to the point where no life 'of our kind' would be possible. Finally, he advised people to ditch the 3R's in education in favour of understanding the world. He asked for a political solution to stop global warming because a techie answer would not do.

586: We need to stop the schizophrenia stigma'. Esme Weijun Wang has schizoaffective disorder and says to break the taboo around this mental illness more people need to tell their stories. Ms Wang argued that people did not understand such disorders and associated them with wildness and violence. It was she called a 'stigmatised diagnosis' and people assumed – unlike with depression – that the person involved had been 'scooped out' and removed, and replaced by an awful disease. They were assumed to be possessed by a demon, as in *The Exorcist* film, though the demon was schizophrenia. People assumed that the sufferer's autonomy had gone and had no right to make decisions about their own care and needed forced hospitalisation. In order to change the misperception, people needed to talk about the problem, and there also needed to be better treatment. Ms Wang said she responded by showing her achievements, though this might be counter-productive in terms of those who were in more distress with the condition that she was.

Yet again, the answer was 'better treatment'.

587: What Stan Lee's comics taught me about black history. Grime artist Joe Grind on why reading *X-Men* comics helped develop his understanding of black history and politics. A caption explained that Stan Lee had said the X-men represented the US civil rights movements of the 1960s, and the X-men leader Professor X was Martin Luther King – who believed in equality of races and fought to end segregation – while his adversary Magneto was Malcolm X, who encouraged black people to fight racism 'by any means necessary. Mr Grind said this had not been taught to him in school and he now understood more about black history. It had also allowed him to see that he could take the pain of being black and still do good and positive stuff, despite the rubbish being thrown at them.

588: What being a hostage taught me about happiness. Terry Waite, the Archbishop of Canterbury's 'special envoy', who had been held hostage in Beirut for five years, said he had not suffered as much as some other people. He had fought not to be consumed by anger and had remembered at all times that being captive had been his life in those moments he had been held, and he had vowed not to be defeated. Mr Waite said he had believed that his time in

captivity had been 'wasted' but now thought this was not the case, for example, because he had written his first book in his head.

589: What quantum physics taught me about queer identity'. Writer and performer Amrou Al-Kadhi (AKA Glamrou) on the inspiration to be found in a 'beautiful, strange and glorious' sect of physics. Glamrou said his identity was intersectional, British-Iraqi, non-binary and he also identified as being a Muslim. Quantum Physics, which was beautiful, had helped him 'understand my queer identity'. This was because it accepted there was no 'fixed reality' and was full of 'beautiful contradictions'. Multiple versions of the same event were happening all at the same time. This showed that reality was a construct and what was going on internally belied what was being observed. He asserted that quantum physics to Newtonian physics was to him what queer theory was to heteronormativity. He said he was very comforted by this as a queer person with no fixed identity. He said:

It gives me immense hope that there's this model of the world. This real physical, philosophical model which shows us that reality is just a set of contradictions with no real fixed foundation. It is in this model of space-time as a series of entanglements that I'm able to piece together all of the fragmented sects of my identity being able to identify as British and Iraqi, as queer and Muslim, as someone of many genders and potentially no genders at all.

590: When I'm dancing I feel like I'm flying. Dancing is freedom to Isabela Coracy of the ballet company Ballet Black. Ms Coracy explained she had discovered dancing when she was seven and it was all that she wanted to do with her life. She said:

When I was a kid, I was the only black dancer in the studio with more than 50 white ballerinas. When you think ballet, you think about white people dancing. I heard that I was never going to make any classical company because I was a black ballerina. How you say to someone that you're not going to make your dreams and I never stop to fight and I'm here now. Freedom came when I moved to London and I can see that I could be a black ballerina.

She said she liked classical ballet dancing but also liked her own studio, where they had dancers of all colours, and were celebrating diversity and equality in one studio.

591: Why I chose refugees for housemates'. Amsterdam's Startblok initiative houses refugees and young locals together, helping society and saving them money on rent in the process. Made by BBC World Hacks. It was explained that the Startblok project housed 250 refugees and 250 Dutch locals aged between 18 and 28. Research was quoted which suggested that if such networks could be made to work, the people involved were more likely to become productive members of the economy. One of the immigrants said that through being in the project he had been helped 'and we can integrate together and learn about different cultures, languages and food'.

592: Why I had to change my name to Steve. Dame Stephanie Shirley has lived an incredible life - from child refugee to software pioneer and philanthropist. It was explained that Dame Shirley, who was a 'tech millionaire' had come to England aged five as a refugee of the Nazis. She said that while working in the early computing industry, she had experienced being fondled and pushed against the wall, and so she had set up a company which recognised the needs of women such as flexible labour hours. But it had struggled to get business until, at the suggestion of her husband, she had started calling herself Steve Shirley, and used that in business letters. A caption said that starting with capital of £6, Dame Shirley had grown the business into a multi-national company while looking after her severely autistic son. She said that running the company and d 'coping' with the other pressures in her life was 'not easy'.

593: Why I'm still fighting racism at 90. Anti-racism pioneer Roy Hackett reveals the extraordinary level of racism he faced when he first arrived in the UK in the early 1950s. Mr Hackett was said to have arrived in the UK from Jamaica in 1952, and he said he had faced

racism, with people slamming the door in his face when he wanted to rent a flat in Bristol, and people insulting him when he had bought a house. He added that he formed the Commonwealth Coordinated Committee to unite the Caribbean community and fight discrimination. In 1963, they had fought the Bristol bus company when they had refused to employ black staff. He linked this to a strike led by Arthur Scargill in the Yorkshire area, but his facts are wrong, because Mr Scargill did not lead any strikes until later. Mr Hackett said he had cried in 1965 when the Labour government had pushed through a race discrimination act. A caption said Roy had continued to 'fight racism' over the decades.

