

**В** ВЫСШАЯ ШКОЛА ЭКОНОМИКИ  
НАЦИОНАЛЬНЫЙ ИССЛЕДОВАТЕЛЬСКИЙ УНИВЕРСИТЕТ

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# **АНГЛИЙСКИЙ ЯЗЫК ДЛЯ СОЦИОЛОГОВ**

## ENGLISH FOR SOCIAL STUDIES

УЧЕБНИК ДЛЯ БАКАЛАВРОВ

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Данный курс адресован студентам неязыковых вузов (уровень (Pre-) Intermediate), специализирующимся в области социологии; он позволяет овладеть навыками англоязычного общенаучного (академического) и профессионального общения и может быть использован как для аудиторных, так и для самостоятельных занятий.

Соответствует Федеральному государственному образовательному стандарту высшего профессионального образования третьего поколения.

*Для студентов высших учебных заведений, обучающихся по гуманитарным направлениям и специальностям.*

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## Предисловие

Данный курс ориентирован на развитие коммуникативной компетенции у студентов неязыковых вузов (уровень *(Pre-)Intermediate*), специализирующихся в области социологии, и рассчитан примерно на 60 часов (при необходимости это количество можно удвоить). Его основной задачей является комплексное развитие навыков, необходимых для профессионального общения. Использование аутентичных материалов — научных статей социологической направленности — позволяет пополнить словарный запас за счет наиболее частотных единиц, характерных для языка специальности<sup>1</sup>. Работа с лексикой нацелена на развитие умений определять контекстное значение слова и его сочетаемостные возможности, подбирать синонимы и перефразировать. Для дальнейшего развития навыков чтения и говорения, письма и перевода предлагаются разные виды работы с научной информацией: реферирование и компрессия (сжатие текста), чтение и дискуссии. Занятия переводом носят вспомогательный характер и служат, с одной стороны, дальнейшему усвоению лексики, а с другой — приучают студентов внимательно относиться к слову и грамотно формулировать свои мысли (особенно по-русски).

Предусматривается также возможность использования элементов подготовки проектной работы с англоязычными источниками, результатом которой являются мини-презентации, основанные на текстовых материалах, непосредственно связанных с пройденной тематикой или же выходящих за ее рамки. В последнем случае, основой для мини-презентации может служить информация социологической направленности, самостоятельно почерпнутая студентами (например, из Интернета).

При написании учебника за основу были взяты авторские внутривузовские разработки и учебные пособия, которые прошли успешную многолетнюю апробацию в НИУ Высшей школе экономики в Москве и в ее региональных филиалах.

Учебник состоит из двух разделов — основного и дополнительного; первый предназначен для работы под руководством преподавателя и может использоваться как основа для проектной работы,

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<sup>1</sup> Все тексты сохранены в оригинальном написании (британский и американский варианты).

а второй — для самостоятельной работы студентов и включает проверочные задания для повторения и (само)контроля и ряд приложений. Раздел I состоит из 30 уроков, тематически разбитых на 5 частей, включает подборку текстов (по основным разделам базового курса социологии) и заданий, направленных на расширение и закрепление словарного запаса, развитие навыков подготовленной и спонтанной речи, а также реферирования и научного письма.

При разработке курса мы руководствовались модульным подходом, что предполагает гибкость и избирательность в отношении учебного материала и возможность его выборочного использования. Каждый урок содержит тексты для просмотрового и для изучающего чтения; при этом виды работы с текстами можно варьировать в зависимости от особенностей целевой аудитории и количества учебного времени, выделяемого на изучение языка. Так, можно разделить группу на команды и предложить каждой представить «свой» текст для последующей дискуссии; или же (например, в случае ограниченного количества часов) не брать данные тексты на занятия, а использовать их для самостоятельной работы как основу для мини-презентаций. Предполагается, что работа над проектами (их 5 — по количеству частей изучаемого материала) ведется в течение года, темы презентаций даются заранее в начале семестра, а результаты в форме одного-двух пятиминутных выступлений представляются регулярно на каждом занятии. В Приложении 2 содержится список тем и краткие рекомендации по подготовке, структурированию и оцениванию мини-презентаций.

В каждом уроке частей 1 и 2 дается материал для словарного диктанта и задания на перевод. Части 3—5 содержат (помимо заданий на перевод) фрагменты текстов на русском языке, предполагающие последующую краткую передачу их основного содержания по-английски с использованием изученного вокабуляра. Для облегчения овладения навыками извлечения информации заданной полноты в Приложении 1 даются модели возможного сжатия текста, которые могут быть особенно полезны на начальном этапе работы; в дальнейшем следует стремиться к тому, чтобы при реферировании больше использовать общенаучную и профессиональную лексику.

Для (само)проверки студентам предлагается Приложение 3, содержащее список слов на русском языке, в который рекомендуется заносить английские эквиваленты и синонимы из Приложения 4, где к каждому слову дается номер урока, что позволяет уточнить контекстное значение слова. По завершении курса у студентов появляется удобный для работы двуязычный список слов, характерных для научного общения, который при необходимости можно дополнить или сократить.

В результате обучения будущие социологи должны:

- **владеть** языковым материалом (общенаучная и профессиональная лексика, речевые клише) и использовать его в речи;
- **знать** значения наиболее частотных лексических единиц, характерных для языка специальности, а также изученных терминов, связанных с тематикой учебника;
- **уметь** определять контекстное значение слова и его сочетаемостные возможности, подбирать синонимы, перефразировать;
- **владеть** основными навыками работы с научной информацией: чтения, компрессии (сжатия текста), презентации и дискуссии;
- **уметь** читать аутентичные тексты социологической направленности, используя ознакомительный, изучающий, просмотровый виды чтения в зависимости от коммуникативной задачи;
- **уметь** извлекать из текста информацию заданной полноты (для аннотирования, реферирования, детальной передачи основного содержания и пр. с использованием изученного вокабуляра);
- **уметь** представить информацию в форме доклада или презентации по изученной тематике, четко и логично формулировать свои мысли;
- **уметь** вести дискуссию, излагать факты, давать определения терминам, аргументировать, оперировать информацией, содержащей цифры, выражать свое отношение;
- **использовать** приобретенные знания и умения в будущей профессиональной деятельности для успешного взаимодействия в различных ситуациях научного общения.





**SECTION I**

**HANDLING INFORMATION  
IN SOCIAL STUDIES**





# PART I. INTRODUCTION TO SOCIOLOGY<sup>1</sup>

## UNIT 1. *Sociological Problems*

### Warming-up activities

#### Different ways of handling scientific information: talking points

1. What difficulties do you face while working with ESP sources in English?
2. What approaches do you consider efficient to cope with those difficulties?
3. What skills need to be developed to work with texts written in a foreign language?
4. What aspects of language training seem most essential for your future career?

### Focus on reading

#### Read the introductory text and find answers to the following questions.

1. How can you characterize the present-day social life?
2. What is the prime concern of sociology?
3. What is the subject matter of sociology?
4. What issues are within the scope of sociology?
5. What is the sociologist's role in society?

### Sociological Problems: a Brief Introduction

We live today — in the late 20<sup>th</sup> century — in a world which is intensely *worrying*, yet full of the most extraordinary promise for the future. It is a world awash with change, marked by the terrifying possibility of nuclear war and by the destructive onslaught of modern technology on the natural environment. Yet we have possibilities of *controlling* our destiny, and shaping our lives for the better, which would have been quite unimaginable to earlier generations. How did this world come about? Why are our conditions of life so different from those of our forebears? What directions will change take in the

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<sup>1</sup> Giddens A. *Sociology*. — 3rd ed. — Polity Press, 1997. (All the subsequent texts from Part I are taken from the same source.)

future? These questions are the prime concern of sociology, a discipline which consequently has a fundamental role to play in modern intellectual culture.

Sociology is the study of human social life, groups and societies. It is a dazzling and compelling enterprise, *having* as its subject matter our own behaviour as social beings. The scope of sociology is extremely wide, ranging from the analysis of passing encounters between individuals in the street up to the investigation of global social processes.

## Language focus

**Task 1.** Find Russian equivalents to the underlined fragments in the texts. Classify the *italicized -ing* forms (participial structures, gerunds, nouns) and comment on possibilities of substituting *noun + of + noun* structures by those with gerunds, like, e.g.: a way of a solution of the problem – a way of solving the problem.

**Task 2.** Write Russian equivalents and English synonyms for the words below. Find the corresponding words in the Index (*see App. 4*) and add them to the Wordlist (*see App. 3*).

concern

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consequently

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---



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different

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implication

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investigation

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modern	_____
	_____
objective	_____
	_____
prime	_____
	_____
range, <i>v</i>	_____
	_____
role	_____
	_____
scope	_____
	_____
subject (matter)	_____
	_____
	_____

### Follow-up activities

Scan the text below and supply an appropriate heading for each paragraph (time limit: 5 min.).

#### The Practical Significance of Sociology

Sociology has many practical implications for our lives. Sociological thinking and research contribute to practical policy-making and social reform in several obvious ways. The most direct is simply through providing *clearer or more adequate understanding* of a social situation than existed before. This can be either on the level of factual knowledge, or through gaining an improved grasp of *why* something is happening (in other words, by means of theoretical understanding). For instance,

research may disclose that a far greater proportion of the population is living in poverty than was previously believed. Any attempt to foster improved living standards would obviously stand more chance of success if based on accurate rather than faulty information. The more we understand about why poverty remains widespread, however, the more likely it is that successful policies can be implemented to counter it.

A second way in which sociology aids in practical policy-making is through helping to foster greater *cultural awareness* on the part of different groups in society. Sociological research provides a means of seeing the social world from a diversity of cultural perspectives, thereby helping to dispel prejudices which groups hold towards one another. No one can be an enlightened policy-maker who does not have a cultivated awareness of varying cultural values. Practical policies which are not based on an informed awareness of the ways of life of those they affect have little chance of success. Thus a white social worker operating in a West Indian community in a British city will not gain the confidence of its members without developing sensitivity to the cultural differences which often separate white and black in Britain.

Third, sociological research has practical implications in terms of assessing the results of policy initiatives. A programme of practical reform may simply fail to achieve what its designers sought, or bring in its train a series of unintended consequences of an unpalatable kind. For instance, in the years following the Second World War, large public housing blocks were built in city centres in many countries. These were planned to provide high standards of accommodation for low-income groups from slum areas, and offered shopping amenities and other civic services close at hand. However, research showed that many of those moved from their previous dwellings to large apartment blocks felt isolated and unhappy. High-rise buildings and shopping malls often rapidly became dilapidated and provided breeding-grounds for mugging and other violent crimes.

Fourth, and in some ways most important of all, sociology can provide self-enlightenment — increased self-understanding — to groups in society. The more people know about the conditions of their own

action, and about the overall workings of their society, the more they are likely to be able to influence the circumstances of their own lives. We must not picture the practical role of sociology only as assisting policy-makers – that is, powerful groups – to take informed decisions. Those in power cannot be assumed always to have in mind the interests of the less powerful or underprivileged in the policies they pursue. Self-enlightened groups can respond in an effective way to policies pursued by government officials or other authorities, and can also form policy initiatives of their own. Self-help groups (like Alcoholics Anonymous) and social movements (like women’s movements) are examples of social associations which directly seek to bring about practical reforms.

Should sociologists themselves actively advocate, and agitate for, practical programmes of reform or social change? Some argue that sociology can preserve its objectivity only if practitioners of the subject are studiously neutral in moral and political controversies, but there is no reason to think that scholars who remain aloof from current debates are necessarily more impartial in their assessment of sociological issues than others. There is bound to be a connection between studying sociology and the promptings of social conscience. No sociologically sophisticated person can be unaware of the inequalities that exist in the world today, the lack of social justice in many social situations or the deprivations suffered by millions of people. It would be strange if sociologists did not take sides on practical issues, and it would be illogical as well as impractical to try to ban them from *drawing* on their sociological expertise in so doing.

**Task 1. Give examples to illustrate the practical significance of sociology.**

**Task 2. Voice your opinion on the following issues.**

- 1) Sociological research provides a means of seeing the social world from a diversity of cultural perspectives.
- 2) Practical policies which are not based on an informed awareness of the ways of life of those they affect have little chance of success.
- 3) Sociological research has practical implications in terms of assessing the results of policy initiatives.

## Extension activities

**Task 1. Translate the following sentences into English using the vocabulary of the unit.**

1. Этому открытию предстояло сыграть большую роль в формировании новых областей знания. 2. Данные величины варьируют в пределах заданного диапазона. 3. Рассмотрение этого вопроса выходит за рамки нашего исследования. 4. Ни его предшественники, ни последователи не изучали это явление с аналитической точки зрения.

**Task 2. Write a) the translation of the first two sentences of the introductory text; try to avoid literal translation, think of stylistically appropriate Russian equivalents;**

**b) a paragraph about your ESP course expectations.**



## **UNIT 2. *The Practice of Sociology***

### **Warming-up activities**

**Task 1. Try an oral quiz to review the vocabulary of the unit.**

Иметь важное значение, играть большую роль, основной (главный) вопрос, предмет исследования, выходить за рамки исследования, формировать взгляды.

**Task 2. Find synonyms, antonyms and derivatives to the following words and expressions.**

*The early 60s, followers, forefathers, precede, generations to come, outline, comprise, mainly.*

### **Focus on reading**

**Before you read, consider and discuss the following issues.**

1. Was marriage associated with love?
2. What makes a person healthy and what makes a person ill?
3. Does punishment necessarily follow crime?

**Make 3 teams; choose one of the texts below, scan it and be ready to present and explain the contents of the text for the rest of the group (time limit: 3 min.).**

#### **Text 1. Love and Marriage**

Why do people fall in love and get married? The answer at first sight seems obvious. Love expresses a mutual physical and personal attachment two individuals feel for one another. These days, many of us might be sceptical of the idea that love 'is forever', but 'falling in love', we tend to think, derives from universal human sentiments and emotions. Yet this view, which seems so self-evident, is in fact quite unusual. Falling in love is not an experience most human beings have, and it is rarely associated with marriage. The idea of romantic love did not become widespread until fairly recently in the West, and has never existed in most other cultures. It is only in modern times that love, marriage and sexuality have been regarded as closely bound up with one another. In the Middle Ages, and for centuries afterwards, people married mainly in order to perpetuate the ownership of a title or property in the hands

of family, or to raise children to work the family farm. Once married, they may sometimes have become close companions; this happened after marriage, however, rather than before. There were sexual liaisons outside marriage but these involved few of the sentiments we connect with love. Love was regarded as at best a necessary weakness and at worst a kind of sickness.

Romantic love first made its appearance in courtly circles, as a characteristic of extra-marital sexual adventures indulged in by members of the aristocracy. Until about two centuries ago, it was wholly confined to such circles, and kept specifically separated from marriage. Relations between husband and wife among aristocratic groups were often cool and distant. The wealthy lived in large houses, each spouse having a bedroom and servants; they may rarely have seen each other in private. Sexual compatibility was a matter of hazard, and was not considered relevant to marriage. Among both rich and poor, the decision to marry was taken by family and kin, not by the individuals concerned, who had little or no say in the matter.

Neither romantic love then nor its association with marriage can be understood as 'given' features of human life, but are shaped by broad social influences. These are the influences sociologists study — and which make themselves felt even in seemingly purely personal experiences. Most of us see the world in terms of familiar features of our own lives. Sociology demonstrates the need to take a much wider view of why we act as we do.

## **Text 2. Health and Illness**

We normally think of health and illness as matters concerned only with the physical condition of the body. A person feels aches and pains, or gets feverish. How could this have anything to do with wider influences of a social kind? In fact, social factors have a profound effect upon both the experience and the occurrence of illness, as well as upon how we react to being ill. Our very concept of *illness*, as involving physical malfunctioning of the body, is not shared by people

in all societies. Sickness, and even death, are thought of in some other cultures as produced by evil spells, not by treatable physical causes. In our society, Christian Scientists reject much orthodox thinking about illness, believing that we are really spiritual and perfect in the image of God, sickness coming from a misunderstanding of reality, 'letting error in'.

How long one can expect to live, and the chances of contracting serious diseases such as heart troubles, cancer or pneumonia, are all strongly influenced by social characteristics. The more affluent the background people are from, the less likely they will be to suffer from a serious illness at any point in their lives. In addition, there are strongly defined social rules about how we are expected to behave when we become ill. A person who is ill is excused from many or all of the normal duties of everyday life, but the sickness has to be acknowledged as 'serious enough' to be able to claim these benefits without criticism or rebuke. Someone who is thought to be suffering only from a relatively mild form of infirmity, or whose illness has not been precisely identified, is likely to be seen as a 'malingerer' — as not really having the right to escape from daily obligations.

### **Text 3. Crime and Punishment**

Before modern times, brutal punishments were not uncommon. Executions were often carried out in front of large audiences — a practice that persisted well into the eighteenth century in some countries. Hangmen were public celebrities, having something of the fame and following conferred on film stars in modern times. Today, few of us could imagine actively gaining enjoyment from watching someone being tortured or violently put to death, whatever crimes they might have committed. Our penal system is based on imprisonment, rather than the inflicting of physical pain, and in most Western countries the death penalty has been abolished altogether. Why did things change? Why did prison sentences replace the older, more violent forms of punishment?

It is tempting to suppose that in the past people were simply more brutal, while we have become humane. But to a sociologist, such an explanation is unconvincing. The public use of violence as a means of punishment had been established in Europe for centuries. People did not suddenly come to change their attitudes towards such practices 'out of the blue'; there were wider social influences at work, connected with major processes of change occurring in that period. The European societies then were becoming *industrialised* and *urbanised*. Social control over urban-based populations could not be maintained by older forms of punishment, which, relying on setting a fearful example, were only appropriate in small communities where the numbers of cases were few.

Prisons developed as part of a general trend towards establishing organisations in which individuals are kept 'locked away' from the outside world — as a means of controlling and disciplining their behaviour. Those kept locked away at first included not only criminals, but vagabonds, the sick, unemployed people, the feeble-minded and the insane. Prisons only gradually came to be separated from asylums and hospitals for the physically ill. In prisons, criminals were supposed to be 'rehabilitated' to become good citizens. Punishment for crime became oriented towards creating the obedient citizen, rather than publicly displaying to others the terrible consequences which follow from wrong-doing. What we now see as more humane attitudes towards punishment tended to *follow on* from these changes, rather than causing them in the first place. Changes in the treatment of criminals were part of processes which swept away traditional orders which people had accepted for centuries. These processes created the societies in which we live today.

**Task 1. Find answers to the following questions.**

- 1) What reasons drove people to get married in the past?
- 2) What changes have taken place ever since?
- 3) Is a person's health dependent on their wealth and social status?
- 4) What are the main changes in the forms and the aims of punishment?

**Task 2. Outline the main reasons for changes in all the spheres of social life.**

## Follow-up activities

Read the text below, choose one statement (*in italics*) and give your arguments *for* and *against*.

### Sociology and ‘Common Sense’

The practice of sociology involves gaining knowledge about ourselves, the societies in which we live, and other societies distinct from ours in space and time. Sociological findings both disturb and contribute to our common-sense beliefs about ourselves and others. Consider the following list of statements:

1. *Romantic love is a natural part of human experience, and is therefore found in all societies, in close connection with marriage.*
2. *How long people live is dependent upon their biological make-up and cannot be strongly influenced by social differences.*
3. *In previous times the family was a stable unit, but today there is a great increase in the proportion of ‘broken homes’.*
4. *In all societies some people will be unhappy or depressed; therefore rates of suicide will tend to be the same throughout the world.*
5. *Most people everywhere value material wealth, and will try to get ahead if there are opportunities to do so.*
6. *Wars have been fought throughout human history. If we face the threat of nuclear war today, this is because of the fact that human beings have aggressive instincts that will always find an outlet.*
7. *The spread of computers and automation in industrial production will greatly reduce the average working day of most of the population.*

Each of these assertions is wrong or questionable, and seeing why will help us to understand the questions sociologists ask – and try to answer – in their work. As we have seen, the idea that marriage ties should be based on romantic love is a recent one, not found either in the earlier history of Western societies, or in other cultures. Romantic love is actually unknown in most societies.

How long people live is very definitely affected by social influences. This is because modes of social life act as ‘filters’ for biological factors

that cause illness, infirmity or death. The poor are less healthy on average than the rich, for example, because they usually have worse diets, live a more physically demanding existence, and have access to inferior medical facilities.

If we look back to the early 1800s, the proportion of children living in homes with only one natural parent was probably as high as at present, because many more people died young, particularly women in childbirth. Separation and divorce are today the main cause of 'broken homes', but the overall level is not very different.

Suicide rates are certainly not the same in all societies. Even if we only look at Western countries, we find that suicide rates vary considerably. The suicide rate of the United Kingdom, for example, is four times as high as that of Spain, but only a third of the rate in Hungary. Suicide rates increased quite sharply during the main period of industrialisation of the Western societies, in the nineteenth and early twentieth centuries.

The value which many people in modern societies put upon wealth and 'getting ahead' is for the most part a recent development. It is associated with the rise of 'individualism' in the West — the stress which we tend to put on individual achievement. In many other cultures, individuals are expected to put the good of the community above their own wishes and inclinations. Material wealth often is not highly prized compared to other values, such as religious ones.

Far from having an aggressive instinct, human beings do not have instincts at all, if 'instinct' means a fixed and inherited pattern of behaviour. Moreover, throughout most of human history, when people lived in small tribal groups, warfare did not exist in the form it came to have subsequently. Although some such groups were aggressive, many were not. There were no armies, and when skirmishes occurred casualties would often be deliberately avoided or limited. The threat of nuclear war today is bound up with a process of the 'industrialisation of war' that is a major aspect of industrialisation in general.

This assumption is rather different from the others, because it refers to the future. There is good reason to be at least cautious about the idea.

The fully automated industries are still fairly few and far between, and jobs eliminated by automation might be replaced by new ones created elsewhere. We cannot yet be sure. One of the tasks of sociology is to take a hard look at the actual evidence available on such issues.

Obviously sociological findings do not always contradict common-sense views. Common-sense ideas often provide sources of insight about social behaviour. What needs emphasising, however, is that the sociologist must be prepared to ask of any of our beliefs about ourselves – no matter how cherished – is *this really so*? By doing this, sociology also helps to contribute to whatever ‘common sense’ is at any time and place. Much of what we regard as common sense, ‘what everyone knows’ – for example, that divorce rates have risen greatly over the period since the Second World War – is based on the work of sociologists and other social scientists. Much research, of a regular kind, is necessary to produce material from year to year on patterns of marriage and divorce. The same is true of very many other areas of our ‘common-sense’ knowledge.

**Task 1. Voice your opinion on the following issues; think of examples to illustrate your point.**

- 1) Separation and divorce are today the main cause of ‘broken homes’.
- 2) Human beings do not have instincts at all.
- 3) Sociological findings do not always contradict common-sense views.

**Task 2. Outline the key points of your discussion.**

## Language focus

**Task 1. Find Russian equivalents to the underlined fragments in the text.**

**Task 2. Write Russian equivalents and English synonyms for the words below. Find the corresponding words in the Index (see App. 4) and add them to the Wordlist (see App. 3).**

actually

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average

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cause

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contribute

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evidence

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mainly

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reason

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reduce

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refer

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## Extension activities

**Task 1.** Translate the following sentences into English using the vocabulary of the unit.

1. Данный проект предполагает сбор большого количества статистических данных. 2. Поэтому научная работа должна быть четко



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ограничена. 3. Фактически ее можно свести к рассмотрению ряда вопросов, относящихся, главным образом, к области экономической социологии. 4. Основной акцент надо сделать на последние достижения в рассматриваемой области.

**Task 2. Write a) a list of your own 'questionable assertions' to be discussed;  
b) a detailed plan and make a mini-presentation on the topic chosen (*see* App. 2).**

## UNIT 3. Sociological Questions

### Warming-up activities

**Task 1. Try an oral quiz to review the vocabulary of the unit.**

Существенный вклад, фактические данные по этой теме, среднестатистический человек, среднее арифметическое, необходимо подчеркнуть, делать акцент на личные достижения.

**Task 2. Find synonyms, antonyms and derivatives to the following words and expressions.**

*Different from, pertain, lead to, decrease, in effect, restricted, middle, findings, substitute.*

### Focus on reading

**Before you read, consider and discuss the following issues.**

1. What are the most common questions posed by sociologists?
2. How do sociological questions differ from non-sociological?

**Make 2 teams; choose one of the texts below and read it focusing on definitions and examples (time limit: 3 min.).**

#### **Text 1. Types of Sociological Questions**

Some of the questions sociologists ask, and try to answer, are largely factual. As we are members of a society, we all already have a certain amount of factual knowledge about it. For example, everyone in Britain is aware that there are laws which they are supposed to observe, and that to go against these is to risk criminal punishment. But the knowledge possessed by the average individual, of the legal system, and of the nature and types of criminal activity, is likely to be sketchy and incomplete. Many aspects of crime and justice need direct and systematic sociological investigation. Thus we might ask: what forms of crime are most common? What proportion of people who engage in criminal behaviour are caught by the police? How many of these are in the end found guilty and imprisoned? Factual questions are often much more complicated and difficult to answer than one might think. For instance,

official statistics on crime are of dubious value in indicating the real level of criminal activity.

Factual information about one society, of course, will not tell us how far we are dealing with an unusual case rather than a very general set of influences. Sociologists often want to ask comparative questions, relating one social context within a society to another or contrasting examples drawn from different societies. For instance, there are significant differences between the legal systems of Britain and Russia. A typical comparative question might be: how far do patterns of criminal behaviour and policing vary between the two countries? (Some important differences are in fact found between them.)

In sociology we need to look not only at existing societies in relation to one another, but also to compare present and past. The questions sociologists ask here are developmental. To understand the nature of the modern world, we have to look at pre-existing forms of society, and also study the main direction processes of change have taken. Thus we can investigate, for example, how the first prisons originated – an issue touched upon earlier.

### **Text 2. Theoretical Questions**

Factual – or what sociologists usually prefer to call *empirical* – investigations concern *how* things occur. Yet sociology does not consist of just collecting facts, however important and interesting they may be. We also want to know *why* things happen, and to do so we have to learn to pose theoretical questions, to enable us to interpret facts correctly in grasping the causes of whatever is the focus of a particular study. We know that industrialisation has had a major influence upon the emergence of modern societies. But what are the origins and preconditions of industrialisation? Why do we find differences between societies in their industrialisation processes? Why is industrialisation associated with changes in modes of criminal punishment, or in family and marriage systems? To respond to such questions, we have to develop theoretical thinking. Theories involve constructing abstract interpretation,

which can be used to explain a wide variety of empirical situations. A theory about industrialisation, for example, would be concerned to identify the main features that processes of industrial development have in common, and would try to show which are most important in explaining such development. Of course, factual and theoretical questions can never completely be separated. We can only develop valid theoretical approaches if we are able to test them by means of empirical study.

We need theories to help us make sense of facts. Contrary to popular assertion, facts do not speak for themselves. Many sociologists work primarily on empirical questions, but unless they are guided in research by some knowledge of theory, their work is unlikely to be illuminating. This is true even of research carried out with strictly practical objectives.

‘Practical people’ tend to be suspicious of theorists, and may like to see themselves as too down-to-earth to need to pay attention to more abstract ideas, but all practical decisions have some theoretical assumptions lying behind them. Someone running a business, for example, might have scant regard for ‘theory’. None the less, every approach to business activity involves theoretical assumptions, even if these often remain unstated. Thus he or she might assume that employees are motivated to work hard above all according to the level of wages they receive. This is not only a theoretical interpretation of human behaviour — it is also a mistaken one, as research in industrial sociology tends to demonstrate.

**Task 1. Describe (in brief) the existing types of sociological questions; give examples to illustrate your point.**

**Task 2. Find answers to the following questions.**

- 1) What is factual information?
- 2) Why do people need theories?
- 3) What is the prime concern of developmental type of questions?

## Follow-up activities

**Task 1.** Read the text below and give your answer to the question used as the headline.

### Is Sociology a Science?

Sociology occupies a prime position among a group of disciplines (including also anthropology, economics and political science) which are usually termed the social *sciences*. But can we really study human social life in a ‘scientific’ way? To answer this question, we have first of all to understand the main characteristics of science as a form of intellectual endeavour. What is science?

Science is the use of systematic methods of investigation, theoretical thinking, and the logical assessment of arguments, to develop a body of knowledge about a particular subject-matter. Scientific work depends upon a mixture of boldly innovative thought and the careful marshalling of evidence to support or disconfirm hypotheses and theories. Information and insights accumulated through scientific study and debate are always to some degree *tentative* – open to being revised, or even completely discarded, in the light of new evidence or arguments.

When we ask, ‘Is sociology a science?’, we mean two things: ‘Can the discipline be closely modelled upon the procedures of natural science?’ and ‘Can sociology hope to achieve the same kind of precise, well-founded knowledge that natural scientists have developed in respect of the physical world?’ These issues have always been to some degree controversial, but for a long period most sociologists answered them in the affirmative. They held that sociology can, and should, resemble natural science both in its procedures and the character of its findings (a perspective sometimes known as positivism).

This view has come to be seen as naive. Like the other social ‘sciences’, sociology is a scientific discipline in the sense that it involves systematic methods of investigation, the analysis of data, and the assessment of theories in the light of evidence and logical argument. Study-

ing human beings, however, is different from observing events in the physical world, and neither the logical framework nor the findings of sociology can adequately be understood simply in terms of comparisons with natural science. In investigating social life we deal with activities that are meaningful to the people who engage in them. Unlike objects in nature, humans are self-aware beings, who confer sense and purpose on what they do. We cannot even describe social life accurately unless we first of all grasp the meanings which people apply to their behaviour. For instance, to describe a death as a 'suicide' necessitates learning something about what the person in question was intending when he or she was killed. 'Suicide' can only occur where an individual actively intends self-destruction. A person who accidentally steps in front of a car and is killed cannot be said to have committed suicide; the death was not willed by that person.

The fact that we cannot study human beings in exactly the same way as objects in nature is in some ways an advantage to sociology; in other respects it creates difficulties not encountered by natural scientists. Sociological researchers profit from being able to pose questions directly to those they study – other human beings. On the other hand, people who know their activities are being scrutinized frequently will not behave in the same way as they do normally. For example, when individuals answer questionnaires, they may consciously or unconsciously give a view of themselves which differs from their usual attitudes. They may even try to 'assist' the researcher by giving the responses they believe he or she wants.

**Task 1.** Offer a 'questionable assertion' on the topic under discussion for the rest of the group who will find arguments to criticise it; think of your counterarguments.

**Task 2.** Voice your opinion on the following issues.

- 1) What position does sociology occupy among other disciplines?
- 2) Can sociology hope to achieve the same kind of precise, well-founded knowledge that natural scientists have developed in respect of the physical world?
- 3) In what sense can sociology be considered a scientific discipline?

## Language focus

**Task 1.** Find Russian equivalents to the underlined fragments in the texts.

**Task 2.** Write Russian equivalents and English synonyms for the words below. Find the corresponding words in the Index (*see App. 4*) and add them to the Wordlist (*see App. 3*).

assumption \_\_\_\_\_

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carry out \_\_\_\_\_

\_\_\_\_\_

explain \_\_\_\_\_

\_\_\_\_\_

grasp \_\_\_\_\_

\_\_\_\_\_

guide \_\_\_\_\_

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largely \_\_\_\_\_

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mistaken \_\_\_\_\_

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model \_\_\_\_\_

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originate \_\_\_\_\_

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procedure \_\_\_\_\_

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valid

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## Extension activities

**Task 1. Translate the following sentences into English using the vocabulary of the unit.**

1. Теоретическая трактовка поведения людей нередко бывает ошибочной и небесспорной. 2. Тем не менее, любой научный подход к данной проблеме содержит теоретические предположения. 3. Чем бы ни занимались исследователи, им предстоит, прежде всего, осознать причины конкретного явления, которое они изучают. 4. Какие (основные) характерные признаки являются общими для социального развития европейских стран?

**Task 2. Write a) a list of questions you consider most relevant for contemporary sociological studies;**

**b) a definition of a sociological question; mind that definitions should be properly structured and contain the key element (noun, verb, etc.) corresponding to the term under consideration – where possible. An appropriate example was supplied by a former student:**

*A question is an inquiry about specific information – something that a person or people ask to obtain information; questions differ with **respect to / by the kind of** the information required.*



## **UNIT 4. *Consequences of Human Action***

### **Warming-up activities**

**Task 1. Try an oral quiz to review the vocabulary of the unit.**

Вопреки распространенному мнению, источники и предпосылки, основные характеристики, руководствоваться принципами исследования, необоснованные утверждения, сопоставлять и противопоставлять, это можно объяснить тем, что...

**Task 2. Find synonyms, antonyms and derivatives to the following words and expressions.**

*Emerge, bear upon, rely upon, specific, grounded, fulfil, incorrect, treatment, account for.*

### **Focus on reading**

**Before you read, consider and discuss the following issues.**

1. What is your idea of human actions?
2. What possible consequences can our behaviour bring about?

**Read the introductory text below and try to predict the author's main concern in the forthcoming discussion. What key points might the author put particular emphasis on?**

### **Consequences of Human Action**

Sociologists draw an important distinction between the purposes of our behaviour – what we intend to do – and the *unintended* consequences which it brings about. The purposes for which we do things may be very different from the consequences they produce. We can understand much about societies in this way. Schools are set up, for example, for the purpose of teaching skills of reading and writing and to allow children to acquire new knowledge. Yet the existence of schools also has consequences that are not so plainly recognised or intended. Schools keep children out of the job market until they are of a certain age. The school system also tends to reinforce inequalities, by channelling students towards different jobs according to their academic ability.

Most of the major changes in history are probably unintended. Before the 1917 Russian Revolution, various political groups were

trying to overthrow the existing regime. None of these, however — including the Bolshevik party which eventually came to power — anticipated the process of revolution that in fact occurred. A series of minor tensions and clashes produced a process of social transformation much more radical than anyone initially tried to bring about.

**Task 1. Formulate the possible author's intentions using the words from the box below.**

*Make a point about, start with, intend, brief overview, leave the discussion here, largely, cover, move on.*

**Task 2. Make 3 teams; choose one of the texts below, scan it and be ready to present and explain the contents of the text for the rest of the group (time limit: 3 min.).**

### **Text 1. Intended and Unintended Consequences**

Sometimes behaviour undertaken with a particular aim in view actually has consequences that prevent the achievement of that aim. Some years ago, laws were introduced in New York City compelling the owners of deteriorating buildings in low-income areas to bring them up to a minimum standard. The intention was to improve the basic level of housing available to poorer sections of the community. The result was in fact the opposite. Owners of run-down buildings abandoned them altogether, or put them to other uses, so that there was a greater shortage of satisfactory accommodation than before. We can find a comparable example by returning to the case of prisons and asylums. Over the past few years, in Britain and some other Western countries, the process of shutting people away from the community has been partly reversed. In an effort to create 'community care' for offenders and for the mentally ill, some of the inmates of prisons and mental hospitals have been released to live in the outside world. The results have, however, rebounded to some extent on the hopes of the liberal reformers who supported the innovation. Many erstwhile mental patients have found themselves living in acute poverty, unable to cope with the new environment into which they have been plunged. The consequences for them have been disastrous.

Both continuity and change in social life have to be understood in terms of a 'mix' of intended and unintended consequences of people's actions. Sociology has the task of examining the resulting balance between social reproduction and transformation. Social reproduction refers to how societies 'keep going' over time, transformation to the changes they undergo. A society is not a mechanical device like a clock or an engine, which 'keep going' because they have a momentum of forces built into them. Social reproduction occurs because there is continuity in what people do from day to day and year to year, and in the social practices they follow. Changes occur partly because people intend them to occur, and partly – as the example of the Russian Revolution indicates – because of consequences that no one either foresees or intends.

### **Text 2. What Can Sociology Show Us about Our Own Actions?**

As individuals, all of us know a great deal about ourselves and about the societies in which we live. We tend to think we have a good understanding of why we act as we do, without needing sociologists to tell us! And to some degree this is true. Many of the things we do in our day-to-day lives we engage in because we understand the social conventions involved. Yet there are definite boundaries to such self-knowledge, and it is one of the main tasks of sociology to show what these are.

On the basis of the discussion so far, we can illuminate the nature of these boundaries quite easily. As we saw earlier, people make many common-sense judgements about themselves and others which turn out to be wrong, partial or ill-informed. Sociological research both helps to identify the limitations of our social judgements and at the same time 'feeds back' into our knowledge of ourselves and the social environment. Another essential contribution of sociology lies in showing that, although all of us understand much of what we do, and why, often we have little knowledge of the consequences of our actions. The unintended, and unforeseen, consequences of actions affect all aspects and contexts of social life. Sociological analyses explore the delicate and subtle connections between intentional and unintentional features of the social world.

### Text 3. Social Structure and Human Action

An important concept that helps us understand these connections is that of social structure. The social environments in which we exist do not just consist of random assortments of events or actions. There are underlying regularities, or patternings, in how people behave and in the relationships in which they stand with one another. It is these regularities to which the concept of social structure refers. To some degree it is helpful to picture the structural characteristics of societies as resembling the structure of a building. A building has walls, a floor and a roof, which together give it a particular 'shape' or form. But the metaphor can be a very misleading one if applied too strictly. Social structures are made up of human actions and relationships: what gives these their patterning is their *repetition* across periods of time and distances of space.

Thus the ideas of social reproduction and social structure are very closely related to one another in sociological analysis. We should understand human societies to be like buildings that are at every moment being reconstructed by the very bricks that compose them. The actions of all of us are influenced by the structural characteristics of the societies in which we are brought up and live; at the same time, we recreate (and also to some extent alter) those structural characteristics in our actions.

#### Task 1. Find answers to the following questions.

- 1) How should continuity and change in social life be treated?
- 2) What is the reason for social reproduction?
- 3) What helps us understand intentional and unintentional features of the social world?

#### Task 2. Offer your questions to prompt further discussion.

### Language focus

Task 1. Find Russian equivalents to the underlined fragments in the text.

Task 2. Write Russian equivalents and English synonyms for the words below. Find the corresponding words in the Index (*see* App. 4) and add them to the Wordlist (*see* App. 3).

boundary

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concept

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consequence

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## Follow-up activities

**Task 1.** Scan the text below and formulate the author's key arguments.

**Task 2.** Find your arguments *for* or *against* objectivity in sociology or other sciences.

### Objectivity

Sociologists strive to be detached in their research and theoretical thinking, trying to study the social world in an open-minded way. A good sociologist will seek to put aside prejudices that might prevent ideas or evidence being assessed in a fair-minded manner. But nobody is completely open-minded on all topics, and the degree to which anyone can succeed in *developing such attitudes towards contentious issues* is bound to be limited. However, objectivity does not depend solely, or even primarily, upon the outlook of specific researchers. It has to do with methods of observation and argument. Here the *public character* of the discipline is of major importance. Because findings and reports of research are available for scrutiny – published in articles, monographs or books – others can check the conclusion. Claims made on the basis of research findings can be critically assessed and personal inclinations discounted by others.

Objectivity in sociology is thus achieved substantially through the effects of mutual criticism by members of the sociological community. Many of the subjects studied in sociology are controversial, because they directly concern disputes and struggles in society itself. But through public debate, the examination of evidence and the logical structure of argument, such issues can be fruitfully and effectively analysed.

**Task 1.** Outline the main idea of the text in a 1-sentence structure (*see the pattern in App. 1*).

**Task 2.** Voice your opinion on the following issues.

- 1) Our social environment is not just a random assortment of events or actions.
- 2) Many common-sense judgements often turn out to be wrong, partial or ill-informed.

- 3) Both continuity and change in social life are to be understood in terms of a 'mix' of intended and unintended consequences of human actions.

### Extension activities

**Task 1. Translate the following sentences into English using the vocabulary of the unit.**

Здравствуйте! Сегодня мы поговорим о значении социологии — в ряде ее аспектов — в современном мире. Прежде чем продолжать, полагаю, что в качестве введения, следует остановиться на использовании некоторых терминов и пояснить основную используемую сейчас терминологию. Так я думаю начать. Затем я намереваюсь предложить краткий обзор современного состояния дел, и далее мы перейдем к главным темам, которые предстоит рассмотреть в ходе лекций. После этого мы рассмотрим некоторые проблемы, с которыми главным образом сталкиваются отечественные социологи, и, наконец, обратимся к роли социологии. Этим я собираюсь закончить вступительную часть.

**Task 2. Write a) an introductory paragraph for your mini-presentation;  
b) a paragraph about your views on objectivity.**

## **UNIT 5. Social Interaction**

### **Warming-up activities**

**Task 1. Try an oral quiz to review the vocabulary of the unit.**

Остановиться на, предполагать, краткий обзор, затронуть (проблемы), главным образом, перейти к следующему вопросу, закончить (дискуссию) на этом.

**Task 2. Find synonyms, antonyms and derivatives to the following words.**

*Result, renowned, investigate, highlight, scope, notion, lying behind, confusing, rigorous.*

### **Focus on reading**

**Before you read, consider and discuss the following questions.**

1. What is meant by day-to-day social life?
2. What are the possible ways of people's daily interaction?

**Read the text and make a plan in the form of questions to each paragraph to cover the key problems raised.**

### **The Study of Day-to-Day Social Life**

Two people pass one another on a city pavement. Both briefly exchange glances, rapidly scanning the other's face and style of dress. As they get close and pass by, each looks away, avoiding the other's eyes. What is happening here goes on millions of times a day in the towns and cities of the world.

When passers-by quickly glance at one another, then look away again when they come close, they demonstrate what E. Goffman calls the civil inattention we require of one another in many situations. Civil inattention is not at all the same as merely ignoring another person. Each individual indicates to the other recognition of that person's presence but avoids any gesture that might be taken as too intrusive. Accordingly, civil inattention to others is something we do more or less unconsciously, but it is of fundamental importance in our day-to-day lives. By it, people imply to one another that they have no reasons to



suspect others' intentions, be hostile to them or in any other way specifically avoid them.

The best way to see the importance of this is by thinking of examples where it doesn't apply. On some occasions a person may glare fixedly at another, allowing her or his face openly to express a particular emotion. This will normally only occur between lovers, family members or close friends, or where one person is angry with another. Strangers, or chance acquaintances, whether encountered on the street, at work or at a party virtually never hold the gaze of another in this way. To look fixedly at another person may easily be taken as an indication of hostile intent. It is only where two groups are strongly antagonistic to one another that strangers might indulge in such a practice. Thus Southern whites in the US have been known to give a 'hate stare' to blacks walking past.

Even friends in close conversation have to be careful about how they look at one another. Each individual demonstrates attention and involvement in the conversation by regularly looking at the eyes of the other, but not *staring* into them. To look too intently at someone might be taken to be a sign of mistrust about, or least failure to understand, what the other is saying. Yet if each party to the conversation does not engage the eyes of the other at all, he or she is likely to be thought evasive, shifty or otherwise odd.

Studying social interaction in everyday life sheds light on larger social systems and institutions. All large-scale social systems, in fact, depend on the patterns of social interaction we engage in during the course of our daily lives. This is easy to demonstrate. Consider again the case of two strangers passing on the street, the most transient type of social interaction one could imagine. When we take such an event on its own, it perhaps has little direct relevance to large-scale, more permanent, forms of social organization. But when we take into account many such interactions, this is no longer so. Extremely wide-ranging features of social life are sustained through civil inattention and other interactional devices whereby we relate to strangers.

In modern societies, most people live in towns and cities, and constantly interact with others whom they do not know on a personal basis. Civil inattention is one among other mechanisms which gives city life, with its bustling crowds, and many fleeting, impersonal contacts, the character it has.

**Task 1. Translate the first two sentences, think of stylistically appropriate Russian equivalents.**

**Task 2. Offer your classification explaining the types of looks mentioned in the text using the list below.**

- engage the other's eyes
- look away
- gaze
- exchange glances
- avoid the other's eyes
- look intently
- quickly glance
- hold the gaze
- stare
- glare fixedly

## Language focus

**Task 1. Find Russian equivalents to the underlined fragments in the text.**

**Task 2. Write Russian equivalents and English synonyms for the words below. Find the corresponding words in the Index (see App. 4) and add them to the Wordlist (see App. 3).**

attend	_____
	_____
	_____
compare	_____
	_____
	_____
encounter	_____
	_____
	_____
engage	_____
	_____
	_____
failure	_____
	_____
	_____

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focus	_____
	_____
	_____
ignore	_____
	_____
	_____
interaction	_____
	_____
	_____
occur	_____
	_____
	_____
scale	_____
	_____
	_____
term	_____
	_____
	_____
transient	_____
	_____
	_____

### Follow-up activities

Read the introductory text below and try to predict the author's main concern in the forthcoming discussion. What key points might the author put particular emphasis on?

#### **Focused and Unfocused Interaction** **(Introduction)**

In many social situations, we engage in what Goffman calls unfocused interaction with others. Unfocused interaction takes place whenever individuals in a given setting exhibit mutual awareness of one another's presence. This is usually the case in any circumstances in which large numbers of people are assembled together, as on a busy street, in a theatre crowd or at a party. When individuals are in the presence of others,

even if they do not directly talk to them, they continually engage in non-verbal communication. In their bodily appearance, movement and position, facial and physical gestures, they convey certain impressions to others.

Focused interaction occurs when individuals directly attend to what each other says or does. Save when an individual is standing alone, say, at a party, all interaction when individuals are co-present with one another involves both focused and unfocused exchanges. Goffman calls a unit of focused interaction an encounter, and much of our day-to-day life consists of continuous, encounters with other individuals — family, friends, workmates — frequently occurring against the background of unfocused interaction with others present on the scene. *Small talk*, formal discussion, games and routine face-to-face contacts (with ticket clerks, waiters, shop assistants and so forth) are all examples of encounters.

**Make 3 teams; choose one of the texts below scan it and be ready to present and explain the contents of the text for the rest of the group (time limit: 5 min.); offer your questions to prompt further discussion.**

### **Text 1. Encounters**

Encounters always need ‘openings’, demonstrating the discarding of civil inattention. Where strangers meet and begin to talk — for example, at a party — the moment of ceasing civil inattention is always risky, since misunderstandings can easily occur about the nature of the encounter being established. Hence, the joining of eye contact may first of all be ambiguous and tentative. A person can then act as though no direct move were intended if the overture is not accepted. In focused interaction, each individual communicates as much by facial expression and gesture as by the words actually exchanged. Goffman distinguishes in this context between the expressions individuals ‘give’ and those they ‘give off’. The first are the words and facial expressions by means of which people try to produce certain impressions upon, others. The second concerns

other clues that may be used to check a person's sincerity of truthfulness. For instance, a restaurant-owner listens with a polite smile to the statements of customers that they much enjoyed the food they were served. At the same time, she or he would be noting how pleased they seemed to be while eating the food, whether a lot was left over, and the tone of voice in which they expressed their satisfaction.

Much of social life, Goffman suggested, can be divided up into front regions and back regions. Front regions are social occasions or encounters in which individuals act out formal or stylised roles — they are 'on stage performances'. The back regions are where they assemble the props and prepare themselves, for interaction in the more formal settings. Back regions resemble the 'backstage' of a theatre, or the 'off-camera' activities of filming. When they are safely 'behind the scenes', people can relax, and give vent to feelings and styles of behaviour they keep in check when on 'front stage'. Thus a waitress may be the soul of quiet courtesy when serving a customer in the dining room of a restaurant, but become loud and aggressive once behind the swing-doors of the kitchen. There are probably very few restaurants in which customers would like to eat if they could see all that goes on in the kitchens.

Back regions permit profanity, open sexual remarks, elaborate griping... rough informal dress, 'sloppy' sitting and standing posture, use of dialect or substandard speech, mumbling and shouting, playful aggressivity and 'kidding', inconsiderateness for the other in minor but potentially symbolic acts, minor self-involvements such as humming, whistling, chewing, nibbling, belching and flatulence.

Team-work is often involved in creating and preserving front-region performances. Thus two prominent politicians in the same party might put on an elaborate show of unity and friendship before the television cameras, even though each cordially detests the other. A wife and husband may take care to 'conceal' their quarrels from their children, pre-

serving a front of harmony, only to fight bitterly once the children are safely tucked up in bed.

### **Text 2. Encounters and Personal Space**

In Western culture, on most occasions, people maintain a distance of at least three feet when engaged in focused interaction with others. When standing side by side, even if not within the same encounter, they may stand more closely together. There are cultural differences in the definition of personal space. In the Middle East, for example, people often stand closer to one another than is thought acceptable in the West. Westerners visiting that part of the world are likely to find themselves disconcerted by this unexpected physical proximity.

Edward T. Hall who has worked extensively on non-verbal communication distinguishes four zones of private space. *Intimate distance* (of up to 1.5 feet) is reserved for very few social contacts. Only those involved in relationships in which regular bodily touching permitted — such as parents and children, or lovers — operate within this zone of private space. *Personal distance* (from 1.5 to 4 feet) is the normal spacing for encounters with friends and reasonably close acquaintances. Some intimacy of contact is permitted, but this tends to be strictly limited. *Social distance* (from 4 to 12 feet) is the zone usually maintained in formal settings of interactions, as in interviews. The fourth zone is that of *public distance* (of beyond 12 feet) preserved by those who are performing to a watching audience.