He said:

They never taught it in school that this happened here and I said, "Why, are they ashamed of what they've done to us?" I talk to the primary schools. I always tell them that we had to do that to bring you up and never forget your roots. Trying is a great thing and if you ever fail one try another time or try to improve what you fail on, you know, and try again. Really because young people today they are tomorrow's people and we must try our best to make them be a good tomorrow's people.

594: Why Spider-Man is my comic book hero. Comedian Aurie Styla on why Spider-Man was so inspiring to him as he was growing up. Mr Styla said he did not like Batman as a boy because he had no super powers and only had money. He added that Spider-Man was more relatable.

595: *&%\$#! - Is swearing actually good for us? 'Scientist', according to her Twitter feed, a strong supporter of the Green party and opponent of President Trump, argued that bad language was good for us, and in history, helped people to work together. She claimed with no evidence that chimpanzees and children alike replaced biting and hitting with swearing, and it generally made humans 'less prone to violence'. She also argued that repressing the emotions expressed in swearing led to real harm, including brain damage.

596: Addiction is a response to emotional pain. Gabor Mate, an addiction therapist, explained that he believed that trauma was the root of most addictive behaviours, and was a comfort-seeking/survival response to adversity. In an interview given to The Guardian (2018) <https://www.theguardian.com/lifeandstyle/2018/nov/24/joanna-moorhead-gabriel-mate-trauma-addiction-treat>, Mr Mate, said that many mental health issues in this arena were born of the imperial past, which had been maintained for as long as there was something to show for it. He asserted that boarding school culture and traumatic childhoods played out into dominance of other countries and cultures, giving the "buttoned-up" approach inherent value. But once the empire crumbled, lips had quavered.

He had said:

With rising inequality and all the other problems there are right now people are having to question how they live their lives. People in Britain are beginning to realise they paid a huge price internally for all those suppressed emotions.

597: 'Britain is in denial about race'. White people need to speak about institutional racism - not deny its existence, argues author Reni Eddo-Lodge. White people need to speak about institutional racism - not deny its existence, argues author Reni Eddo-Lodge. He said:

Britain is in denial about race. A black boy is three times as likely to be excluded from school than the rest of his classmates. Job hunters with white-sounding names are called to interview far more often than those with African or Asian-sounding names. And black people receive harsher criminal sentences for the possession of drugs, even though they use drugs at a much lower rate than their white counterparts. Education, employment and the criminal justice system. These stats look like the worst of the United States' problem with racism. But they aren't about the US they're about the UK. Britain is in a state of

denial. We pretend that we are colour-blind. But the stats prove we are anything but. And instead of confronting the country's tortured relationship with race and racism, we numb ourselves with posh period dramas and import our black history from the US. We cheer on the legacy of Empire with no real examination for what it meant for white dominance across the globe. And we pretend that racism only affects people of colour. But racism has a political purpose. In marginalising some it bolsters others. So until white people come to terms with Britain's racist legacy, we won't move forward. White people need to speak out about institutional racism. No denying its existence. A country's willingness to challenge racism is an indication of its progress. Insisting that you haven't got a racist bone in your body is not enough to address injustice. It's your actions, not your beliefs, that prove your commitment to change?

APPENDIX VI: ENVIRONMENTAL/CLIMATE CHANGE

43: Are you suffering from eco-anxiety? The framework was that psychologists had 'reported a rise in people suffering from eco-anxiety'. A climate researcher opened the video by saying that she was not going to have children because she thought the future was worth nothing. Artist Nick Thakkar said he felt both anxiety and sadness because of seeing coastal cities flooded, forest fires, flash floods and tornadoes.

47: Buckle up for a drive – in the chicken poo car. This suggested that gas made from waste, including our own, will 'certainly be part of our future energy mix'.

50: Can fashion ever be sustainable? This attacked 'the profit-driven fashion industry' and cheap clothes which were thrown into landfill or burners. It mentioned the dwindling natural resources of the planet, and suggested that fashion was bad in that context, too. Grahame Raeburn, a contributor who had his own fashion studio, said the fashion industry had been very irresponsible and asserted that products should now become more expensive because they used better materials. He said companies must become more transparent in their recycling policies and also that clothes should be washed less because laundry cycles released plastics into the waterways. No garments should be born unless they could be worn at least 30 times. Mr Raeburn is part of a political movement 1% for the Planet, which is aiming for 'global solutions' to environmental issues and sees that the pandemic as proof of the need for such an approach. The need was to be 'tough' <https://www.raeburndesign.co.uk/pages/1-for-the-planet>

56: Can we transform the world in 12 years? Andrew Simms, author of the book *Cancel the Apocalypse*, argued that we have only 12 years to stop 'devastating (environmental) consequences' such as the global temperature rising by 1.5 degrees, and that it must be done. This was a climate activist making unmoderated and unqualified claims about what we had to do in future.

Mr Simms' book argues that a massive overhaul of every aspect of society should be pursued, including the quest for economic growth. His ends are thus political: <https://www.amazon.co.uk/dp/B008KS5ZHC/ref=dp-kindle-redirect?encoding=UTF8&btkr=1>

64: Climate change: the 'grand challenge' of our generation. David Saddington, an advocate of extreme climate change alarm, and self-styled 'climate change communicator' <https://www.davidsaddington.co.uk/> said that every year since 2000 had seen record-breaking heat and claimed that in his lifetime, parts of the planet would be uninhabitable because of 'rising seas and extreme heat'. He suggested that recent flooding in North Yorkshire was evidence of his views – when the River Ouse in York has been flooding since Roman times, but especially since its course through York had become channelled.

65: Climate change: The problem with the enemy narrative. Psychologist Dr Magda Osman claimed that the brain got in the way of activism and refused to accept that climate change was an urgent issue because some people were stubborn. It was suggested that casting those who opposed climate change as 'enemies' – such as Donald Trump – would not work for this reason. The assumption of the video was that such people were simply wrong in their views.

67: Could circular economics fix the planet? Self-declared 'renegade economist' Kate Raworth claimed that 21st century industry was 'degenerative' by design and advocated the need for an economy which re-used things 'and ran on sunlight'.

68: Could plastic roads help save the planet? The narrator first claimed there was a 'plastic epidemic' in the world. It was advocated that plastic be added to asphalt to create a stronger

road, and stated that children believed that the biggest inhabitant of the seas was plastic. It asked whether road building was really the right priority to save the planet.

70. Could you be suffering from plant blindness? Lucy Jones, author of *Losing Eden* – which suggests that the natural world was vanishing at an alarming rate and claimed that UK 5-12 year olds spent less time outside than prisoners – suggested that 30,000 plant species were now in danger, which was dangerous because plants kept humans alive.

79: Do we need to re-think our ideas of time? The video's core theme was that humans were wrecking the environment and artist Ella Saltmarsh, of the Long Time Project, asserted this was the first generation to feel the effects of climate change and the last to be able to do anything about it. She explained that she was doing art work which reflected that and suggested that her job description 'as set out in law' was to 'act as a guardian for future generations'. One of her groups' 'triumphs' had been stopping the building of a 13-mile motorway 'to protect future generations which would have to pay for it'.

85: Does humanity's future lie out at sea? Joe Quirke, who believes that in advocating cities in the sea, this was offering an 'ecological solution' to man's problems, and claimed that one billion of the world's poorest people would soon inhabit 'floating nations on the sea'.

111: Four ways Artificial Intelligence (AI) can tackle climate change. Simon Redfern, a climate alarmist of Cambridge University, who was professor of mineral physics, claimed that the four ways included in facilitating new ways of generating electricity; as a predictor through massive data handling capacity of showing how the climate is changing; in facilitating faster understanding of the increased number of disasters generated by climate change; and by allowing greater fuel efficiency in transport systems.

121: Have we got the idea of progress all wrong? This asked whether we should be working to create artificial life if 'we can't protect the natural life we already have on the planet'. Alexander Daisy Ginsberg (who believes we are living in an era of biodiversity collapse and climate breakdown <https://www.dezeen.com/2019/11/01/alexandra-daisy-ginsberg-dezeen-day/>) argued that humans were now living away from the natural world but needed – in order to create a better world- needed to 'progress the environment'. There was the potential to bring back to life the northern white rhino, but it would not be one unless it had a culture in which to live. This was a huge paradox and an existential crisis.

143: How do you define a decade? This asked how the 2010s decade would be remembered and included a clip from David Attenborough. Before that it was suggested that a theme of the decade was 'climate emergency', then Mr Attenborough said that he thought the world was waking up 'to what we've done to the planet'.

145: How fireflies inspired energy-efficient lights. This claimed that 5% of greenhouse gas emissions were 'from electricity' for lighting and that the firefly's abdomen could help reduce this. The narrator explained that the structure of the firefly abdomen was being used to try make LEDs more efficient. By the addition of this scalar construction, LEDs extracted 50% more light.

146: How half a degree could change the world forever. Mark Lynas, described as a 'journalist and activist', explained how the world could be seriously impacted by 1.5-2C of 'global warming'. He argued that in the context of the Paris climate agreement in 2015, it was believed that if the temperature of the earth increased by 1.5C, would be seriously diminished rain forests and coral reefs and 'polar bears' and sea levels would slowly rise. Containment could be achieved by cutting CO2 emissions by a half and by being 'carbon neutral' by 2050. He said this was possible but not likely because the fossil fuel lobby 'is powerful' and 'some heads of state even deny the reality of climate change'.

He added that transforming the global energy system would take time and trillions of dollars of investment. If there was a further half degree of warming, coral reefs would be destroyed, 65m extra people each year would be exposed to exceptional heatwaves, the north pole ice cap

would completely melt, the sea levels would be rising, many cities would be inundated, food production would suffer. It would be a world 'of flood, fire and conflict we can barely even imagine'. The opportunity of doing something was 'closing fast'.

168: How to build an igloo (when the climate is changing). This was made by Swan Films. A caption said that Greenland was 'warming faster than anywhere on earth, with the Greenland ice sheet melting at the rate of 270 billion tons a year. By contrast, What's Up with That: <https://wattsupwiththat.com/2020/10/02/greenland-ice-sheet-doomed-again/> suggests that such data is meaningless. The intention here was clearly to spread alarm. Julius, a Greenland hunter, said that building was not easy at the moment because the snow/ice available was not ideal. Julius commented that the climate was changing 'so fast' but hunters still tried to keep traditions alive.

170: How to create an economy where humans flourish. Anthropologist Jason Hickel, who specialises in 'inequalities' <https://www.jasonhickel.org/about> claimed that our addiction to economic growth was killing us. It was impossible to be addicted to growth on a finite planet, and the result was climate change, extinctions and deforestation, caused by 'over consumption in rich countries'. He advocated as a result 'degrowth', which he asserted would increase human happiness 'while reducing our economic footprint'. He concluded:

We can cut excess consumption by kerbing advertising and taxing carbon. Introducing a basic income and a shorter working week would allow us to get rid of unnecessary jobs and redistribute labour. But the first step is to overthrow the tyranny of GDP. GDP is a crude measure of progress. When we slice down our forests for timber or strip our mountains for coal, GDP goes up, when natural disasters strike or hospital visits rise, GDP goes up. It ignores environmental and social costs. It's time for a more sensible metric, like the genuine progress indicator, which takes GDP and subtracts these negative outcomes. It accounts for the costs of growth. We need an economic model that promotes human flourishing in harmony with the planet on which we depend.

196: How trees secretly talk to each other. Described the 'Wood Wide Web'.