In ordinary interaction, the most fraught zones are those of intimate and personal distance. If these spaces are ‘invaded’, people try to recapture their space. A stare might convey to the other ‘*move away!*’ or the individual might elbow the intruder aside. In cases where people are forced into proximity closer than they deem desirable some kind of physical boundary might be established, as when a reader at a crowded library desk physically demarcates a private space by stacking books around its edges.

**Text 3. Non-Verbal Communication: ‘Face’, Emotion and Culture**

Social interaction involves numerous forms of non-verbal communication – the exchange of information and meaning through facial expressions, gestures or movements of the body. Non-verbal communication is sometimes referred to as ‘body language’, but this is misleading, because we characteristically use such non-verbal cues to eliminate, amplify or expand upon what is said in words.

One major aspect of non-verbal communication is the facial expression of emotion, an area notoriously open to inconsistent or contradictory interpretations – for there is little agreement about how emotions are to be identified and classified. Darwin, the originator of evolutionary theory, claimed that basic modes of emotional expression are the same among all human beings. Although some have disputed the claim, recent researches among people from widely different cultural backgrounds seem to confirm this.

However individual and cultural factors influence exactly what form facial movements take, and the contexts in which they are deemed appropriate. How people smile, for example, and how fleeting the smile is, all vary widely between cultures. There are no gestures or aspects of bodily posture which have been shown to characterize all, or even most, cultures. Gestures which we tend to use a great deal, such as pointing, seem not to exist among certain peoples. Other gestures employed frequently elsewhere are unknown in Anglo-American culture. Like facial expressions, gestures and bodily posture are continually used to ‘fill out’ utterances, as well as conveying meanings when nothing is actually said. The non-verbal impressions which we ‘give off’ often indicate that what we say is not quite what we really mean. Genuine facial expressions tend to evaporate after four or five seconds, and a smile or display of surprise which lasts longer could very well indicate deceit. Like any of the forms of talk and activity around which our daily lives are built, facial expression, gestures or body posture can be used to joke, show irony or scepticism.

We can speak of ‘face’ in a broader sense, referring to the *esteem* in which an individual is held by others. In daily social life, we normally give a good deal of attention to protecting or ‘saving’ each other’s ‘face’. Much of what we usually call ‘politeness’ or ‘etiquette’ in social gatherings consists of disregarding aspects of behaviour that might otherwise lead to a ‘loss of face’. Episodes in an individual’s past, or personal characteristics that might produce embarrassment if mentioned, are not commented on or referred to. Jokes about baldness are avoided if it is realized that a person is wearing a hair-piece – unless those concerned are very well known to one another. Tact is a sort of protective device which each party involved employs in the expectation that, in return, their own weaknesses will not be deliberately exposed to general view. Our day-to-day lives, therefore, do not just ‘happen’. Without realizing it most of the time all of us skilfully maintain a close and continuous control over facial expression, body posture and gesture in the interaction we carry on with others.

**Task 1. Summarize the main points of the introduction using a 1-sentence structure (see the pattern in App. 1).**

**Task 2. Voice your opinion on the following issues.**

- 1) In ordinary interaction, the most fraught zones are those of intimate and personal distance.
- 2) One major aspect of non-verbal communication is the facial expression of emotion.
- 3) In daily social life, we normally give a good deal of attention to protecting or ‘saving’ each other’s ‘face’.

## **Extension activities**

**Task 1. Translate the following sentences into English using the vocabulary of the unit.**

1. Эта культура наименее развита в технологическом отношении по сравнению с западноевропейской. 2. Возможно, это не имеет непосредственного отношения к крупномасштабным формам общественной организации. 3. В некоторой степени это верно: существуют определенные границы самопознания. 4. Мы будем учитывать даже наиболее очевидные типы социального взаимодействия, значимые для нашего исследования.



Task 2. Write a) definitions for the following: a 'hate stare', chance acquaintances;  
b) a paragraph on the importance of body language in day-to-day life.

## UNIT 6. *Developing a Sociological Outlook*

### Warming-up activities

**Task 1. Try an oral quiz to review the vocabulary of the unit.**

Очевидные последствия, внимательно изучить воздействие, признаваемые границы, показать (осветить) имеющиеся различия, привлечь внимание, неправильный подход.

**Task 2. Find synonyms, antonyms and derivatives to the following words and expressions.**

*Importance, take into account, concentrate, centre on, evident, happen.*

### Focus on reading

**Before you read, consider and discuss the following issues.**

1. Is a sociological outlook somewhat different from the ordinary one?
2. Is it possible “to develop” an outlook?

**Read the text and outline the key problems raised using a 3-sentence structure (see the pattern in App. 1).**

### Developing a Sociological Outlook

Learning to think sociologically means cultivating powers of the imagination. Studying sociology *cannot* be just a routine process of acquiring knowledge. A sociologist is someone who is able to break free from the immediacy of personal circumstances. Sociological work depends upon what C.W. Mills, in a famous phrase, called the sociological imagination. Most textbooks in sociology, in fact, draw attention to the term but — unlike Mills himself — they usually employ it quite unimaginatively!

The sociological imagination necessitates, above all, being able to ‘think ourselves away’ from the familiar routines of our daily lives in order to look at them anew. Consider the simple act of drinking a cup of coffee. What could we find to say, from a sociological point of view, about such an apparently uninteresting piece of behaviour? The answer is — an enormous amount.

We could point out first of all that coffee is not just a drink which helps maintain the liquid intake of the individual. It has *symbolic value*

as part of day-to-day social rituals. Often the ritual associated with coffee-drinking is much more important than the act of consuming the drink itself. For example, two people who arrange ‘to have coffee’ together are probably more interested in meeting and chatting than in what they drink. Drinking and eating are in all societies occasions for social interaction and the enactment of rituals – and these offer a rich subject-matter for sociological study.

Second, coffee is a *drug*, containing caffeine, which has a stimulating effect on the brain. Coffee-addicts are not regarded by most people in Western culture as ‘drug users’. Why this should be is an interesting sociological question. Like alcohol, coffee is a ‘socially acceptable’ drug whereas, for instance, marijuana is not. Yet there are cultures which tolerate the consumption of marijuana, but disfavour both coffee and alcohol.

Third, an individual sipping a cup of coffee is caught up in an extremely complicated set of social and economic relationships stretching world-wide. The production, transport and distribution of coffee require continuous transactions between many people thousands of miles away from the coffee-drinker. Studying such global transactions forms an important task of sociology, since many aspects of our lives are now affected by world-wide trading exchanges and communications.

Finally, the act of sipping a cup of coffee presumes a whole process of past *social and economic development*. Along with many other now familiar items of Western diets – like tea, bananas, potatoes and white sugar – coffee only became widely consumed from the nineteenth century onwards. Although coffee originated in the Middle East, its mass consumption dates from the period of Western colonial expansion about a century and half ago. Virtually all the coffee we drink in the Western countries today comes from areas (South America and Africa) that were colonized by the Europeans.

Developing the sociological imagination means using materials from anthropology (the study of traditional societies) and history as

well as from sociology itself. The anthropological dimension of the sociological imagination is vital, because it allows us to see what a kaleidoscope of different forms of human social life exists. In contrasting these with our *own*, we learn more about the distinctiveness of our specific patterns of behaviour. The *historical* dimension of the sociological imagination is equally fundamental: we can only grasp the distinctive nature of our world today if we are able to compare it with the past. The past is a mirror which the sociologist must hold up to understand the present. Each of these tasks involves ‘thinking ourselves away’ from our own customs and habits – in order to develop a more profound understanding of them.

There is yet another aspect of the sociological imagination – the one upon which, in fact, Mills laid most emphasis. This concerns our possibilities for the future. Sociology helps us not only to analyse existing patterns of social life, but to see some of the ‘possible futures’ open to us. The imaginative pursuit of sociological work can show us not just what is *the case*, but what *could become the case* should we seek to make it so. Unless they are based on an informed sociological understanding of current trends, our attempts to influence future developments will be ineffective or frustrated.

**Task 1. Find answers to the following questions.**

- 1) What is sociological imagination?
- 2) What forms an important task of sociology?
- 3) What aspect of sociological imagination was specifically emphasised by Mills?

**Task 2. Think of your own examples to illustrate various possibilities of developing a sociological outlook.**

## Language focus

**Task 1. Find Russian equivalents to the underlined fragments in the text.**

**Task 2. Write Russian equivalents and English synonyms for the words below. Find the corresponding words in the Index (see App. 4) and add them to the Wordlist (see App. 3).**

amount

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consider

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current

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date from

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dimension

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value

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## Follow-up activities

Scan the text below focusing on the key terms (time limit: 3 min.).

### Microsociology and Macrosociology

The study of everyday behaviour in situations of face-to-face interaction is usually called microsociology. Macrosociology is the analysis of large-scale social systems such as a business firm, the political system or the economic order. Macrosociology also includes the analysis of long-term processes of change — such as the development of industrialism. At first sight it might seem as though micro- and macroanalyses are quite distant from one another but, in fact, the two are closely connected.

Microanalysis is essential if we are to understand the institutional background of day-to-day life. The ways in which people live, their everyday lives are greatly affected by the broader institutional framework within which they exist, as is obvious when the daily cycle of activities of a culture the least developed in terms of technology is compared to life in a Western city environment. In modern societies, as has been pointed out, we are constantly in contact with strangers. Indeed, the term 'stranger' has lost the significance it once had. A stranger was literally a 'strange person' who came from 'outside'. Individuals who live in an urban area today constantly meet others not known to them personally. In these circumstances, the boundaries between unfocused and focused interaction are crossed much more often. The city-dweller constantly has to open and break off interaction with others he or she has not previously met.

Micro studies are in their turn necessary for illuminating broad institutional patterns. Face-to-face interaction is clearly the main basis of all forms of social organization, no matter how large in scale. Suppose we are studying a business corporation. Many of the activities of the firm could be studied in terms of face-to-face behaviour. We could analyse, for example, the interaction of directors in the boardroom, people working in the various offices or the workers on the shop-floor. We

would not by this means build up a picture of the whole corporation, since many of the ties involved do not put people in face-to-face contact. Through printed materials, letters, the telephone and computers, many connections transcend the immediacies of personal interaction. Yet we could certainly contribute significantly to understanding how the organization works.

**Task 1. Think of your own examples to illustrate the differences between micro and macro studies.**

**Task 2. Voice your opinion on the following issues.**

- 1) In modern societies we are constantly in contact with strangers.
- 2) Microanalysis is essential to understand the institutional background of day-to-day life.
- 3) Face-to-face interaction is clearly the basis of all forms of social organization.

## **Extension activities**

**Task 1. Translate the following sentences into English using the vocabulary of the unit.**

1. В отличие от Миллза, в большинстве их учебников по социологии на этот термин все еще действительно обращается немного внимания. 2. Еще один аспект, который особенно подчеркивается в его недавних трудах, связан с нашими будущими возможностями, нашими попытками повлиять на будущие результаты. 3. Наши ближайшие задачи представляют богатый предмет для социологического исследования и требуют многочисленных расчетов. 4. Историческая составляющая важна не просто символически, а жизненно необходима для понимания специфической природы проекта.

**Task 2. Write a) definitions for the terms microsociology and macrosociology;**

**b) a paragraph about your views on developing a sociological outlook.**

# PART II. ASSOCIATIONS, ORGANIZATIONS AND SOCIAL INSTITUTIONS<sup>1</sup>

## UNIT 7. *Groups and Organizations*

### Warming-up activities

**Task 1. Try an oral quiz to review the vocabulary of the unit.**

Рассматриваемый вопрос, все формы независимо от их масштабов, прямой контакт, многочисленные рассуждения, важные составляющие, современные направления, ожидаемые результаты, требовать пристального изучения, символическое значение.

**Task 2. Find synonyms, antonyms and derivatives to the following words and expressions.**

*Mean, dimension, demand, regard, present day, numerous, current developments.*

### Focus on reading

**Before you read, consider and discuss the following issues.**

1. What is your understanding of socialization?
2. When do children start and finish being socialized?

**Read the text below, find one key sentence in each paragraph and organize them logically to make a summary (sentences could be shortened if necessary).**

### On Socialization

Virtually all of us attend schools, and some go on to colleges. We may spend much of our adult lives working within a business firm, financial company, bank, or government agency. Throughout our lives we also depend upon organizations in order to communicate with others by means of letters or the telephone, to provide light and heat for our homes, and information or entertainment. One clear-cut task of schools is to wean children away from the private world and rules of the family and to socialize them to a public world in which imper-

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<sup>1</sup> Giddens A. Sociology. — 3rd ed. — Polity Press, 1997. (All the subsequent texts from Part II are taken from the same source.)



sonal rules and social status replace personal relations. In school, children learn to accommodate themselves to a hierarchical institution in which power and privileges are distributed impersonally and unequally.

The hidden curriculum is the set of unwritten rules of behaviour that prepare children for the world outside. To advance from grade to grade, to survive academically as well as socially, youngsters must learn to be quiet, to line up, to wait, to act interested even when they are not, to please their teachers without alienating their peers, to come to grips with the inevitability of school – in short, to play the role of student.

Kindergarten is the child's initiation into the student role. In kindergarten activities the children learn to do what the teacher wants, when the teacher wants it done. There is a story time, a naptime, a pickup time – an official routine. Day after day, children are taught behaviour and attitudes teachers believe to be essential, and they are drilled in these patterns. As noted earlier, early schooling tends to resemble boot camp: It is 'successful' if youngsters learn to follow routines and obey orders without question, even if the orders are trivial.

The teacher is the child's first boss. Learning to accept orders from a boss, to cope with contradictory evaluations, to tolerate frustrations, and to be one among many are the very qualities people need if they are to function effectively on an assembly line or in a large corporation. In effect, the hidden curriculum is designed to mold students into good workers.

Most Americans apparently agree that the hidden curriculum is necessary and desirable. Asked in 1983 by Gallup pollsters what qualities were important in the development of a child, nearly as many adults responded 'the ability to get along with others' as 'learning to think for oneself.' Asked how to improve the overall quality of education, as many people responded 'enforce stricter discipline' as 'devote more time to teaching basic skills.' Indeed, most Americans consider the lack of discipline the biggest problem in our schools.

**Task 1.** Translate the 2nd and the 3rd paragraphs, think of stylistically appropriate Russian equivalents.

**Task 2.** Find answers to the following questions.

- 1) What is the prime task of schools?
- 2) How is kindergarten viewed in the text and how is its role accounted for?
- 3) Why is hidden curriculum considered to be important?

## Language focus

**Task 1.** Find Russian equivalents to the underlined fragments in the text.

**Task 2.** Write Russian equivalents and English synonyms for the words below. Find the corresponding words in the Index (*see* App. 4) and add them to the Wordlist (*see* App. 3).

academic

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accommodation

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advance, *v*

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attitude

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routine

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school

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### Follow-up activities

Scan the introductory text and find answers to the following questions.

1. What is the role of *human interaction* in our lives?
2. What forms of *relationship* are mentioned in the text?
3. What examples of *collectivities* can you give?

### Groups and Organizations

#### (Introduction)

The French philosopher and dramatist Jean-Paul Sartre once wrote that ‘hell is other people’. There are indeed many situations, intimate and more impersonal, where our relations with others can be oppressive. One way to make people uncomfortable, and even despairing, is to place them in relationships with others that are too close and continuous — as is often the case, for example, in prisons. Yet a far more severe punishment is to deprive someone of human contact altogether. Being held in solitary confinement, even if allowed a reasonable degree of comfort in other respects, is something most human beings find almost unendurable. Living and interacting with others in groups, associa-

tions and organizations is a pervasive aspect of the lives of virtually all human beings.

Most of us belong to numerous groups — including, for example, the families into which we are born, but also a variety of much larger organizations, such as schools, colleges or business firms. Groups and organizations dominate much of our lives, and the systems of authority they involve consistently influence and constrain our behaviour. It is easy to see why organizations are so important to us today. In the pre-industrial world, families, close relatives and neighbours provided for most needs — food, the instruction of children, work and leisure-time activities. In modern societies, we are all much more interdependent than was ever the case before. Many of our requirements are catered for by others we never meet, and who indeed may live many thousands of miles away. A tremendous amount of co-ordination of activities and resources — which organizations provide — is needed in such circumstances.

**Make 3 teams; choose one of the texts below and while scanning it (time limit: 3 min.) focus on definitions of the key terms.**

### **Text 1. Forms of Association**

The concept of *social group* should be distinguished from two other related notions, *aggregates* and *social categories*. A social group is simply a number of people who interact with each other on a regular basis. Such regularity of interaction tends to weld participants together as a distinct unit with an overall social identity. Members of a group expect certain forms of behaviour from one another that are not demanded of non-members. Groups differ in size, ranging from intimate associations, like a family, up to large collectivities, such as a sports club. Aggregates are simply collections of people who are in the same place at the same time, but share no definite connections with one another. Passengers waiting at an airport or a cinema audience, or students waiting in lines to register for courses, are examples of aggregates. To use Erving Goffman's phrase, aggregates are gatherings of people in unfocused interac-

tion with one another. Of course, within aggregates various kinds of group relationship are usually found.

A social category is a statistical grouping — people classified together on the basis of a particular characteristic they share, such as having the same level of income or being in the same occupation. People in the same social category neither interact with each other nor gather together in one place; they do not necessarily attach any particular importance to the common characteristic they share. Social categories are nevertheless quite often referred to in sociological research. For instance, if we are interested in race relations in Britain, we might need to analyse the difference in average earnings between blacks and whites as a whole — two statistical categories.

### **Text 2. Primary and Secondary Groups**

The groups to which we belong are not all of equal importance to us. Some groups tend to influence many aspects of our lives and bring us into personal and familiar association with others. The American sociologist Ch.H. Cooley used the term primary group to refer to a small association of people connected by ties of an emotionally involving nature. The family is an example, as are friendship groups. Cooley tended to idealize primary groups, but this emphasis should be questioned. Life in families, for example, is not by any means always intrinsically satisfying and enjoyable; families are often the source of great tension and hostility.

A secondary group is a number of people who meet regularly, but whose relationships are mainly impersonal. Individuals in secondary groups do not have intimate ties with each other, and normally come together for specific practical purposes. A committee or club is a good example of a secondary group. Of course in actual social situations, the distinction between primary and secondary groups is not clear-cut. People who regularly attend committee meetings together, for example, might become very friendly and spend time with one another informally.

### Text 3. Formal Organizations

In traditional societies, most people live in small-group settings. In a society like traditional China, it was rare for members of a village community ever to meet a government official. Government edicts barely affected their lives. Compare this to our situation today. What we do is constantly conditioned by the decisions of officials; we even speak of such officials now as *the* authorities — as if the authority of others in different settings could be ignored. Every major event — birth, marriage or death — has to be registered. Government organizations provide, or at least are partly responsible for, some of the most basic resources affecting our activities, such as education, sanitation, road systems, public utilities, control of the environment, the national monetary system — the list is almost endless.

An organization is a large association of people run on impersonal lines, set up to achieve specific objectives. Most social systems in the traditional world developed over lengthy periods as a result of custom and habit. Organizations, on the other hand, are mostly *designed* — established with definite aims in view, and housed in buildings or physical settings specifically constructed to help realize those aims. The edifices in which hospitals, colleges or business firms carry on their activities are mostly ‘custom-built’.

**Task 1. Present and explain for the rest of the group those key terms and give examples to illustrate their use.**

**Task 2. Voice your opinion on the following issues.**

- 1) Groups tend to influence many aspects of our lives.
- 2) Families are often the source of great tension and hostility.
- 3) The groups we belong to are not equally important for us.

### Extension activities

**Task 1. Translate the following sentences into English using the vocabulary of the unit.**

1. Аттестат о среднем образовании — это свидетельство не столько в том, что люди выучились читать, писать и считать, а скорее — частичная гарантия наличия этих навыков. 2. В этом учеб-

ном году отмечается небывалый рост числа опозданий, прогулов и нарушений школьного распорядка, что негативно влияет на успеваемость учащихся. 3. Как уже отмечалось, посещаемость отчасти зависит от жилищных условий учащихся, однако в этом семестре в нашем общежитии ощущалась большая, чем ранее, нехватка удовлетворительного жилья. 4. Их действительно надо лучше приучать к порядку, иначе при переходе в следующий класс они столкнутся с серьезными проблемами.

**Task 2. Write a) a 5-sentence summary using the pattern in App. 1. Compare it with the *key-sentence* variant and discuss what information is excessive or lacking, what structural elements are different;  
b) a paragraph on the hidden curriculum.**

## UNIT 8. *Bureaucracy*

### Warming-up activities

**Task 1. Try an oral quiz to review the vocabulary of the unit.**

Переходить из класса в класс, заведенный распорядок, как ранее отмечалось, академическая успеваемость учащихся, успехи в учебе, учебный год, социальные установки, беспрекословно повиноваться, противоречивые оценки, способствовать развитию социальных отношений, приучать к порядку.

**Task 2. Find synonyms, antonyms and derivatives to the following words and expressions.**

*Renowned scholar, progress, school, assessment, challenge, dedicate, in fact, shortage, impact.*

### Focus on reading

**Before you read, consider and discuss the following issues.**

1. What are the basics of modern bureaucracy?
2. What are the possible advantages and disadvantages of bureaucracy?

**Read the introductory text below and try to predict the author's main concern in the forthcoming discussion. What key points might the author put particular emphasis on?**

### Weber's Ideal Type and Bureaucratic Variation

Around the turn of the twentieth century, M. Weber assessed the many kinds of formal organizations that had come to dominate modern societies. He asked what all these organizations had in common, and concluded that they were all bureaucratic in structure. To Weber the term 'bureaucracy' did not have negative connotations as it often does today. Although Weber recognized that bureaucracy might sometimes have dehumanizing side effects, he believed it to be a technically superior means of coordinating the activities of large numbers of people. When bureaucracy works well, Weber argued, it has three benefits: 1) it *maximizes* the effectiveness with which an organization's goals are accomplished; 2) it *maximizes* efficiency by getting the most done at the least cost; and 3) it *controls* uncertainty by regulating works, sup-



plies, and markets. Weber's ideal type did not describe all bureaucracies as they actually function. Actual bureaucracies are much too varied to fit a single model. Instead, Weber's ideal type was an analytical tool that abstracted the *general* features commonly found in bureaucracies. There were five such features: *specialisation, a hierarchy of offices, rules, impersonality and rewards based on merit.*

Because Weber defined bureaucracy in terms of these five features, it is easy to assume that virtually all form organizations have these practical traits. This, however, is not always the case. Formal organizations vary considerably in how close they are to Weber's ideal type. They also vary in terms of other key characteristics such as size (from the huge federal government with its millions of employees to a business with under 100 workers), complexity of organization (how many different kinds of jobs there are), centralization of control (whether decision making is concentrated in a few hands or widely dispersed), and the range of goals set (many or few).

**Make 2 teams; choose one of the texts below and scan it (time limit: 5 min.). Present and explain the contents of the text for the rest of the group; offer your questions to prompt further discussion.**

### **Text 1. Weber's Ideal Type**

In order to highlight the major features of bureaucracy, Weber constructed an ideal type, a model created to define bureaucracy's most important characteristics.

1. *Specialization.* In bureaucracies the work to be accomplished is broken down into a clear-cut division of labour and people are trained to specialize in performing each task. It is assumed that such specialization is the most efficient way to get the job done. G. Swift used specialization in his meat-marketing operation. Some employees specialized in purchasing cattle at the stockyards; others, in butchering the beef; others in loading the meat onto train cars; others in running the warehouses in the East; and still others in selling the Swift and Company products to wholesale meat dealers and retail markets. This system was far more efficient than having a team of workers follow

each beef shipment from the western prairies to grocery store counters in New York.

2. *A hierarchy of offices.* Once an organization's operation is divided into smaller, more manageable tasks, the various activities must be integrated — the gears of the machine must mesh. If they do not, the people in one department might design a bolt an eighth of an inch larger than the nut designed in another department. The solution is to organize workers into a hierarchy, with each person being responsible to the person directly above in the chain of command. A hierarchy is typically pyramid shaped, with rank and authority increasing as one moves up. Swift established such a hierarchy in his meat-marketing business. For example, employees in each metropolitan area were under the direction of a branch manager, who in turn reported to executives at company headquarters. In this way all the various parts of Swift's system were coordinated.

Organizational hierarchies, such as Swift's, consist of positions, not specific people. Each position carries with it certain duties and privileges, and each pays a certain salary. The authority of those in higher positions resides in the offices they hold, not in the people themselves. That authority is always clearly defined and limited. A Swift and Company branch manager, for instance, might have the authority to fire a warehouse worker, but not the authority to tell that individual where to live and whom to marry.

3. *Rules.* Activities and relationships among people in a bureaucracy are governed by explicit rules. In this way, everyone knows what is required of him. Rules, then, make the workings of bureaucracy orderly and predictable even with changes in personnel. Von Moltke clearly used this principle in his organization of the Prussian army, in which military procedures were to be carried out in explicitly stated ways. No activities of any consequence were left to personal discretion.