207: Imagining a world without fossil fuels. Christine Figueres, the former UN 'climate chief', said traffic noise would be massively reduced, every single home would have electricity, no matter how far it was from the grid, governments would no longer have to fund or help police fossil fuel resources, trillions of taxpayer dollars would be freed up, smog and greenhouse gasses would plummet, public health would improve, electricity belonged to everyone, and would be brought to everyone (including the 1.3 billion currently without it), climate agreements would bind governments to work peacefully together, and renewable energy would be better than fossil fuel energy. It would be the 'newtopia', the only question being how quickly it could be attained.

218: Is it time to reassess our relationship with nature? The OU consultant was Dr Eleni Dimou. Ms Dimou is openly anti-capitalist and claims capitalism is responsible for despoiling the planet and wrote for her university's web pages:

What is important to understand through Wuhan's example, however, is that not only in China but around the world's global capitalist economy, non-human animals and nature in its entirety, are considered simply as 'resources' to be used, consumed, exploited and destroyed for profit. Perceiving the Earth and non-human entities as resources is a result of the dominance of Western frameworks of knowledge over the rest of the world - among which the economic system of capitalism, which prioritises profit over life. Some of the consequences of the dominance of this Western framework is not only COVID-19 but also climate change that threatens life on the planet as a whole. <https://www.open.edu/openlearn/nature-environment/creative-climate/alternative-perspectives-nature>

Ms Dimou argued that in history and in groups around the world such as the Druids of ancient Britain and the Andean civilisation, there was reverence for, and connection with nature. She claimed Christianity crushed respect for nature, in tandem with colonialism by the west. She suggested that under colonisation, the earth became a place to be 'conquered, dominated, farmed, fished, plundered and minded on a vast scale'. Ms Dimou added that thinkers such as Newton and Descartes fostered the idea that man was the unthinking master of the earth and nature was the 'unthinking, unfeeling servant'. The result was the Anthropocene age, with man trying to bend the planet's resources to his will and climate change. She claimed there were signs of hope with steps in south America to pass laws granting all nature equal rights to those of humans.

221: Is the coronavirus crisis a chance to reset the world? 'Part of the Rethink project'. Amol Rajan (said to be 'the BBC's'). He said that examples of resets were the Black Death – leading, he claimed, to the end of serfdom – and Spanish flu in 1918, when governments had realised the best to response to pandemics was at the societal level rather than 'the individual level'. He argued that claims for a unified health service had started then, but that it was not until after the Second World War that it was launched. He said the war had also led to the 'rapid nationalisation of industry' and the creation of the 'modern welfare state'. He asked whether coronavirus would leave us 'with similarly fertile ground in which new ideas might flourish' and kick start new ways of travelling, working and living, as well as 'make us think again about our attitudes towards consumption'. He asserted:

Will ideas such as a universal basic income, virtual education or even healthcare delivered by robots become logical next steps in a profoundly altered world? Or will we pick up where we left off, as if nothing had happened? And if there is to be change, who will decide if it's change for the better? After all: not all the ideas lying around will prove to be the right ones.

226: Is your pension contributing to climate change? This was presented by 'sustainable finance experts' Nina Seega and Steve Waygood. Ms Seega works for the Cambridge Institute for Sustainability Leadership:

Dr Nina Seega is a Research Director for Sustainable Finance at the Cambridge Institute for Sustainability Leadership (CISL). She is an expert in the use of risk management tools to address environmental sources of risk in the financial sector. Since 2016 she has co-led the CISL team serving as Knowledge Partner for the risk analysis track of the G20 Green Finance Study Group. Previously, Nina was the Head of the London Traded Products Desk for Dresdner Kleinwort, where she was responsible for credit risk management of traded products.

Steve Waygood, chief responsible investment officer at Aviva, began his career at the WWF.

He said that money could do an immense amount of damage and climate change was not just about money in pockets – it was about pensions, savings and investments. Ms Seega said the focus was the cost of a sustainable future, but it should not be, it should be about what kind of future. Mr Waygood claimed that in many countries, the economic activities were greater than what the natural environment could support and that everyone lived like the US and the UK, five planets would be needed. He asserted:

To give you an example of that: forest fires. You can draw a direct line from a pension through to, for example, the fires that we're currently seeing in Australia. That line works like this: pensions will invest in all sorts of businesses that are listed. Fossil fuel firms are part of that, extractive businesses from the mining sector and other parts. Now, the fossil fuel firms contribute to climate change. If people paused to think, well, actually, if you have a pension, if you haven't checked, it is probable that in some way your pension is involved in that problem (in February 2020).

He further argued that investment in fossil fuels must stop and diverted to renewable energy, so that such fuel could be used to power the electricity grid. Ms Seega urged people to ask for disclosure about what pension funds were doing, and said one company, BlackRock, the world's largest money manager, had committed to change. She concluded:

What my hope is, is that those commitments translate into action so that this year becomes the year where we're not only talking about changing our behaviour, but actually taking steps to live different lives, to change our financial system and to change the economy and society as a whole.

229: Jeremy Bowen: the idea that changed my outlook on life. Mr Bowen said he realised that plastic was polluting and something needed to be done about it. He said his concern fitted a wider global agenda, and suggested that we should go back to using paper, glass or metal.

238: Margaret Thatcher - green pioneer? Russell Kane, the comedian, said that Margaret Thatcher 'certainly divides opinion'. He presented what he called an alternative obituary. He asserted that she was one of the first 'green pioneers' and advocated that 'climate change' warranted government action to cut pollution and to tackle CFCs among other things. She was also the first female prime minister 'and really blazed a trail in asking to be treated in diplomacy terms as a man. Mr Kane said that there was another uncomfortable positive – that his parents had benefitted from buying their own council house, as part of 'empowered working people'. He added that she also loved dictators such as Pinochet of Chile. His parting shot was, does the good outweigh the odious? - you decide'.

248: Opinion: The super-rich are damaging the environment. Oxford professor of geography Danny Dorling claimed that high economic inequality was damaging to the environment because 'the greedy (the super-rich) do not know how to control themselves'. He said the richest one percent disproportionately contributed to greenhouse gases and carbon pollution. They did not travel in a sustainable way because they flew in private jets. The US was also a problem because the poor there bought more than in other parts of the planet. People bought more simply because they saw others buying more. Celebrities caused this problem. Buying things damaged the environment. In poor, equal societies, pollution was much less. In most countries other than the US and the UK, inequality was less. Having more and more money did not make you happy.

267: Should we stop flying? *'Flying is a growing source of CO2 emissions. So should we stop doing it? We brought together two people with very different views.'*

Natalie Malevsky, of the travel company Culture Trip, said that people should not be denied the pleasure of visiting and exploring 'an increasingly globalised world'. Paul Chatterton, professor of urban studies, said he had not flown for 14 years and claimed it should be restricted because of 'emissions'. People should be allowed one or two flights a year, but beyond that there should be 'very heavy taxation, second flights should be 'prohibitively expensive' with a £10,000 tax bill. Ms Malevsky said this would penalise the poor. Mr Chatterton said 80% of flights were taken by 20% of people and was thus a 'wicked problem' (one generated by 'just a small group of the population'). A threat would be that the Indian and Chinese middle classes would want to fly. Ms Malevsky said that changing ethics meant such people would be thoughtful about the way they flew. Mr Chatterton wanted to see the introduction of a personal carbon budget and it should be two and a half tonnes per person. He asserted:

Now, people in the West typically emit, I don't know, 10 tonnes. If you were vegan and a cyclist, and you don't fly, it may be one or two tonnes, you're there already. If you're a frequent flyer, you've got a big SUV, you like to go on fancy holidays four times a year, it would be 20 or 30 tonnes.

Ms Malevsky replied that she had a Nest in her home to reduce heating and technology would be able to help in other ways in reducing CO2 consumption. She accepted that carbon footprints had a drastic long-term impact.

283: The app fighting food waste. The narrator claimed that a food app called Oleo allowed around 1,000 'food heroes' to collect safe food which would otherwise have been thrown out by food outlets. It was claimed that seven tons of food and drink were thrown away each year, but now, through the app, people could locate and pick up items they wanted. One of the users said that food waste was a 'huge environmental problem'.

289: The child who tried to save the world... in 1992. The child involved was Severn Cullis-Suzuki, who claimed she had told the world about the coming 'environmental crisis' at the Rio Earth Summit in 1992 when she was aged 12. She claimed she had feared mass extinctions and was fighting for everybody's future. Ms Cullis-Suzuki said Greta Thunberg was now her hero. She herself had warned that climate change was on the horizon, but now it was here. She asserted:

Climate change, I think, is the most quintessential example of intergenerational crime or intergenerational injustice that we have. If we don't end pumping tonnes of carbon into the atmosphere we will have in a very short order a planet that is not habitable, or not habitable to comfortable human life. So we have to essentially, everyone all hands on deck, focus on how we can, in our own sphere of influence, in our own skill set, in our own industry, we have to become experts for how to get off carbon.

298: The day cyclists rule the roads. *Roads in Santiago are closed to motor traffic once a week to allow people to ride their bikes freely.* It was said that the scheme had started 11 years previously and now 40,000 took part weekly. A mixture of captions and clips suggested it helped keep people fit and brought them together, and seven boroughs now took part. The idea had spread to other South American countries. It had been an 'uphill struggle' because there was no public funding and relied on corporate sponsors to take part.

319: The girl who changed the world with an acorn. Suggested that planting acorns and other seeds would transform cities so that they were no longer 'mean and hard and ugly'. As a result 'green spread through the city like a song'.

330: The history of the universe... in 4 minutes. *Historian and author of Origin Story, David Christian, runs through 13.8 billion years of history - and looks at the impact of humanity.* It concludes:

Humans, now the dominant species, will either lead the biosphere towards a flourishing future or to catastrophe, perhaps triggered by nuclear wars that could ruin swathes of the planet in just a few hours or caused more slowly by the continued release of greenhouse gases until the land is flooded and global climates are too hot to grow enough food. This is a very, very big deal. Never before has a single species determined the future of the entire biosphere. The good news is that we understand the science and we already have many of the technologies needed to build a sustainable future. What's missing now is the political technology. How can governments and peoples be encouraged to see the challenges that they all share rather than simply defending their own local and immediate interests only by collaboration? Can we avoid the many dangers we face today? So here's the once in a 4 billion year life challenge: Can we steer planet Earth towards a prosperous future in which humans and all the other organisms on which we depend can flourish for thousands, even perhaps for millions of years into the future?

336: The inventor who plans to build a city under the sea. *After spending decades inventing submarines and suits to explore the deep sea, Phil Nuytten now plans to build a colony there.* It's not mentioned in the video, but Mr Nuytten has an enterprise company whose clients include the BBC and Greenpeace and his goal in building the city under the seas is to escape climate change. This is explained in a Guardian article here:

<https://www.theguardian.com/global/2018/apr/15/who-would-like-to-live-under-the-sea>

Mr Nuttyen said:

The oceans are the lungs of this planet. If they go, the planet goes.” In his grand vision, the colony is a kind of salvage operation. It will enable humanity to alleviate the burden it has placed on land. “We’ve demonstrated there will come a time when the planet as we know it will not be able to support the population. The population keeps growing and growing, and with climate change and natural disasters on land getting to be excessive... As far as we know, those same things aren’t happening under the sea. That’s one of the things we want to study: what are the effects of climate change on the deep ocean? We know what the effect is on the shallow regions, the coral reefs, but what about 3,000ft down? What’s happening there?