4. *Impersonality.* Weber believed that because emotions impede efficiency, they have no place in a bureaucracy. Personal detachment promotes rational decision making, he argued. Impersonality toward both

co-workers and those who do business with the organization encourages the equitable treatment of all individuals and the subordination of personal interests to organizational goals. Such impersonality was certainly part of von Moltke's approach to running the Prussian army. Von Moltke was himself an austere person for whom emotionally motivated decisions would have been completely out of character. This stern Prussian chief of staff was the epitome of emotional detachment and strict objectivity in bureaucratic administration.

5. *Rewards based on merit*. Positions in a bureaucracy are awarded on the basis of technical qualifications (as measured by tests, educational degrees and diplomas, and other standardized yardsticks), not on the basis of who one knows. If supervisors make a practice of giving jobs and promotions to people because they are friends or relatives, the organization will eventually suffer. Not only will less competent people fill many positions but individual effort will also be discouraged and the bureaucracy's *esprit de corps* will be reduced. People must know that their work will be properly rewarded in order for them to give their best efforts to an organization. In an organization in which hiring and promotion are based on merit, workers tend to view their employment not just as a job but as a 'career.' Again, the Prussian army is an excellent example of this principle put into practice. Von Moltke was a firm believer in awarding positions strictly on the basis of performance. He looked upon officers as professionals who earned their rank through training and hard work. This new professionalism in the Prussian army was one of the reasons for its success.

## **Text 2. Sources of Bureaucratic Variation**

Sociologists wonder why so many differences exist among formal organizations. Why is there so much variation in the ways that bureaucracies are structured? Although different researchers have given different answers to this question, most look for causes in the external environments of organizations. Swift and Company, for example, was greatly affected by a number of important environmental factors in its early

years. These included the enormous demand for fresh beef in eastern cities, consumer hesitation about eating meat that had not been recently slaughtered, the railroads' resistance to accept Swift's refrigerated cars, and the opposition of local butchers who feared the new competition. How large the Swift organization grew, and how it structured its operation, was undoubtedly influenced by all these factors. Similarly, the local centres of power were opposed to the organizational goals of the TVA. These pressures from outside elements helped to change the way the TVA was run.

Although there is much agreement that the external environment may help to shape an organization's structure, there are differences of opinion regarding how, exactly, this process takes place. One theory holds that an organization actively *adapts* to its external environment by structuring itself so as to increase its chances of succeeding in that particular environment. The organization of Swift and Company is a good example of this adaptation model. Swift faced two key elements in his external environment: the existence of an unmet demand for beef in east-coast cities, and the fact that in the United States very large herds of cattle could be raised only on the western prairies. The way that Swift structured his firm was a direct response to these two environmental givens. He deliberately integrated most phases of the meat-selling businesses (slaughtering, packing, shipping, marketing) into one large-scale operation. This enabled him to direct the supply of beef to where it was most needed. In this process Swift not only adapted to his external environment, he actually controlled it to a significant degree. For instance, when Swift decided to build his own refrigerated railway cars, he reduced his dependence on the railroad companies that were often thwarting his efforts. Here his actions overcame a major environmental obstacle.

Another theory of the relationship between organizations and their external environments is called the selection model. This theory holds that there is often too much inertia in large organizations for them to adapt effectively to the environment. This approach views the external

environment is determining which organisational structures will succeed and which ones will fail. Organizations will thrive if they have chosen structures that are well suited to the external environment, and they will perish if they have chosen structures that are poorly suited.

The selection model is supported by empirical research. For example, Freeman and Hannan have predicted that in a very unstable environment (one with a great deal of change), business firms that are generalists in the products they offer will tend to have an edge over specialist firms. This is because the generalists are protected by their diversity. If one good or service that a generalist firm sells falls out of favour with the public or becomes too expensive to make, it can always rely on its other product lines for profits. Specialist firms or organizations, in contrast, are more vulnerable to market changes. Freeman and Hannan have found, as they expected, that specialist organizations tend to fail more than generalist organizations in certain kinds of unstable settings. In a study of several hundred California restaurants, the generalists (those offering diverse kinds of foods) tended to outlive the specialists when the economic climate was variable and there was much seasonal fluctuation in sales. Here survival was not the result of adaptation by the organizations, but rather of the selective power of the environment.

It is still unclear which of these two theories better explains the relationship between bureaucratic structure and the external environment. These two processes — adaptation and selection — may exert major influences at different points in the life of an organization. Selective pressures may be greatest when an organization is young, which may be the reason that so many newly established firms fail. Then, after an organization has survived a number of years, it may be better able to adapt to its environment.

**Task 1. Specify each of the five characteristics of bureaucracy in Weber's model.**

**Task 2. Find answers to the following questions.**

- 1) What is hierarchy?
- 2) What does personal detachment promote?

- 3) What advantages might a company have if hiring and promotion are based on merit?
- 4) What is the difference between the adaptation and selection models?

## Language focus

**Task 1. Find Russian equivalents to the underlined fragments in the texts.**

**Task 2. Write Russian equivalents and English synonyms for the words below. Find the corresponding words in the Index (see App. 4) and add them to the Wordlist (see App. 3).**

certain

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complex

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contrast

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co-worker

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efficient

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failing

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regulate

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shape	_____
	_____
	_____
sophisticated	_____
	_____
	_____
trait	_____
	_____
	_____

### Follow-up activities

Read the text and be ready to present your interpretation of 'Parkinson's Law'.

#### Bureaucracy

All modern organizations are in a large degree bureaucratic in nature. The word bureaucracy was invented by a Monsieur de Gournay in 1745. He added to the word 'bureau', meaning both an office and a writing table, a term derived from the Greek verb 'to rule'. 'Bureaucracy' is thus the rule of officials. It was first used only to apply to government officials, but gradually became extended to refer to large organizations in general. The concept was from the beginning used in a disparaging way, by its inventor and by others. De Gournay spoke of the developing power of officials as 'an illness called bureaumania'. The French novelist Balzac spoke of bureaucracy as 'the giant power wielded by pygmies'. This sort of view has persisted into current times. Bureaucracy is frequently associated with 'red tape' inefficiency and wastefulness.

The satirist C. N. Parkinson produced a celebrated discussion of bureaucracy, based on the idea that officials informally expand the scope of what they do to take care of any free time they have. 'Parkinson's Law' states that work expands to fill the time available for its completion. Bureaucracies tend to grow, not because the officials have taken on new duties, which they did not have before but because they have to be constantly seen to be busy. They create tasks where none really

exist — and then have to supervise their subordinates, who in turn must spend a great deal of time writing reports and memoranda for them. And so the process continues — most of the form-filling, memo-writing and file-keeping actually being quite unnecessary to carry out the tasks the bureaucracy was set up to do.

Many other writers, however, have seen bureaucracy in a different light — as a model of carefulness, precision and effective administration. Bureaucracy, they argue, is in fact the most efficient form of organization human beings have devised, because all tasks are regulated by strict rules of procedure. The most influential account of bureaucracy given by M. Weber steers a way between these two extremes. According to Weber, the expansion of bureaucracy is inevitable in modern societies. The development of bureaucratic authority is the only way of coping with the administrative requirements of large-scale social systems. However, Weber also believes bureaucracy to have a number of major failings, which have important implications for the nature of modern social life.

**Task 1. Summarize the text using a 5-sentence structure (*see* the pattern in App. 1).**

**Task 2. Voice your opinion on the following issues.**

- 1) Organizational hierarchies consist of positions, not specific people.
- 2) Emotions impede efficiency.
- 3) Personal detachment promotes rational decision making.

## **Extension activities**

**Task 1. Translate the following sentences into English using the vocabulary of the unit.**

1. Дебаты по поводу результатов той знаменитой дискуссии продолжаются и поныне. 2. Несмотря на действенность выдвинутой теории, ученые признают наличие побочных эффектов и серьезных недостатков, особенно очевидных при ее практическом воплощении. 3. Директор заявил, что при назначении на должность он руководствуется принципом, основанным на качестве выполнения работы; в действительности, однако, должности распределяются не на основе достижений, а скорее — в соответствии с социаль-



ным положением. 4. Мои британские коллеги считают списывание характерной чертой русских: если кто-то случайно узнает ответы к контрольной, то непременно поделится 'знаниями' с другими учащимися.

**Task 2. a) Write a detailed plan of Text 1 or Text 2 and a 5-sentence summary (see the pattern in App. 1); compare the variants and discuss what details are unnecessary and why.**

**b) Find in the text 10 verbs used to characterise Max Weber's contribution to sociology; use them to write a paragraph about his views of bureaucracy (you might also add synonyms from the Wordlist).**

## UNIT 9. *The Limitations of Bureaucracy*

### Warming-up activities

**Task 1. Try an oral quiz to review the vocabulary of the unit.**

Сохраниться до наших дней, жесткие регулирующие правила, признавать неизбежные побочные эффекты, средство координации деятельности, результативность и действенность, отметить характерные черты, выполнять задания, поведение характерное для британцев, воплощенные в жизнь теории, термины, образованные от...

**Task 2. Find synonyms, antonyms and derivatives to the following words and expressions.**

*Perform tasks, key feature, drawback, advantage, means, fellow students and colleagues.*

### Focus on reading

**Before you read, consider and discuss the following questions.**

1. What are collectivist organizations' aims and objectives?
2. Do collectivist organizations have any future?

**Read the text below and supply an appropriate heading for each of the numbered paragraphs.**

### **Beyond Bureaucracy: Collectivist Organizations**

Imagine attending a college that has no president, no dean, no bursar, no director of admissions — in fact, no administrators of any kind in the traditional sense. You are not required to take any particular courses, or to stay at the school for any specified length of time. At the beginning of each semester, you simply 'shop around' for classes that appeal to you. Once enrolled in a class you will not be given any formal tests; you will not even receive a formal grade. When you think you are ready to graduate, you submit to the faculty a written statement of 'what you know and what you have accomplished'. If the faculty accepts your statement, they will prepare for you *personally* a set of written and oral examinations to be taken over several days. Upon your successful completion of the exams you will be considered a graduate even though no formal ceremony marks your new status.

If this college sounds strange to you, even somewhat bizarre, it is because it departs so completely from the traditional, bureaucratic system of American education. Yet such a school actually existed in the 1930s, 1940s, and early 1950s. It was called Black Mountain College and was located in the foothills of the Blue Ridge Mountains of North Carolina. The founders of Black Mountain College deliberately rejected bureaucratic structure, which they felt stifled creativity and independent thought. Instead, they fashioned what can be called a collectivist organization that was intended to be an alternative to traditional bureaucracy. A collectivist organization is the direct opposite of a bureaucracy in a number of important ways.

1. A major feature of bureaucracies is the organizational hierarchy in which those at the top have authority over those at the bottom. In collectivist organizations, in contrast, hierarchies are done away with. Collectivist organizations want to abolish formal leadership and instead vest authority in the group as a whole. At Black Mountain College, where the entire community had a choice in making decisions, students, for example, shared in the responsibility of running the college. Representatives of the student body attended faculty meetings, where educational policies were discussed. There was also a student member of the Board of Fellows, which made decisions about business matters.

2. Bureaucracies operate according to a set of formally established rules, whereas collectivist organizations try to minimize regulations. What rules collectivist organizations have emerge from group consensus and are never coercively imposed. At Black Mountain College there were very few guidelines for behaviour. One was that members of the community should always act ‘intelligently.’ Another was that a ‘Do Not Disturb’ sign on someone’s study door should always be respected. Each year students held a meeting at which they came to general agreements about other aspects of campus life. But no vote was ever taken on any of the issues discussed for the idea of a majority forcing its views on others was strongly disapproved of.

3. In bureaucracies rules and the authority to enforce them are powerful means of social control, both of which are absent in collectiv-

ist organizations. Collectivist organizations tend to control the behaviour of members by making personal appeals to their sense of right and wrong, and by choosing as members those who share the group's values to begin with. In an incident at Black Mountain College, for example, four students (two males and two females) decided to take a trip to Florida during their spring vacation. The rest of the community felt that the trip was not 'intelligent' behaviour because it jeopardized the moral reputation of the school (remember that this was the 1930s). So some faculty and students talked to the four 'deviants' and convinced them that such behaviour should not be repeated. No other form of social control was ever needed to bring the four back into line.

4. In bureaucracies social relations are impersonal, based solely on the specialized roles that people play in the organizational structure. In collectivist organizations, in contrast, social relations are not so segmented. They are in fact highly personal and multifaceted. In addition, collectivist organizations avoid the extensive division of labour that is the hallmark of bureaucracy. People perform many of the same tasks and have an egalitarian outlook. This was certainly true at Black Mountain College where faculty and students ate in the same dining hall, took turns helping to serve the tables, performed manual jobs around the campus such as gardening and cleanup, and generally shared many responsibilities.

5. Whereas in bureaucracies people are always paid for their labour and promoted in accordance with formally stated criteria, in collectivist organizations remuneration and assessment of performance are much more informal. In the early years of the Black Mountain College, for example, many instructors received no money at all because of the school's tight budget. Their 'payment' came from the pleasure of being part of this experiment in education. Later, when salaries were issued, the amounts were set partly by 'need', a criterion totally foreign to a bureaucracy.

Is collectivist organization such as Black Mountain College a superior alternative to bureaucracy? Is it wise to abolish bureaucratic structure in favour of this model? It is difficult to draw any general con-

clusions. Each form of social organization is based on a different set of values. Each has its own advantages and limitations. But the fact remains that bureaucracies are far more widespread than collectivist organizations. Black Mountain College closed its doors in 1956 but thousands of bureaucratically structured schools are still in existence. This raises the question of whether bureaucratisation is a necessary and inevitable part of modern life.

**Task 1. Comment on the following statement: *a collectivist organization may be a possible alternative to bureaucracy*; give arguments for or against.**

**Task 2. Find answers to the following questions.**

- 1) What are the essentials of a collectivist organization?
- 2) What is the difference between a bureaucratic and a collectivist organization activity?
- 3) How can social relations in a collectivist organization be defined?

## Language focus

**Task 1. Find Russian equivalents to the underlined fragments in the text.**

**Task 2. Write Russian equivalents and English synonyms for the words below. Find the corresponding words in the Index (see App. 4) and add them to the Wordlist (see App. 3).**

accomplish \_\_\_\_\_

\_\_\_\_\_

approve \_\_\_\_\_

\_\_\_\_\_

assess \_\_\_\_\_

\_\_\_\_\_

completely \_\_\_\_\_

\_\_\_\_\_

comprise \_\_\_\_\_

\_\_\_\_\_

conclude

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contend

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authority

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guideline

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hold

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point out

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promote

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### **Follow-up activities**

**Make 3 teams; choose one of the texts below, scan it (time limit: 3 min.) and be ready to present its contents to the rest of the group; offer your questions to prompt further discussion.**

#### **The Limitations of Bureaucracy**

Even the best bureaucratic organization has limitations. For one thing, bureaucracy may have side effects on its workers that reduce their overall efficiency. In addition, modern research has shown that many of Weber's assumptions about bureaucracy are not necessarily true. The texts below highlight some of the major limitations of bureaucracies.

**Text 1. Formal versus Informal Structure**

In 1927 two industrial sociologists began a study at the Hawthorne plant of the Western Electric Company. In one part of the study, they observed fourteen men who worked together wiring telephone switchboards on an assembly line. Their results would surprise anyone who thinks that formal organizations are run strictly 'by the rules.' The men's behaviour was governed as much by unofficial norms as by the official regulations of Western Electric. For example, the workers were expected to work at a steady rate throughout the day. In reality, they set their own pace, working harder in the morning and 'taking it easy' in the afternoon. Similarly, although Western Electric tried to maximize output by paying the workers on a piece rate, the workers ostracized any worker who finished more boards than the 'normal' amount. This was because the workers believed that their piece rate would be lowered if the overall output were too high. The workers also relieved their monotony by trading jobs with one another, against company rules, and they sometimes dropped their own work to help someone who had fallen behind, again in violation of regulations. Even supervisors did not act in the manner that Western Electric expected them to act. Although higher management assumed that assembly-line inspectors would exercise authority and 'report' on the behaviour of workers, in reality, the workers strongly discouraged the inspectors (considered 'one of their own') from acting in such an official way.

The Western Electric findings pointed to the existence of both a formal and an informal structure in organizations. The formal structure consists of the official positions, duties, rules, and regulations as set by top management. The informal structure is made up of the unofficial norms that workers inevitably develop among themselves. These unofficial norms are designed to solve problems not covered by regulations, to eliminate unpleasant or unnecessary labour, and to generally protect the workers' interests. Although informal structures sometimes promote official organizational goals, at other times they hinder them. In

the case of Western Electric, the company's informal structure reduced output in ways that top executives were not aware of.

### **Text 2. Ritualism and Protection of the Inept**

Would it be preferable for an organization to inhibit informal structures and insist that its workers follow its rules and regulations to the letter? Weber believed that rules facilitate rational decision-making and maximize efficiency, but contemporary sociologists are not so certain. For example, Robert-Merton concluded that when people become devoted to procedures, they might perform them simply as rituals and lose sight of why these procedures were established in the first place. The procedures become an end in themselves and are carried out in an unreflective manner. Such ritualism can prevent people from recognizing and dealing with new conditions and problems. As a result, organizational efficiency and goals may be undermined.

Weber believed that bureaucratic organizations encourage the optimal use of available talent, weeding out deadwood as a matter of course. But in actual fact many firms are reluctant to demote incompetent employees for fear of incurring the expense of personnel turnover and undermining company moral. These firms thus adopt a benevolent approach and retain marginal workers, thereby reducing overall efficiency.

Managers also tend to promote people who display superior performance in their present jobs. This rational practice, however, can have an irrational consequence. People who prove capable of handling their new assignments are advanced again and again — until they finally reach their level of incompetence, the point at which their responsibilities exceed their talents. Laurence Peter and Raymond Hull termed this the Peter Principle. A good teacher who becomes a good principal, for example, might be promoted to district superintendent, a job that may be beyond the person's abilities. But at this point someone with such commendable past performance is not likely to be demoted. Instead, he or she will probably be kept on as superintendent and everyone will make the best of a bad situation, including the superintendent who will



try to disguise his or her ineptitude. Meanwhile, the real work is being carried out by those who have not as yet reached their own levels of incompetence.

### **Text 3. Waste Making and Parkinson's Law**

Another criticism of bureaucracy is that it may encourage waste making — performing tasks just to fill time. This tendency is captured in Parkinson's Law. 'Work expands to fill the time available for its completion'. One example is the bureaucrat who appears busy to justify his or her job. Such bureaucrats create extra tasks for themselves but soon find that they need assistance to handle all of their work. Suppose they each hire two assistants (two being safer than one since one might become a competitor). In all likelihood, the bureaucrats will reserve the power to make decisions for themselves, thereby adding supervision to their original workload. If all goes well, the assistants will need their own assistants in a year or two, and there will then be seven people to do the work that one person once did. But the rituals of holding conferences and shuffling papers back and forth will be enough to keep all of them *demonstrably* busy.

P. F. Drucker, an authority on management, points out that colleges and universities are no exceptions to Parkinson's Law: *A liberal arts college I know had in 1950, a president, a dean, an assistant dean of students who handled admissions and a chief clerk who kept the books. Enrollment has doubled, from 500 to 1,000; but administrative staff has increased six-fold with three vice presidents, four deans, and 17 assistant deans and assistant vice presidents... In 1930 five secretaries did the same work now being done by seven or eight deans, assistant deans, and assistant vice presidents — and did it very well.*

The force of Parkinson's Law was seen during the recession of the early 1980s. By December 1982 there were nearly 9 per cent more managers and administrators in the American economy than there were in January 1980. During the same period, however, blue-collar jobs dropped by 12 per cent. As a result, many more managers are supervising many fewer workers.

**Task 1. Voice your opinion on the following issues.**

- 1) Even the best bureaucratic organization has limitations.
- 2) When people become devoted to procedures they might lose sight of why these procedures were established in the first place.
- 3) Bureaucratization is a necessary and inevitable part of modern life.

**Task 2. Summarize the discussion of the topic *Bureaucracy* in 3 sentences.**

### Extension activities

**Task 1. Complete the list of verbs relating to the author's intentions and those of his works. Find differences and similarities; mark those possible for both structures and supply examples.**

The authors	<i>dwell on, are concerned with, ...</i>
The text(books)	<i>cover, are intended for, ...</i>
Both (possible)	<i>point out, draw attention to, ...</i>

**Task 2. Write a) a 7-sentence summary of the text *Beyond Bureaucracy* (see the pattern in App. 1);**

**b) 10 true/false statements to review the topic *Bureaucracy*.**

## **UNIT 10. *Political and Social Integration***

### **Warming-up activities**

**Task 1. Try an oral quiz to review the vocabulary of the unit.**

Достичь цели, способствовать принятию решений, по завершении работы, облегчить задачу, признанный авторитет, неукоснительно соблюдать.

**Task 2. Find synonyms, antonyms and derivatives to the following words and expressions.**

*Exercise authority, violation of regulations, governed by norms, establish procedures, in all likelihood, the issues discussed, enforce rules, in accordance with.*

### **Focus on reading**

**Before you read, consider and discuss the following questions.**

1. What is integration?
2. Which type of integration is of more importance: social or political one?

**Read the text below and make a detailed plan to help you in summarizing the contents.**

### **Political and Social Integration**

It should be mentioned at the outset that a major function of formal education is to integrate individuals politically and socially into the mainstream culture — to teach students what it means to be American or English or Russian or Chinese. Functional theorists focus on this aspect of socialization, noting that it is both direct (classes in civics, history, and government) and indirect. Classes are conducted and students are evaluated in ways designed to socialize them to their particular culture. In some cultures, the schools teach that the group rather than the individual is central. In these schools, group pressure is mobilized to correct problematical behaviour by individuals. For example, in the Soviet Union, students were divided into 'links' (groups) and the group might be punished collectively for one individual member's misbehaviour. In contrast, the American school system stresses individual-

ity. Students who are found helping one another solve a math problem during a test are punished for cheating.

Social integration reduces the likelihood that those at the bottom of the social hierarchy will rebel against the system: another function of schooling. This rationale has been offered for public schooling from the revolutionary era to the Great Depression, when school boards were urged to maintain their support for education because it was good insurance against social radicalism. Thus, although public education aims to prepare citizens to participate in a democratic society, it also emphasizes the creation of ‘good’ citizens, that is, citizens who accept the basic rightness of American institutions. Schools try to mold such citizens by emphasizing the merits of the American way of life — our political and economic processes, our form of family life, even our educational system itself.

Historically, Americans have also used the educational system to prescribe values. For example, in response to the influx of immigrants to this country, the American Legion called for the ‘Americanization of America’ through required courses in civics for students in public schools. And various states required courses in American history, government, citizenship, the Constitution, and patriotism. Some states required that all schools teach in English only. For example, until the late 1960s, Texas law forbade teaching in any language but English. These attitudes — that minority group members must be integrated into the mainstream — persist. In 1986 California passed a law that made English the state’s ‘official language’ partly as a reaction to bilingual education programs.

These historical trends, say power theorists, reveal that the social and political integration of students into American society actually means that Americanism is *forced* on students with minority backgrounds. Observations of schools in black and Mexican-American communities and on Native American reservations support this view. For example, approximately one-third of all Native American youngsters attend boarding schools run by the white-dominated Bureau of Indian

Affairs. These schools were first instituted in the nineteenth century for the express purpose of separating children from their 'savage' parents so that the youngsters might learn to be 'Americans.' Visits to and from parents are discouraged. The result is that as many as 16,000 Native American children do not go to school at all because their parents refuse to send them away, and every year hundreds more run away from school.

Native Americans are not the only ethnic group whose heritage is ignored or denigrated in schools. Most textbooks still give only brief consideration not just to Native Americans but to Mexican-Americans and black history as well. The assumption in our schools has always been that minorities must be assimilated — for their own good — and that they will not become 'Americanized' unless they abandon their different ways. This view defines their cultural ways as inferior and not worth preserving.

But as indicated, other trends are evident. Many schools in the United States have adopted some form of bilingual education. (The 1986 California law on official language was after all part of a backlash against such programs.) Spanish-English is probably the most prevalent combination, because of the numbers of Hispanic immigrants in several parts of the country. But Chinese-English and French (Acadian)-English programs, to name a few, also exist. However, educational researchers have not been able to reach a consensus on how effective bilingual education is in comparison with education conducted primarily in the dominant-culture language.

In the past fifteen to twenty years largely as a result of the civil rights and women's movements, courses geared to minorities, such as black history, black literature, and women's studies, have been added to school curricula. However, this has happened primarily in higher education, so that the opportunity for all minority students to take advantage of such offerings is necessarily limited. Minority students, who are often from low-income backgrounds and who may be 'turned off' by dominant-culture schooling in the elementary and secondary school years, are not as likely as, say, middle-class whites to go on to college.