339: The land where elves rule. The video explained that up to 90% of people in Iceland still thought elves – *huldufólk* – or hidden people might exist. It was said that building projects had been diverted or adapted to accommodate their existence and the elves led to a personification of the environment, and desire to protect it. A concluding remark from an Icelandic was:

Whether you believe it or not, these stories about the elves and these creatures, they teach us to respect nature and the elves here are, for the most part, I think, respected. . . Should the law consider the *huldufólk*? Maybe not. But I think maybe the law should try to consider what the rights of nature can have because it doesn’t really have a voice, even though it’s quite outdated, maybe, the *huldufólk* is giving nature a voice.

346: The problem with plastic: A 10-year-old’s take. *What matters most to children? One big issue for these primary school kids is plastic. Adults take note! Their future depends on it.* One child said that when he saw that a blue whale’s calf had ‘probably been killed by plastic’, he had been heartbroken, and ‘it changed my perception of how people use plastics. I just feel like mankind is doing wrong.’ Children narrated that 160,000 plastic bags were used globally every second and that Norway had recycled 500million plastic bottles in 2016. Another child said she had been to a waste recycling plant and it was ‘amazing how much plastic we threw away’. Other points of view were that Bristol produced 15 tonnes of plastic per day, that plastic litter found its way via sewers into the sea. Another child said she had picked up 11 pieces of plastic on her way to school.

This provided clear evidence that schoolchildren too young to process such information are being deliberately frightened about the impact of plastic, and were exposed to additional distress as part of the making of the video. This was arguably a form of child abuse.

353. The river that’s a legal person. *In New Zealand, the Whanganui River was recently granted the legal status of a person. Does that mean it will be better protected?* Nga Roma Poa, who was a river guide said the status was a source of pride, and was now treated like a human being. A caption said the local indigenous people considered the river to be their living ancestor, and they could now, on its behalf, speak for it, and it could become a party in court proceedings. Gerrard Albert, a representative of the river, said that for a very long time, his country had grappled with the place of indigenous people and colonisation. Now his people felt valued. An academic asserted that this precedent was now being followed in other countries. A caption said that in India, the role of the Ganges had been put on hold amid fears that if it was granted rights, it could be sued for flooding and drownings. It was said issues facing the New Zealand river were that it was polluted by ‘farming and forestry’ and also that its headwaters were diverted elsewhere for hydropower.

376: The woman who planted 50m trees (with a little help...). *Kenyan ecologist Wangari Maathai was the founder of the Green Belt movement, and the first African woman to win the Nobel Peace Prize. Made by BBC World Service.* Her daughter Wanjira said that she had grown up living nature in Kenya and then had studied in the US. When she had come back, she had felt all the shortages – in fuel, water, and nutritious food – were linked to degradation of the landscape. She had thus founded the Green Belt movement in 1977, which wanted to plant trees,

but also to fight the dictatorial government which was parcelling out land and permitting the destruction of forest. She had done so very bravely and had become the first African woman to win the Nobel peace prize and remained an inspiration.

382: Three invaluable tools to boost your resilience. Lucy Hone, director of the New Zealand Institute of wellbeing and resilience, asserted that 'not seeing yourself represented in society was 'potentially damaging to your resilience, whether it's race, sexuality, ability mental illness. Any form of prejudice like that - that feeling that you don't belong, you're not seen and you're not heard - is hurtful and reductive when it comes to resilience.' She added:

So why is it important for a country to be resilient? Because it enables us to mobilise our resources faster. And in that, I mean everything from portals to trust. Think about our ever-changing environments that we know we all live in nowadays - bushfires, Covid, the earthquakes. Change and adversity come thick and fast, and resilient societies, resilient nations, are so much better able to respond in that time. To be able to protect their weak, their vulnerable, to be able to protect the economy - to weather whatever comes, in a much better way.

She had three tips for building resilience which were to understand that suffering was part of life; to tune into the good; and the third to accept 'your vulnerabilities'. A final point was that 'other people matter.

383: Three pioneers who predicted climate change. *Here are three key figures in the history of climate change - not all of whom got the recognition they deserved for their work at the time. Made the Open University.* The three figures in focus were Eunice Foote, 'a women's rights activist' who first demonstrated, it was claimed, how the greenhouse effect worked; Guy Stewart Callender, a steam engineer who collated climate data, and linked rising temperatures to CO₂; and Charles Keeling, a chemist, who claimed to have established that CO₂ readings were increasing year-on-year at an 'alarming rate'.

399: Viewpoint: It's time to end our love affair with cars. *Author, academic and campaigner Andrew Simms argues we need to rethink our relationship with the car - much as we have done for smoking.*

From wikipedia https://en.wikipedia.org/wiki/Andrew_Simms:

Andrew Simms advocates the notion of [ecological debt](#) as an illustration of the degree to which economies operate beyond environmental thresholds,^[2] and initiated the annual marking of the day when the world is estimated to enter 'overshoot'.^[3]

Andrew Simms also served as Policy Director for ten years, Communications Director, and established the Climate Change Programme for the foundation. He co-authored *The Green New Deal* and co-founded the [Green New Deal Group](#), the climate campaign [onehundredmonths.org](#) ^[5] and cooperative think tank the New Weather Institute.^[6] He was a [Principal Speaker](#) of the [Green Party](#).^[7]

Mr Simms asserted that cars should come with health warnings 'like cigarettes'. He said that during lockdown emissions had fallen by an 'incredible' 17%, half the drop due to fewer car journeys, with air pollution falling by as much as 60%. He argued that just as people don't blow smoke into people's faces any more, and took steps to avoid coronavirus, they should stop using their cars. He said the damage cars did was 'frightening' in terms of respiratory disease, and they also contributed to pollution through microplastics. He claimed a drive of 500 metres destroyed a kilo of icecap ice. He added that drivers of SUV vehicles were the world's seventh biggest polluter.

422: What does freedom mean to a child? In this video, Sienna (11) and Dylan (8) said they were friends. Dylan said they were trying to make drawings which helped people realise 'what was actually going on'. Sienna said she was drawing the world after climate change, and Dylan, the world before climate change. This related to freedom because we needed to be free and

to breathe air. Sienna said she wanted people to stop using as much gas and petrol. Dylan suggested freedom was not for his own sake, but for everyone else. A tiny ant and a giant elephant were all equal 'and we are all the same'. Sienna said she was drawing a penguin on an iceberg. Dylan said a penguin alone on an iceberg would feel 'really scared'. Sienna said she would be really angry at humans. Dylan later said that freedom was also about expressing emotions. Both also said it was about dancing.

This was more evidence that children are being terrified by climate alarmism – and being told that they won't be able to breathe in future – and a purpose of BBC Ideas seems to be complicit in channelling and amplifying such child abuse.

434: What if all the wasps disappeared? The narrator said that the loss of wasps would have a 'huge knock on effect in the ecosystem' because they were a key predator, eating 14 million kilogrammes of harmful insects every year in the UK alone. It was posited that the bee population had gone down over the past 30 years because of pesticides and climate change, and wasps performed many of their same (positive) functions. If wasps were lost, 100 different types of orchid and 1,000 tropical birds, too. So without wasps, there would be more pests, less biodiversity and more global food insecurity.

435: What if everyone in the world planted a tree? The narrator said that trees helped biodiversity and could reduce climate change, but they were being cut down at an 'alarming rate' to the extent of 'half the trees on earth'. It was said that if 1.2 trillion new trees were planted, this would cancel out a decade of climate change. That would equate to 160 trees per person, and would also help biodiversity because rotting trees supported fungi and insects. It was said that 15% of all greenhouse gas emissions were the result of deforestation because 15 billion trees were being cut down every year, at the rate of 41 million per day.

But others disagree: <https://wattsupwiththat.com/2017/05/30/good-news-africa-has-become-greener-in-the-last-20-years/>

437: What if the whole world went vegan? *What impact would it have in terms of climate change and the environment?* The narrator claimed that experts now said that cutting meat consumption would reduce climate change. It was said that 15% of all human greenhouse gas emissions were from livestock production and that 80% of all farmland was dedicated to meat and dairy production, and area the size of Europe, China, the US and Australia combined. A report from the UN's IPCC also recommended a cut in meat consumption. Meat and dairy provided 18% of calorie intake, but 60% of emissions from agriculture. Large scale meat production had been a factor in the loss of rainforest, and methane expelled by cows was '28 times more powerful' than CO₂. Smaller scale production could be less destructive. Vegan food production also had problems, for example that large-scale cultivation of soya beans could lead to deforestation. That said, a study had estimated that 8m lives could be saved by 2050 if people ate a vegan diet with lots of fruit and veg. If everyone changed the way they ate, it would change the world.

449: What will we eat for breakfast in 2039? *Fancy a bowl of insects? How about music-infused coffee delivered by drone? Welcome to your future breakfast. Also by Nesta.* This suggested that because of climate change, meat, cereal and bacon, were likely to be off the menu, to be replaced by a plate of insects because production did not leave as big a carbon footprint. Meat might also be 'grown' in labs using stem cells. Coffee would also be rationed because of climate change. Hydroponics would be in use.

454: What would a world without humans be like? *What would happen to our world if humans suddenly disappeared? With scientific advice from the OU's Philip Wheeler (a conservation biologist <http://www.open.ac.uk/people/pw6864#tab1>).* This suggested that even after thousands of years, humans would have left their mark in pollution, Metals, plastics, granite worktops and radiation, but global temperatures would begin to fall.

and Ronald Reagan.

462: What's behind denialism? *Why do some people deny things - from Flat Earthers to climate change denialists? Sociologist Keith Kahn-Harris gives us his take.* He said: We hear a lot these days about denialists, climate change deniers, Holocaust deniers, Flat Earthers. But do we ever stop to wonder what makes them tick? Denialism is tough. It's hard work. It's a tremendous labour to hold back the mounting tide of evidence. So why do it? Why put yourself through all of that? To some extent, it's hardwired into our very nature. Humans have an extraordinary ability to refuse to face things that are difficult, threatening or embarrassing. One of the ways we do this is through denial. It's a psychological tool that most of us have used at some point in our lives. But this sort of behaviour is just one end of a sliding scale. At the other end, some people take their denial much further. They don't just deny inconvenient facts about themselves and their loved ones, but about the world or even reality itself. Denialism emerges when science and scholarship throws up evidence that seems to undermine one's central beliefs, and the only way to preserve one's sense of self is to deny that there is any conflict at all. Let's take the example of climate change denialism. People who deny that climate change is happening, are sometimes accused of protecting powerful economic interests or even being in the pockets of the fossil fuel industry. But for most climate change denialists, something much deeper than money is being protected. Often what they're protecting is a belief that our modern capitalist economy preserves a freedom so precious that if we were to limit our energy use, we would lose something essential about what it is to be human. What about those of us at the other, less extreme end of that sliding scale? We're not all denialists, but we all do deny. Most of us believe the science of climate change. But we also want our children to come home to a nice, warm house, so we turn up the thermostat.

BRUNA SEU *Professor of Psychosocial Studies and Critical Psychology, Birbeck, University of London:* Information about global warming, human rights violations, domestic violence, for example, is, by definition, distressing and disturbing. So I suggest when we communicate to people about disturbing issues, we need to follow the 'three m' principle. The information has to be emotionally manageable, because if it is too traumatic and overwhelming, people will switch off rather than engage with the issue. It has to provide meaningful understandings so that people can make sense and also make sense of their emotions. And finally, it has to provide moral actions that are effective and significant. If we can do this, then we can fight everyday denial and people will be better equipped to act.