**Task 1. Summarize the text in 10 sentences and compare your summary with your plan.**

**Task 2. Find answers to the following questions.**

- 1) What is the difference between an American and former Soviet school systems?
- 2) Which is a major function of formal education?
- 3) What does social integration reduce?

## Language focus

**Task 1. Find Russian equivalents to the underlined fragments in the text.**

**Task 2. Write Russian equivalents and English synonyms for the words below. Find the corresponding words in the Index (*see* App. 4) and add them to the Wordlist (*see* App. 3).**

conduct, *v*

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define

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grant

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level, *v*

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mention

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perspective

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prescribe

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respective	_____
	_____
	_____
response	_____
	_____
	_____
reveal	_____
	_____
	_____
treat	_____
	_____
	_____
virtue	_____
	_____
	_____

### Follow-up activities

**Make 2 teams; choose one of the texts below, scan it (time limit: 5 min.) and be able to present and explain the contents of the text for the rest of the group; offer your questions to prompt further discussion.**

#### Text 1. Cultural Transmission

Another way to think about social and political integration, as well as the hidden curriculum, is to focus on cultural transmission as a major function of schooling. The transmission of cultural values is an important aspect of socialization. Where children in the former Soviet Union might see portraits of Lenin or Marx or Gorbachev on their classroom walls, and were taught to think in Marxist-Leninist terms and learn why the Communist system served them best, American children see portraits of Washington, Jefferson, and Lincoln, pledge allegiance to the flag, sing the ‘Star-Spangled Banner,’ learn the virtues of democracy and capitalism, and imbibe the ‘melting-pot’ mentality. Both the American and the former Soviet school systems, in other words, have their respective ideologies to promote. Despite criticisms that have been levelled

in recent years against American schools for ignoring the history and contributions of minorities, and despite minority studies and bilingual education, the American system continues to promote the ideology and value of the dominant culture, at least according to some sociologists, particularly power theorists.

Theorists such as S. Bowles and H. Gintis have argued that schools are agencies by which capitalist societies perpetuate in their young people the existing social structures and class relations of the society, based on the society's means of and needs for production. These sociologists have argued that there is a 'correspondence principle': the social relations and structures fostered in schools mirror those of the workplace. Thus, the authoritarian structure of the school corresponds to the bureaucratic order of the corporation. The school promotes submissiveness and diligence, characteristics desired by capitalist enterprise. M. W. Apple and other Marxists contend that the cultural dominance of capitalists means that the members of society are saturated with the language symbols, values, and concepts of a capitalist social order. There is no room in people's consciousness for other language, symbols, values, or concepts. In other words, it looks very much to these theorists as if 'Americanism' — here spelled out in the specific terms of dominant culture, 'free'-enterprise capitalism — is being forced upon all students, especially minorities.

But from the power perspective, this does not mean that all students are treated equally as they are being 'Americanized'. The correspondence principle also implies that the schools socialize and reward students from various backgrounds differently, in a way that is consistent with the requirements of their future occupational roles in this culture. Power theorists point out that different schools teach different 'status cultures' (a concept of Weber's) — that is, they teach the culture that is typical of a certain social status. Thus teachers in middle- and upper-class schools stress proper English, whereas teachers in working-class or slum schools may permit ethnic slang and street grammar in the classroom. Topics brought up for class discussion are also likely to differ.



reflecting class differences in leisure-time pursuits, entertainment, and so forth. The result of such differences is that middle-class students will fit more easily into middle- or higher-status positions in society: They will know how to speak and act and will have that important (if intangible) asset, a middle-class 'background'. Less-advantaged students will often be marked by their speech manners, and past experiences. They will thus be brought into the 'status culture' of the blue-collar worker just as more privileged students will be brought into that of the professional or manager. However, the evidence for this argument is in dispute.

Even if we grant some of the points of the power perspective, it must be noted that cultural transmission does not only mean indoctrination. In transmitting cultural values, ways of thinking, and knowledge, schools are also serving another function: they are providing and maintaining a tangible sense of cultural continuity. In other words, schools give us the benefit of sharing in a positive group identity. It is largely for this purpose that schools in the United States teach English and American literature and Western and American history. These disciplines are directly based on another important function of the school: the teaching of basic and complex skills.

## **Text 2. Credentialism**

Sociologist Randall Collins has argued that the enormous demand for schooling in our society is driven largely by a 'cultural market' in which educational credentials are a major resource. He suggests that the real purpose of education is not essentially to satisfy industrial demand or to match economic growth but to maintain the elite's position in society. The educational system is a mechanism by which the elite seeks to perpetuate itself by keeping tight control over those who gets what credentials. In other words, educational attainment and credentials are a resource such as gold or oil or coal and are competed for actively.

The result is that in our society today, people need educational credentials to get even the most menial unskilled jobs. (The term  *creden-*

*tialism* refers to the requirement that an individual hold an educational degree as a condition for employment.) The levels of skills for most jobs have not actually altered much: this is one reason Collins and others claim that credentials doesn't reflect real economic and job-market needs. The demand for credentials can mean that people who have the necessary skills but who do not happen to have the credentials have trouble finding work. Whereas a century ago an immigrant worker might have gotten started by carrying bricks to a more skilled construction worker or by taking a job in a mill that required no formal education people who want to enter the work force today need at least a high school diploma. The diploma is not so much a sign that people have learned to read, write, and calculate (often, as you've seen, it does not guarantee those skills at all) but (=rather) a partial guarantee that they have been regular enough in their habits, diligent enough in their work and bright enough to have graduated from high school. In a mobile society, a diploma also gives an employer a fairly standardized, simple, and quick criterion for judging job applicants.

Whether students go to college may well be the essential discriminator of status in American society today. At one extreme are the doctors and lawyers whose educational credentials give them monopolies over certain kinds of knowledge and skills. Their credentials afford them not only prestige but also valuable economic rewards. But credentialism also creates an underclass among those without a high school or college diploma.

Credentialism even affects which college majors people follow. The emphasis in college has switched from a liberal arts background, with broad experience in basic courses, to majors in business, technology, or whatever students believe will equip them best for the job market. This view can be a short sighted one, however, for when a specialized market closes, people with those skills will find themselves out of work. Today, many of those studying the problems in the schools are recommending that would-be teachers concentrate on liberal arts rather than education in their undergraduate work. This should put them in a better position not only to teach basic skills but to provide a broad intellectual

perspective and encourage critical thinking — all elements that have been found lacking in what could be seen as today's mentally impoverished students. In the same way employers may grow weary of workers with business or technical training who have trouble putting a sentence together, thinking creatively, or performing basic arithmetic and who have no fund of general factual knowledge. Would credentialism then remain in fact, simply changing its course and following the new fashion? Many say that it would.

**Task 1. Present your understanding of the essence of credentialism in 3 sentences.**

**Task 2. Voice your opinion on the following issues.**

- 1) Cultural transmission is a major function of schooling.
- 2) Credentialism creates monopolies over certain kinds of knowledge and skills.
- 3) The existing differences in approaches to education in Russia and the USA.

## Extension activities

**Task 1. Translate the following sentences into English using the vocabulary of the unit.**

1. Критика в адрес ученого всецело соответствовала требованиям этики. 2. Даже если мы согласимся с некоторыми из его ключевых положений, доказательства его итогового утверждения представляются небесспорными. 3. Именно поэтому он не оставил места для обсуждения. 4. (Рассматриваемые) с его точки зрения, задачи воспитания сводятся лишь к выполнению учителями функции проводников конкретной идеологии.

**Task 2. Write a) your definitions of the terms: *credentialism* and *the correspondence principle*;**

**b) a paragraph on the problems of schooling.**

## **UNIT 11. Public Education: Tendencies and Intentions**

### **Warming-up activities**

**Task 1. Try an oral quiz to review the vocabulary of the unit.**

Посещать занятия, проводить занятия, проводить конференции, читать лекции, в ответ, по контрасту, оценивать результаты, предписывать ценности, (список) далеко не полный, скорее... а не..., выполнять функцию, пропагандировать установки.

**Task 2. Find synonyms, antonyms and derivatives to the following words and expressions.**

*Advantage, merit, corresponding, contend, standpoint, assume, indicate, determine.*

### **Focus on reading**

**Before you read, consider and discuss the following issues.**

1. What skills are most necessary nowadays?
2. What is the best way of teaching skills?

**Read the text focusing on facts and figures.**

### **The Teaching of Skills**

We return now to perhaps the most obvious function of schools — to equip individuals with those fundamental social capabilities that are essential for effective participation in modern societies. This task involves teaching basic skills (reading, writing, and arithmetic); developing the ability to think (to apply mental skills to new problems); and providing both general knowledge and specific skills that will be useful in jobs.

Most respondents in a 1985 Gallup poll said that mathematics and English should be required of all high school students. For students who planned to go to college, 91 per cent of the respondents would require mathematics, and 88 per cent English. In contrast, for students who did not plan to go to college, 83 per cent of the respondents would require mathematics, and 81 per cent would require English. For students planning on college (but *not* necessarily for others), most respondents would require courses in history and US government, science, and computers. Fewer respondents, but still a majority, would also require business, career education, and foreign language.

Although the teaching of basic skills does seem to be the most obvious and necessary function of schools, considerable evidence exists that schools are failing in this all-important role. In 1986, as many as one young adult in three was found to be functionally illiterate: he or she could not read at an eighth-grade level. Functional illiteracy among minority youth is about 40 per cent. Few seventeen-year-olds can express their thoughts effectively in writing. Although their spelling and grammar are adequate, they use short, childlike sentences and cannot organize coherent paragraphs.

A similar pattern is evident in arithmetic skills. Most young adults can perform basic mathematical operations, but they have trouble using these operations to solve problems. Less than half can figure out the most economical size of a product: only 45 per cent can read a federal income tax table: and a mere 1 per cent can balance a check book. Between 1975 and 1980, remedial math courses in public four-year colleges increased by 72 per cent and now constitute a fourth of all math courses taught in these institutions. Overall, American students seem to have trouble applying the skills and facts that they know to new situations.

**Task 1. Check your memory and try to answer the following questions without looking at the text.**

1. What basic skills are taught at schools?
2. What proportion of students who planned to go to college in 1985 would require mathematics?
3. How many of those who did not plan to go to college would require English?
4. What courses would the majority of students require?
5. What other courses are also popular?
6. How many young adults are functionally illiterate? What does it mean?
7. How many young adults can figure out the most economical size of a product?
8. What is the proportion of remedial math courses in public four-year colleges?

**Task 2. Summarize the contents of the text in one sentence.**

## Follow-up activities

**Make 2 teams; choose one of the texts below, scan it and be ready to present and explain the contents of the text for the rest of the group. (time limit: 5 min.); offer your questions to prompt further discussion.**

### Text 1. Selecting Talent

Another task of educational institutions is to select and screen talent. Ideally, according to functional theory, the school system identifies those students with the particular talents society needs and trains them to fill important leadership positions. But this means that schools must screen out individuals with lesser talents. How does this tally with the American principle that all people are created equal? Schools must give every individual an equal opportunity to display his or her talents; then the right people will be selected for the right jobs, regardless of who they are or where they come from. Providing equal opportunity to each student so that all able individuals can rise to the top is both a fundamental function and rationale for American public schooling.

Power theorists point out, however, that although during the twentieth century average schooling levels have increased dramatically, the privileged classes have maintained their advantage over the poorer classes in completing more years of school. There is considerable evidence that equal opportunity is not a reality. As we have seen, low-income students are usually assigned to lower academic groups and/or classes – a placement that is typically permanent. And what is more serious, even those poorer children who later earn high scores on academic aptitude tests are far less likely to go on to college than are more affluent students. Of the brightest 25 per cent of the eleventh-grade class, only half of the lowest-income students go to college, whereas almost 90 per cent of the more affluent students do. Among the *weakest* students, 26 per cent of those from affluent homes go to college, whereas only 6 per cent of those from poor homes go. Moreover, a relatively high proportion of black and Hispanic youths drop out of school before completing high school.

Although the rapid growth of community colleges has extended the opportunity to many students who might not otherwise have gone to college, it has also channelled many working-class students into low-status jobs. Students who attend community colleges are more likely than students at four-year colleges to come from families in which parents have only a high school education or less. Many are eager to use the community college as a stepping stone to a four-year institution. But although some make it to senior colleges, community colleges urge many students into vocational programs — a goal that is also supported by business, government, and foundations. Counsellors, for example, frequently urge students not to have ‘unrealistic aspirations,’ that is, to accept the two-year program as the most they are qualified for. As a result, many students who enter community college with the hope of becoming managers or professionals often end up as technicians or para-professionals. In effect, power theorists contend, community colleges are merely the upward extension of the public school tracking system, which acts to keep lower- and working-class students at about the same social level as their parents. Marxists argue that these and related patterns show that the purpose of schools in a capitalist society is not to simply select and train the brightest but to perpetuate class differences and legitimate them with ‘objective’ certificates of educational achievement.

The English sociologist P. Willis insists that the effects of the hidden curriculum and similar selection procedures do not just *happen* to students: students’ actions are a part of the process. Thus in school, working-class students are taught a variety of platitudes about how anyone can grow up to be president or prime minister; about how jobs are distributed according to merit, not background; about how those who work hard succeed and those who fail must be lazy. But working-class students realize that the educational establishment represents a middle-class view of the world. Faced with this conflict between the view of the world they are taught and that based on their own experience, working-class students develop a culture of their own. It is in part,

a culture of resistance to and rejection of middle-class views and values. It includes, for example, hostility toward schoolwork and a refusal to accept the school's standards for what constitutes failure and success. In other words, told that they are less valuable to society because they achieve less in school, these working-class students respond by constructing an alternative culture that promotes other values. Thus, they may gain prestige among their peers through being tough, or sexy, or athletic, good drinkers, or quick with a joke. Within their counter-culture they create a more acceptable set of meanings for their own lives. The catch is that by rejecting the values of school, they *fail* in the eyes of the school, so they cannot gain acceptable educational credentials and therefore end up as members of the same disadvantaged class as their parents. Breaking school rules may make working-class students *feel* more powerful, but the crucial effect is to reinforce their own disadvantaged position.

According to Willis, a structural view can demonstrate that working-class students do less well at school, get lower-status jobs and therefore remain in the working class themselves. What a structural view does not show us is *how* working-class students help to make this happen, how it results from the struggle between them and school authorities, and thereby *how* and *why* young people take the restricted and often meaningless jobs in ways which seem sensible to them in their familiar world as it is actually lived'. So we need both the action and structure perspectives in order to develop better ideas about how to help working-class children break this vicious cycle.

### **Text 2. Discrimination, Tracking, and IQ**

That there are significant differences of attainment by race, socioeconomic class, sex, and other background factors is clear. What type of evidence supports this statement? For example, among students who took SAT tests, the verbal and math scores varied directly with the students' family incomes. Scores were lowest among those from the lowest-income groups and highest among those from the highest-income



groups. The SAT scores also varied with the students' ethnic background, with whites and Asian- and Pacific-Americans scoring highest, followed by Mexican-Americans and blacks.

College attendance also depends in part on the students' socioeconomic background. As sociologist J. Hearn has characterized the situation, despite our commitment to equality of opportunity, the socioeconomically rich tend to get richer — that is, go to schools with better intellectual and material resources — whereas the poor become poorer. The proportions of blacks, Hispanics, and Native Americans in higher education, although somewhat improved, still trail far behind that of whites. Enrolment in graduate schools paints a similar picture: more whites than members of other races, more white men than white women, but more black Native American, and Hispanic women than men from these groups.

One of the important considerations in looking at unequal patterns of higher education and attainment among different ethnic groups is the tendency for students from lower economic institutions. How does this happen? Often, this results from what is known as tracking, the grouping of students according to their *perceived* abilities and career interests. (Here, power theorists might assert that tracking by ability is the *rationale* used to channel students from lower socioeconomic backgrounds into lower tracks — which can be seen as synonymous with lower-quality education). Tracking is perhaps the greatest obstacle to equal opportunity in American schools. The tracks that students find themselves on may lead them far along the road to opportunity or straight into a dead-end or roadblock.

Students' performance on intelligence tests is one of the most common criteria for assignment to tracks. Even when intelligence test scores are not used for tracking, a student's intelligence quotient (IQ) — the score on a test of mental abilities that is a ratio of mental age to chronological age — can nevertheless affect teacher's expectations about his or her ability. Many people mistakenly believe that IQ tests measure the intellectual capacity with which a person is born. But intelligence is not

the same as what intelligence tests *measure*. Although there have been many theories about which factors make up that elusive quality called ‘intelligence’, no one really knows what it is. What is more, intelligence tests measure only a limited range of mental abilities — mainly verbal and mathematical — but little or nothing of a person’s creativity, flexibility, street-smartness, insight, ability to learn from context, or skills with people, music, dance, or design. The tests are good at picking up students who are gifted in traditional academic subjects, but they are particularly poor at picking up those — many from minority and under-privileged groups — who already lag behind in the educational system. Students who lack test-taking skills — how to answer questions rapidly and in English, for example — and who lack the cultural frame of reference of the test are penalized.

Intelligence tests measure what people have learned over the years — the effects of environment — as well as certain aspects of their innate mental capacity. Because scores on IQ tests are heavily influenced by environment, it follows that some environments may be more conducive to exceptional performance than others. This is definitely the case. IQ tests are biased in favour of those who come from a middle class, predominantly white, Western, industrialized culture (the same culture that produced the people who devise and administer the tests). Thus the fact that a young black child does not know many of the words on the vocabulary portion of an IQ test may not mean that this child lacks ‘intelligence’. It may simply mean that he or she comes from an environment where these words are seldom if ever used.

Educational psychologist A. Jensen deemphasized such environmental factors when he suggested that inheritance accounts for a large part of the ten to fifteen-point difference between the average IQ scores of white and black Americans. Widespread prejudice against blacks makes it impossible to equate the environmental experiences of white and black children, even when their parents’ levels of income and education are similar. And more often than not, these factors are dissimilar. In almost all the studies comparing the IQs of blacks and

whites, the black sample has been drawn from a mere socially and economically disadvantaged group than the white sample. Equally significant, when the average IQ scores of white children from privileged and disadvantaged homes are compared, the differences between them are equal to or even greater than those that exist between white and black youngsters.

What, then, can we say about the relationship between heredity and intelligence as measured by IQ tests? At most, genetic heritage helps establish a rather wide range of 'intelligence' that a person can potentially manifest. But precisely where within this range the person will actually score is determined largely by environmental factors. This is why the use of IQ to discriminate between 'inherently' bright and dull students is so unwarranted. Fortunately, the use of such tests for this purpose is now decreasing.

**Task 1. Compare the existing tests in Russia and the USA; think of examples to illustrate your point.**

**Task 2. Voice your opinion on the following issues.**

- 1) Equal opportunities in contemporary education are far from being a reality.
- 2) The tests are all biased, their scores vary directly with the students' family income.
- 3) Intelligence tests measure only a limited range of mental abilities.

## Language focus

**Task 1. Find Russian equivalents to the underlined fragments in the texts.**

**Task 2. Write Russian equivalents and English synonyms for the words below. Find the corresponding words in the Index (see App. 4) and add them to the Wordlist (see App. 3).**

assert

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assign

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attain

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consistent

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discriminate (between)

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identify

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in effect

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precisely

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rationale

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regardless

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result, *v*

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select

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## Extension activities

**Task 1. Translate the following sentences into English using the vocabulary of the unit.**

1. Этот ученый склонен приуменьшать роль некоторых важных факторов, утверждая, что различия в средних баллах IQ в значи-

тельной мере по большей части объясняются наследственностью. 2. В каком конкретно месте на шкале действительно окажутся чьи-то результаты, во многом определяется средой; характерно, что баллы по языку и математике обнаруживают тенденцию к варьированию в прямой зависимости от уровня доходов семьи. 3. Результаты тестов — один из наиболее распространенных критериев для распределения по потокам; однако данные такого рода абсолютно непригодны для отбора одаренных учащихся. 4. Годами выборка производилась главным образом на примере социально и экономически неблагополучных групп учащихся, у которых отсутствуют как умение решать тесты, так и культурная база для их решения.

**Task 2. Write a) your definition of the terms: *tracking*, *test-taking skill* and *intelligence quotient*;**

**b) a multiple choice test to review the topics *Schooling* and *Education*.**

## UNIT 12. *Social Change in the Modern World*

### Warming-up activities

**Task 1. Try an oral quiz to review the vocabulary of the unit.**

Плохая посещаемость, определять в учебные группы, распределять по курсам, закрепление по потокам, невысокий статус и низкое качество, умные и глупые «от рождения», получить высокие баллы (по тесту), профессиональные программы, различия в результатах (тестов), наиболее распространенные критерии, логическое обоснование.

**Task 2. Find synonyms, antonyms and derivatives to the following words and expressions.**

*To be inclined, as stated above, accommodate, dubious, exact, consider, differentiate, in fact.*

### Focus on reading

**Before you read, consider and discuss the following questions.**

1. What causes change in the modern world?
2. What directions can this change take?

**Read the text, find a key sentence in each paragraph and organize them logically to make a summary (sentences could be shortened if necessary).**

### Change in the Modern World

The changes in human ways of life in the last two hundred years have been very far-reaching. We have become accustomed, for example, to the fact that most of the population do not work on the land, living in towns and cities rather than in small rural communities. But this was *never* the case until the modern era. For virtually all of human history, the vast majority of people have had to produce their own means of subsistence, living in tiny groups or small village communities. Even at the height of the most developed traditional civilisations — like ancient Rome or traditional China — less than 10 per cent of the population lived in urban areas, everyone else being engaged in food production. Today, in most of the industrialised societies, these proportions have become almost completely reversed: generally more than 90 per cent of

people live in urban areas, and only 2-3 per cent of the population work in agricultural production.

It is not only the outer aspects of our lives that have changed; these transformations have radically altered, and continue to alter, the most personal and intimate aspects of our 'daily existence'. To extend a previous example, the spread of ideals of romantic love was strongly conditioned by the transition from a rural to an urban, industrialised society. As people moved into urban areas, and began to work in industrial production, marriage was no longer prompted mainly by economic motives — by the need to control the inheritance of land and to work the land as a family unit. 'Arranged' marriages — fixed through the negotiations of parents and relatives — became less and less common. Individuals increasingly came to initiate marriage relationships on the basis of emotional attraction, and in order to seek personal fulfilment. The idea of 'falling in love' as a basis for contracting a marriage tie was formed in this context. Similarly, before the rise of modern medicine, European views of health and illness resembled those found in many non-Western countries. Modern methods of diagnosis and treatment, together with awareness of the importance of hygiene in preventing infectious disease, only date from the early nineteenth century. Our current views of health and sickness emerged as part of wider social transformations influencing many aspects of people's beliefs about biology and nature.

Sociology had its beginnings in the attempts of thinkers to understand the initial impact of the transformations which accompanied industrialisation in the West, and remains the basic discipline concerned with analysing their nature. Our world today is radically different from that of former ages; it is the task of sociology to help us understand this world and its likely future.

**Task 1. Find answers to the following questions.**

- 1) What is the approximate proportion between urban and rural population?
- 2) What aspects of human social life have changed over years?
- 3) What was the precondition for sociology to emerge as a separate discipline?

**Task 2.** Voice your opinion on changes in our way of life and think of examples to illustrate your point.

## Language focus

**Task 1.** Find Russian equivalents to the underlined fragments in the text.

**Task 2.** Write Russian equivalents and English synonyms for the words below. Find the corresponding words in the Index (*see* App. 4) and add them to the Wordlist (*see* App. 3).

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basis

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change

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condition, *v*

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\_\_\_\_\_

particular \_\_\_\_\_  
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\_\_\_\_\_

view, *n* \_\_\_\_\_  
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### Follow-up activities

Read the brief introduction below and try to predict the author's main concern in the forthcoming discussion (time limit: 3 min.). What key points might the author put particular emphasis on?

#### Social Change in the Modern World

'Until our day', the anthropologist P. Worsley has written, 'human society has never existed', meaning that it is only in quite recent times that we can speak of forms of social association which span the earth. The world has become in important respects a *single social system*, as a result of growing ties of interdependence which now affect virtually everyone. The global system is not just an *environment* within which particular societies — like Britain — develop and change. The social, political and economic connections which crosscut borders between countries decisively condition the fate of those living within each of them. The general term for the increasing interdependence of world society is globalisation.

It would be a mistake to think of globalisation simply as a process of the growth of world unity. The globalising of social relations should be understood primarily as the reordering of time and distance in our lives. Our lives, in other words, are increasingly influenced by activities and events happening well away from the social contexts in which we carry on our day-to-day activities. Although rapidly developing today, globalisation is

by no means completely new, dating from the time at which Western influence started to expand across the world some two or three centuries ago.

*Theoretical perspectives.* What accounts for the huge differences in wealth and power between the industrialized countries and those of the Third World? Three theoretical approaches have been proposed to try to explain why such marked global inequalities have developed over the past several centuries: *imperialism*, *dependency theory* and *world system theory*.