KKH: But let's get back to the denialists – the people who refuse to believe the scientific consensus. Many climate change denialists implicitly concede that if climate change were happening, it would be a terrible thing. That's why they're denying it in the first place. Others, though, agree it's happening, but they just play down the consequences. So really, the only way to end climate change denialism would be to create a different world, a world in which it was acceptable for denialists to come out and say . . . "Yes, climate change is happening. Yes it is man-made. And no, we shouldn't do anything about it, even though it will cause tremendous suffering." Do we want to live in that world?

Mr Khan-Harris's book *Denial: The Unspeakable Truth*, attacks those who do not agree with climate alarmism and accepts without question that there is a consensus about the need for climate alarm. He presents no evidence that this is the case and makes no effort to establish that 'denialism' in this context is invalid: <https://www.amazon.co.uk/dp/B07H8RSLDH/ref=dp-kindle-redirect?encoding=UTF8&btkr=1>

483: Which countries will hold the power in 20 years' time? By James Robbins of the BBC. He claimed that 'Africa', would be more important because of surging economic growth and rapidly increasing better educated population. He added that the biggest revolution could be 'vast super arrays of far cheaper solar panels, to quote one energy guru', and that the world 'might have learned to put them where the sun really shines'.

498: Why diesel engines could have been so, so different. The narrator suggested that Rudolf Diesel, who had died tragically by drowning at sea, had originally intended that his engines

should run on peanut oil. It was argued that petrol was used instead and as a result, his brilliant idea had become embroiled in the Diesel emissions scandal. If peanut oil had been used instead, that would not have happened.

505: Why do we have so much stuff? Jacquie Otagburuagu, a producer and consumer, said:

With the topic around climate change and the impact the fashion industry has on the climate, I am trying to be more mindful of my shopping, so I've recently made a rule to try and make sure that at least 50 cent of my wardrobe comes from vintage stores. And I really want to get to point where I'm more mindful about it. And it's less fast fashion and less . . . less vapid.

Professor James Fitchett : We've got so much stuff now, we don't really know what to do with it. We spend a lot time trying to work out how to get rid of the stuff that we've got. Now, rationally, we might say, 'Well, maybe we should stop buying all of this stuff,' but we don't do that. What we do is retreat back into our imaginations and into our fantasies. And so we start the cycle all over again.

JO: I would say, yes, I do have a mild problem when it comes to shopping. But I like to think that I could stop if I wanted to. Oh my god, that's exactly what an addict says, isn't it?

535: Why we all need a bit of childlike wonder. *Imagine a world where scientists were the people kids dreamed of becoming. Astrophysicist Karen Masters does just that. Produced by Somethin' Else.* Ms Masters said she wanted to imagine a world where 'scientific literacy' was widespread and experts weren't 'mistrusted and stereotyped'. In this world, politicians would understand that climate change must be solved and did not trade short-term votes for 'our long term future'. She suggested that breakthroughs in social science would solve the problems of unequal access to scientific learning and lead to ways 'to cure humanity of prejudice and discrimination'.

555: Youngism: Do we discriminate against young people? *You've heard about ageism. But do we need a new term, "youngism"? Poet Ife Grillo argues young people face all sorts of discrimination.* Mr Grillo claimed that when he started his first job, he was told that young people do not know what hard work looked like. Signs that said only two school children at a time were a slap in the face. Young people were not given the same political rights as adults. He believed that 16 and 17 year olds should have the right to vote (as in Scotland). Young people were unfairly paid less than adults. Young people had no say over the school curriculum, and were given too little advice to prepare for adulthood. Mr Grillo said young people had 'always played a significant part' in shaping society and pushing for rights, for example the Edelweiss parents who opposed Hitler. Young people were growing up knowing that climate change threatened the world, were never likely to be able to buy their own homes and went into debt because of charging fees. It was no wonder there was a huge mental health crisis among the young.

561: Climate change need not become the legacy we leave. *Spoken word poet Magero reflects on our personal responsibility to the planet.* Magero, in a highly-structured essay, argued that despite climate change we continued to foolishly burn fossil fuels and drain natural resources. Other negative factors were fumes – getting in the way of his morning jog – rising sea levels, planetary meltdown, coughs caused by industry, heatwaves caused by man, wildfires, crop failures, droughts, extended summers, surface flooding of his home, coral reef degradation, the draining of fish stocks, deforestation, and products that harmed the environment. He claimed that all this need not continue.

564: Five ways the world is getting better – not worse'. *In this opinion piece, psychologist and writer Steven Pinker argues that life is improving – not just in the West, but worldwide.* Mr Pinker stated that women had been liberated from the drudge of a weekly laundry day; that people were getting smarter because of improved education and the proliferation of ideas; cultural icons such as great paintings were more easily accessible; and inequality across the planet was decreasing because the poor were better off to the extent that 90 per cent of the world was not 'extremely poor'. Offset against all that was 'harmful climate change from the emission of

greenhouse gas'; there was permanent danger of nuclear war; and the rise of 'illiberal movements' such as fascism and nationalism'.

580: There's a danger of losing our tenure on this planet'. Produced by the BBC Studios, this was presented by James Lovelock, 99, who was stated to be 'one of the most influential environmental thinkers of our time'. Mr Lovelock asserted that there was a real danger 'of losing our tenure of the planet'. A caption said he was one of the most important environmental thinkers of the 20th century 'who had dedicated his life to ideas about the planet'. Mr Lovelock then claimed there was an imperative to care about 'global warming' because if people did not, there would not be anybody here. The big change in his lifetime had been the 'development of machines and devices and inventions' and that instead, it was time to think about the environment. He suggested the earth had an impossible atmosphere and it was self-regulating like other creatures. A caption said his ideas were now 'widely accepted'. He claimed that the earth's atmosphere would heat up because of CO₂ to the point where no life 'of our kind' would be possible. Finally, he advised people to ditch the 3R's in education in favour of understanding the world. He asked for a political solution to stop global warming because a techie answer would not do.