**Task 1. Voice your opinion on the most important tendencies of contemporary social changes. Do you completely agree with the author's perspective?**

**Task 2. Make 3 teams; choose one of the texts below and while scanning it (for 3 min.) focus on key features of the approach in question. Present and explain the theory for the rest of the group who will find arguments to criticise it; think of your counterarguments.**

### **Text 1. Imperialism**

The theory of imperialism was first advanced by the English historian J. A. Hobson, and taken up by the Soviet leader Lenin, who was influenced by Marx. Hobson's work was published in the early 1900s, at the time of the 'scramble for Africa' among Western nations. In Hobson's view, colonialism derived from the attempt to find new markets for investment, as capacity for production expanded beyond what could profitably be sold in the home markets. According to him, the majority of the population are only able to afford to buy a relatively small proportion of the goods that can be produced, so there is a constant striving both for new markets in which to sell, and for ways of cheapening production by finding sources of inexpensive raw materials and labour-power in other parts of the world. What Hobson terms *imperialism* — the drive to conquer and subjugate other peoples, of which colonialism was one expression — results from these pressures towards external expansion.

This process both assisted the Western countries' economic development, and impoverished much of the rest of the world, because resources were drained off from the non-industrialized regions. This set in motion the increasing divergence between the wealth of the West

and the poverty of the Third World. Lenin argued that large business corporations play a leading role in these developments, although with support from their national governments. They lead the way in exploiting the non-industrialized areas, establishing trading relations with poorer countries on terms highly favourable to themselves.

*Neo-imperialism.* Subsequent authors have borrowed from the ideas of Lenin and Hobson to develop theories of neo-imperialism. They are more concerned with the present-day world than with the period which Hobson and Lenin analysed. The old colonial empires, like the British empire, have more or less completely disappeared; virtually all the old colonial areas have become self-governing countries; yet, so it is argued, the industrialized states still maintain control through their leading economic position in world trade, and through the influence of large corporations operating on a global basis. The Western countries are able to perpetuate their privileged position by ensuring that they control the terms upon which world trade is carried on.

## **Text 2. Dependency Theory**

An approach linked to theories of neo-imperialism is dependency theory. This approach was developed initially in a South American context. According to the dependency theorists, global society has developed in an *uneven* way, such that the main core of the industrialized world (United States, Europe and Japan) has a dominant role, with Third World countries being *dependent* upon it. The origins and nature of dependence vary according to how far a specific country was colonized and by whom. Dependence usually involves the reliance of Third World countries on selling cash crops to the developed world. For example, Brazil became — and remains today — the major producer of coffee for export. Other cash-crops include sugar, rubber and bananas (hence the name *banana republics* scornfully applied to the unstable political regimes of South America by those surveying them from the more prosperous North). The strong presence of traditional forms of agriculture, combined with cash-crop production for export, prevented the devel-

opment of modern manufacturing production. Once the South American countries had fallen too far behind the industrialized countries of Europe and North America, and had become dependent on them for manufactured goods, stagnation set in.

The economist A. G. Frank has coined the phrase ‘the development of under-development’ to describe the evolution of Third World countries. These societies have become impoverished, he holds, as a direct result of their subordinate position in relation to the industrialized countries. The industrialized countries have become rich *at the expense* of the Third World, which they have created through colonialism and neo-imperialism. In Frank’s words, ‘development and under-development are two sides of the same coin’. The rich countries form a *metropolitan centre*, around which *satellite* (the Third World) countries are grouped, their economies being dependent upon those of the more advanced countries, while they themselves become largely impoverished.

### **Text 3. World System Theory**

World system theory, pioneered by I. Wallerstein, is the most sophisticated of these attempts to interpret world patterns of inequality. According to Wallerstein, from the sixteenth century onwards a world system has developed – a series of economic and political connections stretching across the globe – based on the expansion of a *capitalist world economy*. The capitalist world economy is made up of the *core* countries (which correspond roughly to Frank’s *metropolitan centre*), the semi-periphery, the periphery and the external arena. The *core* states are those in which modern economic enterprise first emerged and which subsequently underwent processes of industrialization: Britain, the Netherlands and France initially, with other societies located in North-west Europe, such as Germany, later joining them. The core areas contained a range of emerging manufacturing industries and relatively advanced forms of agricultural production, and had centralized forms of government.

Societies situated in the south of Europe, around the Mediterranean (such as Spain), became a *semi-periphery* of the core countries. In other words, they were linked in various kinds of dependent trading relationships with the northern states, but remained economically fairly stagnant. Until two centuries ago, the *periphery* — the ‘outer edge’ — of the world economy was mainly in the eastern fringes of Europe. From these areas, such as what is now Poland, cash-crops were sold directly to the core countries.

Much of Asia and Africa at this time were part of the *external arena* — that is to say, they remained untouched by the commercial connections established by the core countries. As a result of colonialism, and subsequently through the activities of large corporations, these regions have been drawn into the world economy. Third World nations currently form the periphery of what is by now a very comprehensive world system, in which the United States and Japan have joined, and now dominate, the core. Since the core countries dominate the world system, Wallerstein argues, they are able to organize world trade to favour their interests. Much as the dependency theorists say, the First World countries have established a position in which they are able to exploit the resources of Third World societies for their own ends.

**Task 1. Present the essence of a theory discussed in one sentence.**

**Task 2. Voice your opinion on the following issues.**

- 1) Global society has developed unevenly.
- 2) The world economy is made up of the core countries.
- 3) Few countries today remain outside the global economy

### **Extension activities**

**Consider the author’s version of critical assessment of the theories discussed. Do you share all his views? Could you add any other criticism?**

### **Critical Assessment of the Theories**

How valid are these theories? They all agree that the imbalance in wealth and resources between the First and Third Worlds has its ori-

gins in colonialism. In this they are surely correct, and without doubt it is also right to claim that the dependency relationships established during the colonial period have been maintained, and even accentuated, since then. Most Third World countries find themselves enmeshed in economic relations with the core states which hamper their economic development, but from which it is very difficult for them to break free. The result is that the industrialized areas of the world become increasingly prosperous, while many Third World countries stagnate.

But it is false to argue, as Frank does in particular, that the prosperity of the industrialized societies has been achieved *as a result* of their exploitation of the poorer countries. The resources they derived from these countries were of minor importance compared to the processes of industrial growth generated within themselves.

Wallerstein's theory is especially important, because it is not just concerned with global inequalities, but with analysing the world as an overall social system. The industrialized societies and Third World countries emerged as different parts of a single set of processes of development. This perspective is vital, even if the details of Wallerstein's account can be criticized.

A basic weakness of each of these theories is that they concentrate almost exclusively on economic factors in the development of the world system. Economic influences are very important, but so are others. Political considerations, the impact of war, and cultural factors, have all had a major impact on the forging of increasing global interdependence.

**Task 1. Consider the list of clichés used for assessing and criticising and underline the corresponding sentences in the texts of the unit; add more to the list.**

1. It would be a mistake to think of X simply as...
2. X should be understood primarily as...
3. X is by no means completely new, dating from the time at which...
4. They all agree that...

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5. It is also right to claim...
6. It is false to argue, as N does in particular...
7. It is not just concerned with X, but with analysing Z...
8. This perspective is vital...
9. A basic weakness of X is that...
10. N concentrates almost exclusively on X factors in Z...

**Task 2. Write:** a) a brief critical review of any of the theories discussed in the unit using the vocabulary of the unit and clichés from the list;  
b) your own sentences for back translation.

# PART III. MARRIAGE AND DEVIANCE

## UNIT 13. *Marriage and Family Rituals*

### Warming-up activities

Task 1. Make up possible word combinations: adjective + noun *concept* (e.g. a new *concept*, an important *concept*).

Task 2. Make up sentences to illustrate the meaning of the following expressions with the key element *condition*: *in no condition to*, *in/out of condition*, *on condition that*, *on no condition*.

### Focus on reading

Before you read, consider and discuss the following issues.

1. The importance of marriage and family in contemporary world.
2. The most common marriage problems.

Make 3 teams; choose one of the texts below, scan it and be ready to present and explain the contents of the text for the rest of the group (time limit: 3 min.).

#### Text 1. Marriage and Forms of Marriage<sup>1</sup>

Marriage is a socially sanctioned union that reproduces the family. In all societies the choice of partners is generally guided by rules of exogamy (the obligation to marry outside a group); some societies also have rules of endogamy (the obligation to marry within a group). These rules may be prescriptive or, as in the case of the incest taboo, proscriptive; they generally apply to kinship groups such as clan or lineage; residential groups; and social groups such as the ethnic group, caste, or class. Marriage is grounded in emotions and sentiments. It is based on our impulses of *mating*, *procreation*, *maternal devotion*, *fraternal love* and *parental care*. It is built upon sentiments of love, affection, sympathy, cooperation and friendship.

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<sup>1</sup> <http://www.questia.com/library/sociology-and-anthropology/relationships-and-the-family/marriage/marriage.jsp>



Marriage is usually heterosexual and entails exclusive rights and duties of sexual performance, but there are instructive exceptions. For example, Nayar women of India would ritually marry men of a superior caste, have numerous lovers, and bear legitimate children. Among the Dahomey of West Africa, one woman could marry another; the first woman would be the legal “father” of the children (by other men) of the second. These examples highlight the functions of marriage to reproduce both a domestic division of labor and social relationships between different groups. Such functions are served even by the more common type of marriage, the union of one or more men with one or more women.

In most societies men and women are valued for their different roles in the household economy. Marriage therefore often occasions other economic exchanges. If a woman’s labor is highly valued, a man may be required to offer valuable goods (bride-price) or his own labor (bride-service) to his wife’s family. If a man’s labor is more highly valued, the bride’s family may offer goods (dowry) to the husband or his family.

## **Text 2. Marriage As a Societal Bond**

Family is a smallest social unit. On the basis of size or structure and the depth of generations family can be classified into two main types. 1. Nuclear or the single unit family is a family, consisting of a mother, a father and a child and constituting a single household. 2. Joint or extended family is a social unit that contains the nuclear family together with blood relatives, often spanning three or more generations, characterized by common residence and economic cooperation.

In many societies marriage links not just *nuclear families* but larger social formations as well. Some endogamous societies are divided into different exogamous groups (such as clans or lineages): men form alliances through the exchange of women, and the social organization regulates these alliances through marriage rules. In some cases, two men from different groups exchange sisters for brides. Other instances

involve an adult man marrying the young or infant daughter of another man; sexual relations would be deferred for many years, but the two men will have formed a strong bond. Marriages are often arranged by the families through the services of a matchmaker or go-between, and commence with a ritual celebration, or wedding. Some cultures practice *trial marriage*; the couple lives together before deciding whether they should marry. Society generally prescribes where newlywed couples should live. So, on the basis of the nature of residence family can be classified into three main forms, those of patrilocal, matrilocal and neolocal (changing) residence. In *patrilocal cultures*, the couple lives with or near the husband's family; in *matrilocal* ones, with or near the wife's family while under *neolocal residence*, they establish their own household.

Although marriage tends to be regarded in many places as a permanent tie, divorce is allowed in most modern societies. The causes of divorce vary, but adultery, desertion, infertility, failure to provide the necessities of life, mistreatment, and incompatibility are the most common. *Civil unions* are now permitted in Western countries, but for nearly a thousand years marriage in the Western world was a religious contract. The Christian church undertook its supervision in the 9th century, when newlywed couples instituted the practice of coming to the church door to have their union blessed by the priest. Eventually the church regulated marriage through canon law. In contemporary Europe marriage has lost some of importance, especially as social legislation has emphasized assuring equal financial benefits and legal standing to children born to unwed parents.

### **Text 3. Forms of Marriage**

On the basis of marriage family has been classified into three major types: monogamous, polygamous or polygynous and polyandrous family. *Monogamy* (the union of one wife to one husband) is the prevalent form almost everywhere. *Polygyny* or *polygamy* (having several wives at one time), however, has been a prerogative in many societies. It is

commonly found where the value of women's labor is high and may be practiced as a way of acquiring allies: A man may cement his bonds with several other men by marrying their sisters or daughters. *Polyandry* (having several husbands at one time) is rare, having occurred infrequently in Tibetan society, among the Marquesas tribe of Polynesia, and among certain hill tribes in India. People who enjoy only a marginal subsistence may practice polyandry as a way of limiting births. In recent years many gay-rights groups have sought official recognition of same-sex couples that would be comparable to marriage.

The family is guarded both by *social taboos* and by legal regulations. The society takes precaution to safeguard this organization from any possible breakdown. No society gives absolute freedom to its members to select their partners. Endogamy and exogamy are the two main rules that condition marital choice.

**Task 1. Find answers to the following questions.**

- 1) Why are the rules of exogamy prevalent in most societies?
- 2) Which forms of marriage exist and how do they differ?
- 3) How are families classified with respect to the residence of the newlyweds? Which type do you think is preferable and why?
- 4) How do nuclear and extended families differ? Which type accounts for closer kinship ties over generations? Why?

**Task 2. Summarize the contents of the discussion in one sentence.**

## Language focus

**Task 1. Find Russian equivalents to the underlined fragments in the texts.**

**Task 2. Write Russian equivalents and English synonyms for the words below. Find the corresponding words in the Index (see App. 4) and add them to the Wordlist (see App. 3).**

acquire

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alliance

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benefit

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comparable

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## Follow-up activities

Read the text below and make a list of family rituals (time limit: 5 min.).

### Family Rituals<sup>1</sup>

Family rituals are practiced in different settings and are multidimensional. S. J. Wolin and L. Bennett have identified three types of family rituals that differ by setting and the degree to which they are connected to *cultural practices*. *Family celebrations* are holidays practised and prescribed by the culture, such as Passover Seders, and rites of passage such as weddings. *Family traditions* are linked to family activities such as birthday customs, family vacations, and special anniversaries and are less culture-specific. *Patterned routines*, the third category of family rituals, are the least consciously planned but may occur on a regular basis, for example, dinnertime, bedtime routines, and the types of greetings family members make when they return home.

B. Fiese and colleagues make the distinction between routines of daily living and rituals in family life. Routines and rituals can be contrasted along the dimensions of communication, commitment, and continuity. Routines typically involve instrumental communication conveying information that “this is what needs to be done.” They entail a momentary time commitment, and once the act is completed there is little, if any, afterthought. Routines are repeated over time and recognized by continuity in behaviour. Rituals, on the other hand, involve symbolic communication and convey “this is who we are” as a group. There is an affective commitment that leaves the individual feeling that the activity feels right and provides a sense of belonging. Furthermore, there is often an emotional residue where once the act is completed the individual may replay it in memory to recapture some of the affective experience. Rituals also provide continuity in meaning across generations with the anticipation for repeat performance and an investment that this

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<sup>1</sup> <http://family.jrank.org/pages/576/Family-Rituals-Conclusion.html>, <http://family.jrank.org/pages/572/Family-Rituals-Definitions.html>

is how the family will continue to be. When routines are disrupted it is a hassle. When rituals are disrupted there is a threat to group cohesion.

To illustrate, consider family mealtimes as an example. A mealtime routine may be an instrumental communication of who needs to pick up milk on the way home from work. Once the milk is procured, there is very little thought about the grocery store. And, often as not, this act may be repeated several times a week. The mealtime ritual, on the other hand, is conversation as a group that may include inside jokes, symbolic objects, and acts meaningful only to the family not easily detected by the outside observer. Once the family is gathered for the meal there is an affective reaction that may be as subtle as a sigh signifying that time has been set aside for the group and that other things are put on hold. There may also be elements of the gathering that have been passed down over generations, including prayers, dishes, and even topics of conversation.

Several authors have proposed *typologies* of family rituals. J. Roberts has identified six ways in which families approach rituals. *Under-ritualized* families rarely practice family routines, often ignoring important milestones such as anniversaries or birthdays. *Rigidly ritualized* families prescribe strict rules for conduct and hold high expectations for attendance by all members. *Skewed ritualization* is evident when the ritual practices are linked primarily to one member of the family or one aspect of a family's life such as religion or ethnic heritage. Families who practice *hollow rituals* are characterized by a lack of meaningful affect in their group activities, emphasizing the routine aspect of family rituals without the symbolic component. Some families experience *interrupted rituals* due to sudden changes in the family such as illness or death. Families who practice *flexible rituals* maintain the symbolically meaningful aspect of family rituals and are able to adapt the roles and routines across the lifecycle.

Family rituals are assessed either through *questionnaires*, *interviews*, *frequency checklists*, or *direct observation*. The most frequently used *self-report questionnaires* are the Family Routines Inventory (FRI) and the Family Ritual Questionnaire (FRQ). Interviews have also been devel-

oped where families are asked to identify rituals that are important to them and how frequently they practice such rituals. The practice of family rituals, such as mealtime, has also been directly observed through video-taped recordings and audio-taped recordings of conversations.

The *steady stream of research* and clinical interest in family rituals has been stimulated, in part, because family rituals make sense to families. Family members can identify what rituals they practice and distinguish how important they are to family life. Rituals can be directly observed in their practice. The study of family rituals may allow researchers to break away from the tradition of identifying “good” and “bad” traits and focus on how families find success and meaning in their collective lives.

**Task 1. Outline the key problems raised.**

**Task 2. Voice your opinion on the following issues.**

- 1) Advantages of different types of marriage.
- 2) Possible reasons for differing spouses' roles in the household economy.
- 3) The role of matchmakers.
- 4) Prescriptive and restrictive functions of social taboos and legal regulation.

## Extension activities

**Task 1. Translate the following sentences into English using the vocabulary of the unit.**

Сложность в определении семьи связана с многосторонностью и многоаспектностью этого социального феномена, поэтому так сложно в одном определении отразить весь спектр отношений, свойств и черт, присущих семье как социальному институту и малой группе. В зависимости от места локализации молодой семейной пары выделяются патрилокальные, матрилокальные и неолокальные типы семей.

**Task 2. Render the following passage into English in 5 sentences using as many units from the Wordlist as possible.**

Семья — это основанное на браке или кровном родстве объединение людей, связанных общностью быта и взаимной ответственностью. Являясь необходимым компонентом социальной струк-

туры любого общества и выполняя множественные социальные функции, семья играет важную роль в общественном развитии. Понятие семья не следует путать с понятием брак. Брак — это исторически меняющаяся социальная форма отношений между женщиной и мужчиной, посредством которой общество устанавливает их супружеские и родственные права и обязанности. Но семья, как правило, представляет более сложную систему отношений, чем брак, поскольку она может объединять не только супругов, но и их детей, а также других родственников. Поэтому семью следует рассматривать не просто как брачную группу, но как социальный институт, то есть систему связей, взаимодействий и отношений индивидов. Через семью сменяются поколения людей, в ней человек рождается, через нее продолжается род. Семья является также ячейкой организации быта.

Семья как социальный институт проходит ряд этапов, последовательность которых складывается в семейный цикл или жизненный цикл семьи. Исследователи выделяют различное количество фаз этого цикла, но главными среди них являются следующие: вступление в первый брак — образование семьи; начало деторождения — рождение первого ребенка; окончание деторождения — рождение последнего ребенка; «пустое гнездо» — вступление в брак и выделение из семьи последнего ребенка; прекращение существования семьи — смерть одного из супругов.

**Task 3. Write a) definitions for 2 of the following terms: *marriage, extended family, matrilocal culture, monogamy, polyandry, social taboos*;**

**b) a paragraph on a topic below.**

- 1) Typologies of family rituals.
- 2) The difference between family traditions, family celebrations and family routines.
- 3) Cultural practices.



## UNIT 14. The Traditional Family

### Warming-up activities

**Task 1.** Make up possible word combinations: verb + noun *opinion* (e.g. to voice *an opinion*, to express *an opinion*).

**Task 2.** Make up sentences to illustrate the meaning of the following expressions with the key element *account*: *by all accounts*, *give an account of*, *keep account of*, *of no account*, *on account of*, *on no account*, *take into account*.

### Focus on reading

Before you read, consider and discuss the following issues.

1. What do you know about the traditional family?
2. What is the difference between the notions *family* and *marriage*?

**Make 2 teams; choose one of the texts below, scan it and be ready to present and explain the contents of the text for the rest of the group (time limit: 3 min.).**

#### Text 1. The Traditional Family

In today's rapidly changing society, the definition of many things that used to be considered normal are now seen to be obsolete. This is evident in all walks of life but more recently is apparent right in our very homes. The so-called "traditional family" of the past consists of a husband, a wife, 1-2 children, and in most cases a pet. They had good family values with very low occurrences of infidelity amongst spouses. The children would show a great amount of respect toward their parents and would help with all of the chores around the house. Today there is no clear definition of what a family is. With changing laws and changing views on life by society, a "family" today could be considered just about any combination of things. Values today are all but forgotten, with kids disrespecting their parents and basically "running wild". Today in 2003, it is unmistakable that the "traditional family" with "traditional values" that go with it are out of date. This is apparent through three things; *divorce rates* are higher

than ever and continue to grow; there is a total lack of discipline for youths; and with new laws in place, gay people are legally allowed to be married.

*Family and society.*<sup>1</sup> Family forms are shaped by the attitudes toward *gender roles* in a given society which, in turn, are influenced by the demographic, social, economic, and political realities of the time. The traditional family, idealized during the Victorian era and re-established in the 1950s, is identified as a unit consisting of a married couple with two or more children where the breadwinning father goes out to work while the mother stays home to keep house and care for the children and her husband. This profile of the family, which reflected and was supported by the prevailing attitudes and realities of a particular period which no longer exists, continues to be lauded, endorsed, and longed for by right wing politicians and religious groups. However, due to the major socio-cultural changes of the past three decades, a variety of family forms has emerged and now the traditional family accounts for “only 5 per cent of American households.”

After the Second World War government propaganda was combined with effective advertising, and supported by Freudian psychology to restore the traditional family as the societal norm where women were assigned the identity of wives and mothers, with increased emphasis on gender difference, and men assumed the role of breadwinners and strong, male heads of families. In this traditional family, specific male and female gender roles are instilled in the children from the outset. Males learn to be assertive, aggressive, and dominant while females learn to be docile, gentle, and passive. They learn that men are expected to be tough, courageous, and rational while women are expected to be tender, timid, and emotional. They learn that men are the power-holders while women are expected to be submissive, that men make the decisions while women are expected to comply. In other words, the traditional game which is called *gender-role socialization* is really a very

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<sup>1</sup> [http://www.esc.edu/esonline/across\\_esc/writerscomplex.nsf/0/9526310C1C96BD80852569EE00551A86](http://www.esc.edu/esonline/across_esc/writerscomplex.nsf/0/9526310C1C96BD80852569EE00551A86)

clever way of ensuring that women learn that their place in the scheme of life is to be dependent on and subservient to men. However, such gender-role socialization also takes its toll on men's physical and mental health. It seems that traditional gender-role socialization "limits the options and opportunities open to males as well as females" and can prevent both from achieving their full human potential.

In the 1960s, family life began to change when the student movement led the revolt against sexual repression, social injustice, and racial discrimination. This was the decade when the baby-boomers came of age and changed societal norms irrevocably. This was the decade when the civil rights movement challenged the discriminatory laws. This was the decade when the second wave of feminism emerged and gave birth to the women's movement, a movement that has had the most lasting and profound effect on both public and private life in America. In short, this was the decade when children, women, and men challenged the patriarchal, authoritarian structures of family and society, and demanded equal rights for all, regardless of gender, color, or race.

### **Text 2. Changes in Gender Roles**

In the traditional family, men were socialized to develop instrumental behaviours and women were socialized to develop expressive behaviors. This insured that, while men had direct access to economic opportunity and independence, women were always dependent on their husbands for social and economic rewards. So, it follows that women lacked this power and prestige because of their confinement to the domestic sphere. In order for women to achieve equality of status with men, it was imperative that they participate in paid employment in the public sphere and that they have some degree of economic independence.

With this emphasis on changing their role, unprecedented numbers of women have not only joined the labor force since 1960 but have also become highly educated and have won the right to compete with men in all areas of professional, business, and public life. However, even though women have achieved equality of status through education, occupation,

and income, a corresponding change in men's roles has been slow to develop. While men have supported the changing role of women, at least in areas in which it benefits them, many have allowed their wives to continue to take full responsibility for the domestic sphere in addition to their sharing in the breadwinning role and have failed to see that "to be effective, change must move in two directions: men must share in domestic and childrearing tasks even as women share in the world of outside work."

Traditionally, a man and a woman became involved in a steady dating relationship as a preparation for marriage. Men looked for partners whose physical appearance would enhance their image, and women looked for partners whose achievements, financially and socially, would provide security and *social status*. In the past three decades, all of this has changed as feminist-minded women emphasize their own instrumental as well as expressive qualities, and look for more expressive and intellectual qualities in the men they choose for long-term relationships. Men who are open to more *egalitarian gender roles* focus less on physical qualities and more on the expressive and intellectual qualities of women.

Marriage is not necessarily the goal of long-term relationships in today's world. Individuals are expected to be deeply committed to the current serious relationship in an exclusive dating partnership, a living-together arrangement, or a *socially recognized marriage*. When couples decide to marry, they do so in the belief that it will provide the rewards and satisfactions they seek in terms of both instrumental and expressive exchanges.

**Task 1. Summarize the contents of the discussion in 10 sentences (5 sentences for each text).**

**Task 2. Answer the following questions.**

- 1) Which family is considered traditional?
- 2) What other forms of families exist? In which way do they differ from the traditional family?
- 3) What was the societal norm for gender roles in the past? What are they nowadays?
- 4) How can you define a contemporary family?

## Language focus

**Task 1.** Find Russian equivalents to the underlined fragments in the text.

**Task 2.** Write Russian equivalents and English synonyms for the words below. Find the corresponding words in the Index (*see App. 4*) and add them to the Wordlist (*see App. 3*).

account (for) \_\_\_\_\_

\_\_\_\_\_

arrange \_\_\_\_\_

\_\_\_\_\_

bond \_\_\_\_\_

\_\_\_\_\_

challenge \_\_\_\_\_

\_\_\_\_\_

confine \_\_\_\_\_

\_\_\_\_\_

crucial \_\_\_\_\_

\_\_\_\_\_

decision \_\_\_\_\_

\_\_\_\_\_

derive \_\_\_\_\_

\_\_\_\_\_

evident \_\_\_\_\_

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obsolete \_\_\_\_\_

\_\_\_\_\_

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precede

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sphere

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### Follow-up activities

**Read the text below and outline the reasons for the traditional family decline (time limit: 5 min.).**

#### Decline in the Traditional Family<sup>1</sup>

Over the past two decades there has been a considerable debate over the breakdown in the “traditional family”. Some argue that the decline is due to a breakdown in family values, while others maintain there are structural reasons for changing patterns. In order to understand the so called breakdown of the traditional family, we must first define what family was and what family is. By the late 14th century, the English word *family*, derived from the Latin word for household including servants and slaves, had emerged to designate all those who lived under the authority of the household head...; in the 17th century the word exclusively referred to a man’s offspring, as in the phrase “his family and wife”. Not until the 19th century did the word commonly describe a married couple with their co-resident children, distinguished from a household or more distant kin. Historically it was not until 200 years ago the definition of family was a married couple and their co-residing children. Ethnically the definition of family differs as well.

Throughout history the definition of family has changed. A family was once every person in the household, every person under the authority head. Some Indian tribes considered the entire tribe “family”. So, what is a “family”? More importantly, what is the “traditional fam-

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<sup>1</sup> [http://www.associatedcontent.com/article/234244/decline\\_in\\_the\\_traditional\\_family\\_pg4.html?cat=25](http://www.associatedcontent.com/article/234244/decline_in_the_traditional_family_pg4.html?cat=25)

ily”? The traditional family is a married couple, each only married once, and their 2-3 children. The male is the breadwinner and female stays at home to care for the home and the children. In previous times families were “a patriarchal institution ruled by the father”. This was called a “godly family”. During this time, “the family was a school... a vocational institute... a church... a house of correction... a welfare institute... an orphanage... a hospital... an old people’s home... and a poor house.” Families, during this time, were also very public. The family with its permeable boundaries, did not contain or define an individual’s social life. Rather, people lived “in the streets” in the community. Community members often intervened in family matters.

During the modern era, the family changed again. The family was now more private, work was done outside of the home, romantic love brought couples together and the family was more “child-centered”. In modern times there are new variables in causing a decline in the “traditional family”. These variables include homosexuality, law, cohabitation, divorce and more. Another variable that has recently affected family is the law. While “in medieval Europe it was considered incestuous to have sexual relations with anyone less than a seventh cousin, and marriage between cousins was proscribed, today, each state stipulates the legal age of marriage, the allowed distance between relatives, health requirements, the length of waiting period required before marriage, rules concerning inheritance, social security, and the division of property in case of divorce.” Cohabitation also affects the “traditional family”, because cohabitating couples that marry have a higher divorce rate than those couples that do not live together before they marry.

Heterosexual cohabitation continues to increase in the United States. The 2000 Census found 4.9 million households headed by opposite-sex cohabitating couples... More than half of first marriages are now preceded by cohabitation (most cohabitating couples either marry or split up within eighteen months). About half of cohabitating couples do marry each other. Ironically, cohabitating couples who marry have a somewhat higher divorce rate than those who marry without having lived together.

Today, about half of the people who do get married, end up divorced. In addition to a higher divorce rate, another variable could be immigration. With high rates of immigration, race and ethnicity play a large part in the decline of the traditional family. The majority of people who get a divorce will get remarried. “3 out of 4 men and 6 out of 10 women eventually do so.” Remarriage plays a crucial role in the decline of the traditional family because, as stated before, the “traditional family” consists of a married male and female, never before married. There are other variables including the economy. Today single income families are scarce. About 60 % of married couples are dual-earner households. In theory, dual-earners would extend their “non-traditional” values onto their kin. Some couples have chosen to remain childless. So much for the 2-3 children. In fact, 1 in 6 women will never have children.

There are many possible reasons for the so-called decline in the “traditional family”. There is homosexuality, the law, cohabitation, divorce, race and ethnicity, remarriage, dual-earner families and families remaining childless. Another possible explanation could be that what we call the traditional family (a male and female, never before married with 2-3 children, and the male as the breadwinner) has only been around for fifty years or so. Before that, a family was an entire tribe, an entire household, including servants, living under the authority of a household head. Before the law told us it was wrong, it was appropriate to marry a cousin. So, maybe, what we call a “decline in the traditional family” is not a decline at all. Maybe, this is simply the traditional family reforming to what it once was.

**Task 1. Make a list of reasons for the traditional family decline not mentioned by the author.**

**Task 2. Voice your arguments *for* or *against* the following statements; think of examples to illustrate your point.**

- 1) The family is the most essential factor in our society.
- 2) The breadwinner model is the best.
- 3) Access to economic opportunity is a source of power and prestige in all societies.
- 4) Marriage is not necessarily the goal of long-term relations in today’s world.



## Extension activities

**Task 1. Translate the following sentences into English using the vocabulary of the unit.**

В поле зрения социологии семьи попадают такие проблемы, как принцип и критерии выбора супругов, брак и секс, брак и развод. В последнее время этот спектр значительно расширился и, например, совместное проживание до или вне брака в большинстве индустриальных развитых стран уже давно стало повседневностью и нормой. Семью можно считать начальной формой групповой жизни людей, так как в ней закладывается и формируется умение жить в обществе, в социуме.

**Task 2. Render the following passage into English in 5 sentences using as many units from the Wordlist as possible.**

С точки зрения содержания, структуры и формы семья есть исторически изменяющаяся социальная группа, универсальными признаками которой являются гетеросексуальная связь, система родственных отношений, обеспечение и развитие социальных и индивидуальных качеств личности и осуществление определенной экономической деятельности. Семья есть социальная группа, в которой мужчины и женщины удовлетворяют естественные (духовные, этические, эстетические) потребности и обеспечивают воспроизводство общества путем рождения потомства. Она является основой для реализации социальных и индивидуальных качеств личности. Но точно так же в семье осуществляются и определенные виды экономической деятельности. Семья и брак относятся к явлениям, интерес к которым всегда был устойчивым и массовым.

Несмотря на всю изобретательность человека, огромное разнообразие политических, экономических и прочих организаций, практически в каждом обществе, начиная от примитивнейшего племени и кончая сложным социальным строем современного развитого государства, семья выступала и выступает как отчетливо выраженная социальная единица. Семейей называется основанное на кровном родстве, браке или усыновлении объединение людей, связанных общностью быта и взаимной ответственностью за воспитание детей; члены семьи часто живут в одном доме. Социологи и антропологи сравнивают семейную структуру в разных обществах по 6 параметрам: форме семьи, форме брака, образцу распределения власти, выбору партнера, местожительству и происхождению.

**Task 3.** Write a) definitions for two of the following terms: *gender role, breadwinner, power-holders, gender-role socialization, social status*;  
b) a paragraph on a topic below.

- 1) The traditional family: declining or reforming?
- 2) Childless families. Possible reasons and consequences.
- 3) Same-sex families: should those be forbidden or allowed by the law?

## UNIT 15. *Family, Marriage and Inter-marriage*

### Warming-up activities

Task 1. Make up possible word combinations: adjective + noun *family* (e.g. a one-parent *family*, an extended *family*).

Task 2. Make up sentences to illustrate the meaning of the following expressions with the key element *head*: *head count*, *head off*, *headed notepaper*, *per head*.

### Focus on reading

Before you read, consider and discuss the following issues.

1. Changes that family and marriage have undergone over time.
2. The role of man and woman in a present-day family.

Read the text below and make up a list of the most significant changes families are undergoing (time limit: 5 min.).

#### Family and Marriage in Transition<sup>1</sup>

There is a great diversity in the family and marriage arrangements. With the globalization of societies one could expect further variations in this institution. A variety of social and economic forces have become instrumental in the erosion of traditional family and marriage values. We are trying to hold on to the sacred values of this institution, though we cannot ignore the secular inroads that are already taking place. The dramatic changes in the social norms and values have transformed the family life. Though we do not have empirical evidence to support the observed changes, yet it may be worth mentioning and it might generate curiosity for future research. Therefore, let us look at some of the changes that are being experienced by the family and marriage nationally and internationally.

*Family is losing functions.* Except for procreation of children, for all other functions it appears that other institutions are taken over the traditional functions of the family. In the developed countries families

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<sup>1</sup> <http://free-books-online.org/mix-books/introduction-to-sociology/family-and-marriage-in-transition/>

have accepted such a take-over, in others such a change is fast coming. For example, educational institutions and mass media of communication are becoming powerful agents of children's socialization. So, we're heading towards the situation where right from the birth till our burial, the whole of our life is likely to be handled by the professional functionaries. Families are exerting less influence over the lives of their members. Modern society is an "other directed" society where the behaviour of a person is much influenced by the *peer group* (contemporaries), found outside the family. Of course, the families try to have control on the kinds of friends their children are likely to have but the variety of peers the children come across while out of school may be beyond the limits of families. Nevertheless, these peer groups might become the strength for the children's socialization. Such a situation might be well experienced by the families where both the parents are working. Even these parents are likely to pick up many of their styles of life from outside.

*Shift towards nuclear or conjugal families.* As an outcome of *empirical regularity* there is a postulated universality of nuclear family. As the traditional family systems break down though with different speed, in industrial societies hiring is on the basis of competency; efficiency is measured by individual performance, and none of these requirements need strong kinship network. Individuals have independent careers, and "go their own way" ignoring *extended kinship ties*.

*Declining size of families.* With the societies moving towards modernization, there's a decline in the fertility of women, the rise in the age of first marriage, decline in *infant mortality* and young women wanting to space births, decline in the desired family size. All these reasons may have a strong link with the education of families.

*The rise of symmetrical families.* There is an increase in *dual-earner families*. One could find a trend in the families where both husband and wife are working and sharing the household work. Or if the wife is busy in the second shift at home, the husband might also be having a second job.

*Patriarchy is on the decline.* As the proportion of dual-earners marriages continues to increase, women's financial dependence on their husbands declines, leading to a decline in patriarchy. In the changing scenario instead of centralized decision making, families are moving towards shared decision making. Hence, patriarchy gives way to *egalitarianism*.

Arranged marriages are being replaced by "marriages of inclination". Traditionally, marriages of children were arranged by their parents or their kin, but nowadays youngsters are trying to exert their personal choices in their matrimony.

In the Western societies alternative marriage relations are on the increase. Common law marriages (a marriage without marriage license) are becoming more and more widespread.

Divorce rates are being increased. The reasons for these are numerous, among which the most common are: growing individualism and women becoming less dependent on men. Besides, presently divorce has become more socially accepted (it's no more considered a stigma), and from the legal standpoint, divorce has become easier to obtain. Lone old parent families are on the rise. The institution of family as the shelter for the aged is gradually eroding. As the children grow up, they head for new destinations leaving their senior citizens in the *empty nest*.

**Task 1. Summarize the contents of the text in 7 sentences (see the pattern in App. 1).**

**Task 2. Find answers to the following questions.**

- 1) What are the reasons for the shift towards nuclear families?
- 2) Why is the family size on decline?
- 3) What is meant by a symmetrical family?
- 4) What are other changes in family and marriage?

## Language focus

**Task 1. Find Russian equivalents to the underlined fragments in the text.**

**Task 2. Write Russian equivalents and English synonyms for the words below. Find the corresponding words in the Index (see App. 4) and add them to the Wordlist (see App. 3).**

degree

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diversity

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generate

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immediate

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intervene

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link

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obtain

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postulate

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research, *adj*

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standpoint

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transform

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variation

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## Follow-up activities

Scan the text below and make a list of drawbacks of intermarriage (time limit: 5 min.).

### Intermarriage<sup>1</sup>

Since the beginning of this century, sociologists have described patterns of partner choice and have tried to explain why people marry within their group (endogamy) and why people marry persons close in status (homogamy). The research literature can be divided into three traditions, depending on which type of characteristic is considered. Research on *ethnic and racial intermarriage* originated in immigrant countries such as the United States and is motivated by the question of whether the various nationality groups would integrate with one another and with the original population. Research on religious intermarriage has been done both in and outside the United States and has been concerned with the extent to which churches control the life choices of their members and the degree to which religious involvement translates into the membership of “communal groups”. Research on socioeconomic homogamy was developed by *stratification* researchers who used marriage patterns in conjunction with mobility patterns to describe how open stratification systems are.

Although the underlying issues are diverse, one common theme is that all traditions characterize social differentiation by describing patterns of social interaction. Building on the Weberian notion of *status group closure*, students have argued that interaction between social groups provides a fundamental way to describe the *group boundaries* that make up the social structure. Because marriage is an intimate and often long-term relationship, intermarriage or heterogamy not only reveals the existence of interaction across group boundaries, it also shows that members of different groups accept each other as social equals. Intermarriage can thus be regarded as an intimate link between

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<sup>1</sup> <http://www.accessmylibrary.com/article-1G1-21211270/intermarriage-and-homogamy-causes.html>

social groups; conversely, endogamy or homogamy can be regarded as a form of *group closure*.

Another common theme lies in the consequences of intermarriage. First, intermarriage decreases the *salience of cultural distinctions* in future generations because the children of mixed marriages are less likely to identify themselves with a single group. Although mixed couples may socialize their children into the culture of a single group, these children are less likely to identify with that group when intermarriage in society is common. Second, by intermarrying, individuals may lose the negative attitudes they have toward other groups. Although personal interaction between groups sometimes fosters conflicts by making economic and cultural differences more apparent, if the relationship is intimate, interaction gives people an opportunity to realize the individual variety among the members of another group and, in doing so, may ultimately weaken their prejudices and stereotypes. Because intermarriage often connects the social networks of the two spouses, this applies to a range of *outgroup members* and not just to the immediate partners.

In short, what makes intermarriage sociologically relevant lies in its *inherent dynamic*: It is not just a reflection of the boundaries that currently separate groups in society, it also bears the potential of cultural and socioeconomic change. While marriage patterns are in this sense telling social indicators, they do not tell us everything. First, if members of two groups do not marry one another, it does not necessarily mean that both groups are closed. It takes two to marry, and if one group is closed while the other is open, endogamy may still prevail. Research on marriage is less informative in this respect than, for instance, research on individual *racial prejudice*. In a similar vein, homogamy tells a somewhat ambiguous story about the preferences and prejudices of status groups. Homogamy will occur if people prefer to marry into *high-status groups*, but it will also occur when people prefer to marry *status-equals*. In high-status groups, preferences for high-status spouses and preferences for status-equals are similar, but in *lower-status groups*, these are different.



Second, marriage patterns result from both preference and opportunity. Opportunity to marry within the group depends on many factors, such as *residential segregation*, the composition of local marriage markets, group size, and so on. As a result, endogamy does not necessarily point to a personally felt *social distance* toward a certain outgroup. Such preferences play a role, but to what extent they determine the actual choices people make is an empirical question. Marriage patterns simply tell us which groups interact with whom, and while this is an important piece of information, they do not tell us why.

A third and final limitation of marriage patterns lies in *demographic trends*. Declining marriage rates, the rise of *cohabitation*, and the increase in divorce suggest that it is not always valid to treat marriage patterns as indicators of differentiation in society as a whole. Some of these problems can be solved more easily than others. The rise of cohabitation poses no real problem because one can often include cohabiting couples in the analysis. Declining marriage rates are also less of a problem because they are largely the result of marriage delays; the vast majority of a given birth cohort eventually marries. The rise of divorce is more problematic, because intermarriage and divorce are often positively related. A high rate of ethnic intermarriage may point to open social groups, but if mixed marriages are more likely to break up, such a conclusion would need further study.

In the past decades, researchers have described patterns of intermarriage, examined individual variations in intermarriage, and assessed changes in intermarriage over time. In addition, both theoretical and empirical studies have developed hypotheses about why people marry within their group and why some do while others do not.

**Task 1. Describe the patterns of partner choice.**

**Task 2. Voice your opinion on the following issues.**

- 1) Family is losing its functions.
- 2) Variations in the family to be expected.
- 3) Civil marriage.
- 4) Possible reasons for divorces.

## Extension activities

**Task 1. Translate the following sentences into English using the vocabulary of the unit.**

Разрушение семейного образа жизни приводит к тому, что все больше людей тяготеют к так называемым альтернативным моделям устройства семейных отношений. Это может быть: «открытый» брак, фактически узаконивающий право на измену; сознательно бездетный брак; внебрачные интимные отношения; гомосексуальные пары; «гостевой» брак, предполагающий встречи супругов лишь по необходимости. Наиболее распространенной формой альтернативных семейных отношений стал гражданский брак или сожительство, в котором мужчина и женщина строят свою совместную жизнь без официальной регистрации.

**Task 2. Render the following passage into English in 5 sentences using as many units from the Wordlist as possible.**

Представители Европейской экономической комиссии ООН недавно заявили: возраст вступления в первый брак в европейских странах увеличился на пять лет. Парни и девушки предпочитают жениться и выходить замуж после 30. Россияне же не решаются связать себя узами брака раньше 24–26 лет. Также общей для Европы и России стала тенденция к сокращению количества брачных союзов. Молодые люди все чаще предпочитают карьеру и личную свободу. Отечественные эксперты усматривают в этих процессах признаки глубокого кризиса традиционной семьи. По их мнению, она доживает буквально последние дни.

Социологи утверждают, что частная жизнь сейчас переживает период перестройки. Семья в привычном понимании этого слова, живущая по схеме «мама–папа–дети», постепенно уходит в прошлое. В частной жизни россияне все чаще экспериментируют, изобретая все новые и новые формы семьи, которые бы отвечали запросам времени. Сейчас человек чаще меняет работу, профессию, интересы, место жительства. Также часто он меняет и супругов, что еще 20 лет назад считалось неприемлемым. Долгосрочный брак все чаще заменяется серией краткосрочных союзов. В социологии это называется последовательной полигамией. Но, пожалуй, самым оригинальным отношением к браку следует признать последователей принципа «бездетности», который заявил о себе 2–3 года назад. Он отвергает и отрицает саму суть и смысл традиционного брака и семьи — рождение ребенка. А его сторонники, зачастую уже женатые и замужние, считают детей серьезной угрозой комфорту и спокойствию их личной жизни.

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**Task 3.** Write a) definitions for two of the following terms: *procreation, peer group, dual-earner families, symmetrical families*;  
b) a paragraph on a topic below.

- 1) Inter-marriage prejudices.
- 2) The problem of self-identification of children from inter-marriage families.
- 3) The essence of cultural distinctions.

## UNIT 16. *Abnormal Behaviour*<sup>1</sup>

### Warming-up activities

**Task 1.** Make up possible word combinations: noun + of + noun *behaviour* (e.g. code of *behaviour*, mode of *behaviour*).

**Task 2.** Give derivatives to the verbs *violate*, *proscribe*, *enforce*, *weaken*.

### Focus on reading

Before you read, consider and discuss the following questions.

1. What is “a norm” and who sets it?
2. What patterns of behaviour can be considered abnormal?

**Make 3 teams; choose one of the texts below, scan it and be ready to present and explain the contents of the text for the rest of the group (time limit: 3 min.).**

#### Text 1. Norm and Deviance

Norm is a set of expected behaviours for a given role and social status. In most societies, the majority of people conform to the most important norms most of the time. Deviance is not as easily defined and established as some might think. Deviance is a violation of norms or rules of behaviour that are typically outside of the norms. A typical dictionary definition of deviance sounds something like this: “one who does not conform to the norm; or behaves in sharply different ways from customs; or ignores the common and behaves in unique ways.” A thesaurus might also list *abnormal*; *aberration*, *anomaly*, *weird*, *irregular*, and *even unnatural* as similarly related words. Most references attest to the nature of deviance as being something that violates normal behaviours, thoughts, or actions. But, is deviance weird/cool, positive/negative, desirable/undesirable, or good/bad? To date, it has not been possible to clearly define the specific meaning of abnormal behaviour, and considering the many variables involved, it is unlikely that there will ever be any one specific answer.

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<sup>1</sup> [http://www.associatedcontent.com/article/2073247/abnormal\\_behaviour\\_pg2.html?cat= Abnormal behaviour: odd or eccentric?](http://www.associatedcontent.com/article/2073247/abnormal_behaviour_pg2.html?cat=Abnormal+behaviour%3A+odd+or+eccentric?)

## Text 2. The Four *Ds* of Abnormal Behaviour

What appears to be abnormal behaviour to some people may be considered normal by others; however, the *four Ds* can help to describe criteria relevant to behaviour which is considered out of the ordinary for a specific place and time.

1) *Deviance*. Deviant behaviour is that which differs greatly from the behaviour of a particular society at a particular time. Individual circumstances can sometimes justify abnormal behaviour, but in the absence of these circumstances the particular behaviour is considered deviant. 2) *Distress*. When thoughts, actions or emotions cause an individual to become distressed, those functions can be considered abnormal. A person who collects red, plastic milk crates by the dozens may be considered abnormal, but unless his or her actions cause them to become distressed, s/he may simply be a happy eccentric. People who are eccentric do not necessarily have mental disorders which cause them to behave abnormally. 3) *Dysfunction*. When a person is behaving abnormally due to mental illness, they cannot cope with day to day life in a successful manner, or one which is acceptable to the society they live in. Dysfunctional behaviour may manifest itself as a lack of personal hygiene, malnutrition or substance abuse. A person who lives a dysfunctional life may not be able to manage taking care of themselves or their families, and is possibly unable to get, or keep a job. 4) *Danger*. Abnormal behaviour can also involve an element of danger. A person may be a threat to themselves or others, and intervention may become necessary before injuries occur, or the person is incarcerated. Some mental disorders can cause people to behave in a manner that puts society or themselves at risk, although typically, most abnormal behaviours do not. Delusions can cause a person to have irrational thoughts and become defensive if they feel they need to protect themselves from impending dangers. Paranoia is another cause for becoming defensive and possibly suicidal.

## Text 3. Time Factor

The time factor is important when considering abnormal behaviour. Not so many years ago, it would have been abnormal to think that an Afri-

can American would be the President of the United States. Now that thought has become a reality and the occasion is celebrated by society in general, rather than being considered strange. The place where a behaviour is considered abnormal is another aspect which must be taken into account when defining abnormal behaviour; mowing the front lawn while naked may be an exhilarating experience for some, but in most places, this behaviour will typically result in an arrest for indecent exposure.

Cultural and religious differences can also account for some behaviours which are seen by some people as abnormal behaviour. Chanting verses from the Koran or praying at certain times of the day in a public place would be abnormal in the town where I live, but these practices are seen as normal and respectful behaviour in a country or community where most people are Muslims.

**Task 1. Summarize the contents of the discussion in 3 sentences (1 sentence for each text).**

**Task 2. Answer the following questions.**

- 1) What can be considered a norm?
- 2) What are the four *Ds*?
- 3) What factors are important when considering abnormal behaviour? Why?
- 4) Who can be considered an eccentric? What lies behind eccentric behaviour?

## Language focus

**Task 1. Find Russian equivalents to the underlined fragments in the texts.**

**Task 2. Write Russian equivalents and English synonyms for the words below. Find the corresponding words in the Index (see App. 4) and add them to the Wordlist (see App. 3).**

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attest

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deviance

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### Follow-up activities

Scan the text below and make a list of reasons for deviant behaviour (time limit: 5 min.).

### **Causes of Deviant Behaviour<sup>1</sup>**

Sociologists and other scientists do not agree among themselves on the definition of the social problem and on what type of phenomenon should be included in the definition. Social problems are societally induced conditions that violate the norm and values found in the society. In understanding deviance, it should be traced that, social reactions to particular acts, attributes or beliefs can be positive or negative shows that is inherently deviant. What is deviant depends not on the act, or beliefs itself, but on how others react to itself. There are two general approaches to explaining deviance, one approach focuses on deviance themselves; it assumes that most people comply with the norms most of the time, so those who deviate must themselves be different from the rest of others. The second approach focuses not only on rule breakers, but on the rules more specifically on the process by which someone comes to be defined as deviant.

Social integration is the attachment to groups and institutions, while social regulation is the adherence to the norms and values of the society. Those who are very integrated fall under the category of “altruism” and those who are very nonintegrated fall under “egoism”. Similarly, those who are very regulated fall under “fatalism” and those who are very unregulated fall under “anomie”. Durkheim’s strain theory attributes social deviance to extremes of the dimensions of the social bond. Altruistic suicide (death for the good of the group), egoistic suicide (death for the removal of the self due to or justified by the lack of ties to others), and anomic suicide (death due to the confounding of self-interest and societal norms) are the three forms of suicide that can happen due to extremes. Likewise, individuals may commit crimes for the good of an individual’s group, for the self, due to or justified by lack of ties, or because the societal norms that place the individual in check no longer have power due to society’s corruption.

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<sup>1</sup> <http://www.articlesbase.com/self-improvement-articles/causes-of-deviant-behaviour-and-development-in-society-1188184.html>



In view of the above, deviance may be defined as nonconformity to a given set of norms that are accepted by a significant number of the society or as any act that violates a cultural norm and elicits from others a negative or positive reaction. Studying the causes of deviant behaviour F. Tannenbaum and H. S. Becker created and developed labeling theory. R. Merton discussed deviance in terms of goals and means as part of his strain/anomie theory. Where Durkheim states that anomie is the confounding of social norms, Merton goes further and states that anomie is the state in which social goals and the legitimate means to achieve them do not correspond. He postulated that an individual's response to societal expectations and the means by which the individual pursued those goals were useful in understanding deviance. Specifically, he viewed collective action as motivated by strain, stress, or frustration in a body of individuals that arises from a disconnection between the society's goals and the popularly used means to achieve those goals. Merton expanded on the idea that anomie is the alienation of the self from society due to conflicting norms and interests when personal goals and legitimate means come into conflict with each other.

Deviance comes from the individual who learns deviant behaviour. The deviant may grow up alongside other deviants or may learn to give excuses for deviance. The focus is upon the consciousness and the mind of the individual as opposed to the institutions from where the norms come from. In his differential association theory E. Sutherland posited that criminals learn criminal and deviant behaviours and that deviance is not inherently a part of a particular individual's nature. He argues that criminal behaviour is learned in the same way that all other behaviours are learned. Sutherland outlined some very basic points in his theory, such as the idea that the learning comes from the interactions between individuals and groups, using communication of symbols and ideas. When the symbols and ideas about deviation are much more favorable than unfavorable, the individual tends to take a favorable view upon deviance and will resort to more of these behaviours.

G. Sykes and D. Matza's neutralization theory explains how deviants justified their deviant behaviours by adjusting the definitions of their actions and by explaining to themselves and others the lack of guilt of their actions in particular situations. There are five different types of rationalization which are the denial of responsibility, the denial of injury, the denial of the victim, the condemnation of the condemners, and the appeal to higher loyalties.

The denial of responsibility is the argument that the deviant was helplessly propelled into the deviance, and that under the same circumstances any other person would resort to similar actions. The denial of injury is the argument that the deviant did not hurt anyone, and thus the deviance is not morally wrong, due to the fundamental belief that the action caused no harm to other individuals or to the society. The denial of the victim is the argument that possible individuals on the receiving end of the deviance were not injured, but rather experiences righteous force, due to the victim's lack of virtue or morals. The condemnation of the condemners is the act by which the deviant accuses authority figures or victims for having the tendency to be equally deviant, and as a result, hypocrites. Finally, the appeal to higher loyalties is the belief that there are loyalties and values that go beyond the confines of the law; friendships and traditions are more important to the deviant than legal boundaries.

**Task 1. Outline the types of rationalization.**

**Task 2. Voice your opinion on the following issues; think of examples to illustrate your point.**

- 1) People's behaviour in face of danger.
- 2) Examples of deviant positive behaviour.
- 3) Durkheim's strain theory.
- 4) Cultural and religious differences in defining deviant behaviour.

## Extension activities

**Task 1. Translate the following sentences into English using the vocabulary of the unit.**

Относительная самостоятельность малой социальной группы приводит к тому, что в ней могут возникать групповые нормы поведения и групповые ценности, не совпадающие с нормами и ценностями, принятыми обществом и санкционированными государством. Это не значит, что такие групповые образцы поведения всегда нарушают правовые или нравственные нормы общества. Вместе с тем возможны и такие групповые нормы, которые противоречат праву и общественной нравственности.

**Task 2. Render the following passage into English in 3 sentences using as many units from the Wordlist as possible.**

В настоящее время не существует единого подхода к изучению и объяснению девиантного поведения. Ряд исследователей, вслед за Э. Дюркгеймом, считают, что при нормальных условиях функционирования социальной организации девиантное поведение встречается не так уж часто, но в условиях социальной дезорганизации, когда нормативный контроль ослабевает, возрастает вероятность проявлений девиации. К таким ситуациям можно отнести стресс, внутригрупповые и межгрупповые конфликты, резкие изменения в обществе.

С точки зрения теории аномии (Р. Мертон), девиантное поведение растет, если при наличии общих целей социально одобряемые средства достижения этих целей доступны не всем, а для некоторых людей или социальных групп они вообще недоступны. С позиции концепции социализации, лицами с девиантным поведением становятся люди, социализация которых проходит в среде, где факторы, предрасполагающие к такому поведению (насилие, аморальность и т. д.), считаются нормальными, или общество относится к ним достаточно толерантно.

**Task 3. Write a) definitions for two of the following terms: *altruism, egoism, fatalism, anomie, hypocrisy*;**

**b) a paragraph on a topic below.**

- 1) Criminal behaviour, as with any other sort of behaviour, is learned.
- 2) Altruism in theory and in life.
- 3) Fatalism: should people believe in fate?

## UNIT 17. *Theories on Deviance*

### Warming-up activities

Task 1. Make up possible word combinations: verb + *new theory* (e.g. to set forth *a new theory*, to support *a new theory*).

Task 2. Give derivatives to the verbs *oppose, establish, restrict, encourage*.

### Focus on reading

Before you read, consider and discuss the following issues.

1. How can deviance be accounted for?
2. Are there any strategies to control deviance?

Read the text below and make a list of main forms of social control (time limit: 5 min.).

### Theory As Explanation<sup>1</sup>

In providing explanations for deviance backed up by evidence, theory also provides ideas, even advice for policymakers. For example, it sheds light on the kinds of actions that can be taken to alleviate the problems in question. For example, social policy may recommend either taking steps to change the behaviour of perpetrators or changing the social structure in ways that will reduce or eliminate the deviant or criminal activity in question. What the process of policy formulation amounts to is the identification of crucial precipitating conditions and the subsequent altering of those conditions to produce the desired positive result.

For theories defining deviance as a matter of norm violation, policies are usually directed at the punishment, treatment, and rehabilitation of individual offenders (e.g. punishment for violent crime rather than whipping or execution; chemicals vs. straightjackets for the mentally ill; and educational/vocational programs for inmates rather than simply being locked away). On the other hand, when theories define deviance primarily in terms of social definition, policy recommendations typically involve modifying laws and enforcement practices, or doing away

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<sup>1</sup> <http://www.ucs.mun.ca/~skenny/courses/3290/3290class3.pdf>

with them altogether. Some in this vein recommend stiffer penalties for corporate crime, the deinstitutionalization of the mentally ill, and the decriminalization of morality offences.

While most theories offer policy suggestions, many factors stand in the way of their implementation. These include societal values, technology, and the distribution of power across social groups. For example, it may not be feasible to socially engineer closer ties between individuals and the community as suggested by control theory, and the actions that would need to be taken would likely violate not only social values of freedom and democracy, but human rights as well. Finally, despite the fact that material and social inequality contributes greatly to crime, it is no surprise that proposals to share material resources equally among all members of society is likely to be met with considerable resistance by the wealthy and powerful. Hence, despite what theory and evidence suggests, it is not necessarily the case that it will be translated into practice in social policy. Indeed, at times social policy is put forth without a sound basis in theory and research.

There is little escape from the above issues. No matter what the situation (e.g. a family crisis, a difficult roommate, becoming the victim of a crime, etc.) we are often confronted with questions of deviance and the often harsh realities of social control. Such issues are never easy.

Indeed, they are uneasy in two senses. First, because questions about what causes deviance and its control are difficult to answer (i.e. is it a matter of free choice? Is it biologically or psychologically determined? Is deviance learned? Or is it a matter of overzealous social control?). Which of these views is correct? Are any? By what standards is correctness measured?

To even begin the analysis requires that we dig deeply into the social, political and economic landscape out of which images of deviance are born and upon which they implant their vision of social control.

It is important to recognize that the major perspectives used to make sense of deviance and develop strategies of social control are

produced at certain moments of history. Put into practice, they then create history as well. It is important to examine how well both the theories and the strategies they suggest have stood the tests of time, experience, and systematic research. Questions about deviance and social control are uneasy at a second level as well – that of our own personal choices, feelings and political commitments. Here, we are challenged to delve beneath our surface thoughts and feelings, to become reflective and critical about things we have come to take for granted as acceptable or repulsive (e.g. the often cited term “Islamic extremism”). How is it that we have come to accept or reject certain ways of thinking, feeling and acting? How have our attitudes been influenced – subtly, almost imperceptibly – by the powers that be? What are the consequences for us and for others in our present social, economic and political reality? How do we benefit? How do others lose? Could we do better? Should we try to do something about it? Would we be considered deviants if we did? Such questions ask us not only about who we are but about whom we could become as well.

The uneasy nature of questions about deviance and social control is quite real. Some find this disturbing, upsetting, or disquieting. Some feel that they have lost their innocence, others experience feelings of guilt. Yet, in the long run, such difficult questions challenge us to examine critically the simultaneous formation of both deviant and normal realities – including our own. By enabling us to piece together a critical, well-rounded understanding of how our own personal realities have been shaped by the ever-present processes of social control, the experience can be quite exhilarating.

For example, our worlds can become wider and deeper. We may delve behind and below the ordinary, taken-for-granted surface of everyday social life by taking a hard look at deviants – who they are and what they do – and at control processes – who or what gets controlled, how, and why. This can provide the freedom of greater personal and social movement – crossing previously taken-for-granted

boundaries. It may also present us with new senses of personal responsibility for our actions and the actions of our fellow deviants and controllers alike.

Throughout history so-called deviants have been subject to various namings emanating from various theoretical perspectives. Each provided explanatory images regarding why people deviate and images of control – images suggesting strategies for restoring conventionality. Some, those that were relatively simple, unreflected upon, and taken for granted, may be called commonsense perspectives.

Today there are a variety of competing commonsense perspectives on deviance (e.g. as sickness, immorality, statistical rarity, trouble-making, etc.). Each sheds light on some aspects of deviance while casting a shadow on others. Moreover, most people think and act on the basis of different perspectives in concrete situations.

By directing attention to some things and not others, all theories empower certain viewpoints over others. To work with, rather than deny, the partiality of theory is a challenge for all who study deviance and social control. To accept this challenge means that we must remain vigilant about how our views are shaped, to revise our viewpoints, etc. Otherwise, the endpoint of our investigations will merely lead us back to the beginning.

**Task 1. Summarize the text in 10 sentences (see the pattern in App. 1).**

**Task 2. Find answers to the following questions.**

- 1) Why is evidence important in theory?
- 2) What are the ways in which our personal realities are shaped by the ever-present processes of social control?
- 3) What can provide the freedom of greater personal and social movement?
- 4) Why would people put themselves in these situations of deviance if they don't have to?
- 5) Is it possible to stop deviance? Which system would suit the task better: that of reward or punishment?

**Language focus**

**Task 1.** Find Russian equivalents to the underlined fragments in the text.

**Task 2.** Write Russian equivalents and English synonyms for the words below. Find the corresponding words in the Index (*see App. 4*) and add them to the Wordlist (*see App. 3*).

commonsense

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confront

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## Follow-up activities

Scan the text below and make a list of the main postulates of RCT (time limit: 5 min.).

### Deviant Behaviour Choices: Explanation of the Rational Choice Theory<sup>1</sup>

The American people are not altogether aware of from where some of their pop-culture slogans actually have their roots. For example, one of the most popular daytime TV shows in the US is the Dr. Phil show. Millions of Americans hear Dr. Phil repeat that children should know with absolute certainty what the outcome of any behaviour is going to be. Very few Americans are aware that Dr. Phil's philosophy is based on Rational Choice Theory (RCT), or that they are slowly being converted to the Rational Choice Perspective on Deviance.

Beccaria and Bentham were the early developers of RCT. The logic of RCT explains that human beings are rational individuals and thus, have the ability to make a means/end calculations (which include cost/benefit analyses, usually involving a pleasure/pain component). It also holds that people freely choose all behaviours based on their own means/end calculations and that final behaviour choices maximize individual pleasure. And behaviour choices can be controlled through an understanding of the potential punishment for the behaviour, should it contradict what is socially or legally acceptable. So, society has created laws and placed, in the hands of the state, the responsibility for

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<sup>1</sup> [http://www.associatedcontent.com/article/368696/deviant\\_behaviour\\_choices\\_explanation.html?cat=](http://www.associatedcontent.com/article/368696/deviant_behaviour_choices_explanation.html?cat=)

implementing the punishments for breaking the laws. And individuals who choose deviant behaviours should be guaranteed swift, severe, and certain punishment for their rational choice of the behaviour.

Prior to the 1950s, life was not always easy. Feeding families and trying to stay healthy consumed the daily lives of most Americans. However, with the early 1960s, there came a degree of prosperity. This was the era during which positivist research began to search for the root causes of deviance. Theories abounded, with each focusing on environmental, biological, or social reason being the cause of the deviant behaviour. Individual responsibility was lost.

The problem with theories of deviance that gave the individual an excuse for their behaviour soon became all too visible. Rehabilitation programs, coupled with lack of personal responsibility for one's actions, exploded onto the American social scene; and, with them, the crime rate, during the next two decades, also exploded. As a result, older theories, especially RCT, were revisited.

If RCT were absolutely correct, then all that would be necessary to create a Utopian society would be to raise at least one generation under the strict tenets of this theory and all would be well. However, it has now been a decade since researchers have turned their attention back to RCT. Dr. Phil is on television for an hour a day, extolling the benefits of raising children under this theory. Yet, the crime rate continues to rise.

According to RCT, the rational individual or criminal considers a specific behaviour in light of the social context in which he or she is living. The individual makes his or her end calculations, based on an assessment of possible outcomes of both deviant and non-deviant behaviour. It is seldom, if ever, possible to have a positive outcome for non-deviant behaviour. Therefore, the rational individual chooses deviant behaviour as the only means of meeting their needs. It's an extreme case, in which the environmental situation rewards deviant behaviour, while punishing non-deviant behaviour. However, at many levels of American society, this model does exist.

Keel shifts the focus of his investigation from what causes deviance to what can be done, by society, to stop deviance. In order to do this, Keel presents a number of types of deterrence, and suggests that it may be possible that the type of deterrence may also play a part in determining the choices criminals and, by extrapolation, others choose to make. *General Deterrence*: if there is no fear of apprehension or punishment, people will engage in criminal activities. Focus is on preventing future behaviour. *Specific Deterrence*: the crime has been committed and the punishment is determined to be the appropriate punishment for that specific offense. Focus is on ensuring that past behaviour does not happen again. *Incapacitation*: the criminal cannot be trusted to refrain from past behaviour and society must be protected from him or her. *Retributive Theory and Just Desert*: informing the population of what the norms are and what the punishments will be; and that the same punishment will be given to all who commit the same deviant behaviour.

Keel delineates a number of problems with RCT in modern society, not in the least of which is the guarantee of swift, severe, and certain punishment for criminal deviant behaviour. It seems, according to Keel, the more severe the punishment, the less likely it is that a jury will impose it, regardless of the severity of the crime. If this is the case, then are not criminals, once again, being given mixed messages and making their behavioural choices on the basis of those messages? Under modern RCT, as implemented in the court system, murder can actually become a viable behavioural choice because the odds of having to suffer the maximum punishment are low. The same is true, according to Keel, with respect to apprehension. It seems that, when police departments are overloaded with work, i.e. when the crime rate is exceptionally high, the rate of arrests goes down. When crime rates go down, arrest rates go up.

Keel also discusses capital punishment and whether it is an actual deterrent to the choice to commit those deviant acts for which it is the prescribed punishment. It seems that, historically, immediately following an incident of capital punishment, those types of offenses are reduced in number, but only briefly. Following this brief reduction

in the number of capital crimes, they then soar to even higher rates, before eventually returning to what is considered to be a normal rate of capital offenses. The odd statistics that has always plagued the issue of whether capital punishment actually does deter capital crimes is the fact that the incidence of capital crimes drops in those states that abolish capital punishment. There has never been an explanation for this phenomenon, and certainly not one within the construct of Rational Decision Theory.

**Task 1. Describe the patterns of deterrence.**

**Task 2. Voice your opinion on the following issues and think of examples to illustrate your point.**

- 1) Most rehabilitation programs prove highly effective.
- 2) It is impossible to stop deviance in the present-day society.
- 3) Capital punishment should be abolished.
- 4) Criminals can hardly be trusted to refrain from past behaviour

### **Extension activities**

**Task 1. Translate the following sentences into English using the vocabulary of the unit.**

При изучении девиантности и девиантного поведения, речь всегда должна идти о конкретном обществе, конкретной нормативной системе и об отклонениях от действующих в данном обществе норм. В другом обществе, в другое время рассматриваемая «девиантность» может не быть таковой. Но в любом обществе некоторые формы девиантного поведения могут быть скорректированы с целью минимизировать негативные и оптимизировать позитивные виды.

**Task 2. Render the following passage into English in 5 sentences using as many units from the Wordlist as possible.**

Исследования девиантности можно классифицировать в соответствии с 4 основными позициями. Первая рассматривает девиантность как функцию внутренних факторов, в аспекте различий между индивидуумами. Вторая постулирует в качестве ее основных предпосылок различия в социальной структуре. Согласно этой позиции, девиантность имеет индивидуальные компоненты, являющиеся результатом воздействия различных социальных структур, и средовые аспекты. Третье объяснение девиантности

опирается на интеракционистскую точку зрения. С позиций теории, носящей формальное название «теории навешивания ярлыков», девиантность представляет собой взаимодействие между поступками индивидуума и реакциями на них общества и порождается реакцией лиц, критически настроенных на определенное деяние. Четвертая важная точка зрения выражается теорией научения, согласно которой все действия, девиантные или нормальные, приобретаются в соответствии с законами моделирования, подкрепления и наказания.

**Task 3. Write a) definitions for two of the following terms: *policymaker, perpetrator, rehabilitation, societal values, conventionality*;**

**b) a paragraph on a topic below.**

- 1) Norm violation.
- 2) The possibility of reducing or eliminating deviant or criminal activity.
- 3) Culpable and non-culpable deviance.

## UNIT 18. *Deviance and Violence*

### Warming-up activities

Task 1. Make up possible word combinations: verb + noun *violence* (e.g. to resist *violence*, to suppress *violence*).

Task 2. Give derivatives to the verbs *argue*, *emerge*, *identify*, *act*.

### Focus on reading

Before you read, consider and discuss the following issues.

1. Does deviance always lead to breaking the law?
2. What causes violence?

Make 2 teams; choose one of the texts below, *scan* it and be ready to present and explain the contents of the text for the rest of the group (time limit: 3 min.).

#### Text 1. Deviant Behaviour from Different Perspectives

Deviant behaviour is the behaviour which does not adhere to widely-accepted social or cultural norms. For example, murder is a form of extreme deviant behaviour which violates the cultural norm which states that it is unacceptable to kill another human being. There are a number of approaches to the study of deviance, along with explanations for why deviant behaviour occurs, and how it might be addressed.

The first step in understanding deviant behaviour is the study of cultural and social norms. Deviance tends to vary on three major levels: across time; across cultures, and from group to group. Norms vary widely across cultures, and in some cases, behaviour which is polite or expected in one culture may be considered rude or inappropriate in another. The study of norms includes the history of such norms, the evolutions of norms over time, and the study of changes which occur in norms as society itself shifts. For example, wearing gloves in public was once a social norm for ladies in much of the Western world, but would now be considered slightly eccentric unless the weather was cold.

Deviance can be viewed from psychological, biological, and sociological perspectives. From the perspective of sociology, issues such as class can play a role in deviant behaviour. Theft, a common instance of deviant behaviour, could be said to be driven by sociological pressures such as poverty. Biologists may be interested in variations in the brain which lead to expressions of deviance, along with the biological motivations for normal behaviour. Psychologists are interested in the thought processes behind normal and deviant behaviour, ranging from depression, which may cause people to act out, to the study of early childhood development, which explains how people learn about behavioural boundaries.

Theories about deviant behaviour posit a range of possible explanations. Many reflect an interdisciplinary approach, acknowledging that many factors can come together to influence behaviour. Theories have also changed over the years, and have influenced the approach to issues like law enforcement, criminal justice, and treatment of the mentally ill. Forcing the unemployed into workhouses to motivate them into conforming with the norm which expects people to work, for example, is not a practice used today, although it was popularly embraced in the 19th century.

Durkheim argued that deviance, especially extreme forms are functional in that they challenge and offend the established norms in the larger collective conscience. In other words extreme deviance pushes things enough to make members of society reconsider why they even consider some behaviours as being deviant. Building on this idea, functionalists often argue that: deviance reaffirms norms when the deviants are punished; deviance promotes solidarity among those who support and those who oppose the deviance; deviance provides a clear contrasting point of comparison for society's members; and deviance often stimulates social change.

When considering deviance we must realize that collectively people experience social levels of shifting values. Not only do values vary over time, between cultures, and between groups, it also varies a great deal between individuals.

## Text 2. Deviance and Breaking the Law<sup>1</sup>

One theory that explains the premise behind the question ‘how can someone break the law, but not be defined as deviant’ is the Labeling theory. H. Becker’s Labeling theory purports that society creates the rules, and depending on the situation of the deviant behaviour, attempts to enforce the rules. This theory surmises that everyone breaks the rules, yet for many people the term deviant would not apply to them. In essence, deviance is viewed in terms of the deviant act, and society’s reaction to it, as well as regards people with power having influence over labeling who will be referred to as deviant, including those who will be punished.

Deviance is not a quality that lies in behaviour itself, but in the interaction between the person who commits an act and those who respond to it. Becker states that deviant behaviour will be acknowledged depending on several factors, including what society currently labels as deviant, since societal views on deviant behaviour changes from time to time; including those who violate, and those who were hurt by the deviant acts. In other words, social class can determine if society pays attention to the deviant act, and whether legal action will result from it. For instance, a person from a more influential family that commits a deviant act may not be charged, or be seen as deviant, while a person from a lower income would be more likely to be charged.

Becker said that social groups create deviance by making the rules whose infraction constitutes deviance. Labeling theory suggests that deviance is caused by the deviant person being negatively labeled, internalizing the label, and acting according to the label. As time goes on, the “deviant” takes on traits that define what a real deviant is supposed to do and takes on the role of such a label by committing deviations that conform to the label. Individual and societal preoccupation with the deviant label leads the deviant individual to follow a self-fulfilling prophecy of conformity to the ascribed label.

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<sup>1</sup> [http://www.associatedcontent.com/article/2877856/deviant\\_behaviour\\_and\\_breaking\\_the\\_law.html](http://www.associatedcontent.com/article/2877856/deviant_behaviour_and_breaking_the_law.html)



According to the definition of deviance, we have all broken some sort of rule, or law that society sets forth, yet a majority of us would not be labeled deviant. For instance, individuals who speed, park illegally, or litter are considered to have broken the law, but they would not be labeled as a deviant. We think of the person who commits a traffic violation or gets a little too drunk at a party as being, after all, not very different from the rest of us and treat his infraction tolerantly. We regard the thief as less like us and punish him severely. Crimes such as murder, rape, or treason lead us to view the violator as a true outsider.

**Task 1. Summarize the contents of the discussion in 10 sentences (5 sentences for each text).**

**Task 2. Answer the following questions.**

- 1) What can be considered behavioural boundaries? Draw examples.
- 2) What are the factors that influence or can influence deviant behaviour?
- 3) Is there any use to force the unemployed into workhouses?
- 4) Is an outsider necessarily a person with some kind of deviance? Whom can we label as an outsider?

## Language focus

**Task 1. Find Russian equivalents to the underlined fragments in the text.**

**Task 2. Write Russian equivalents and English synonyms for the words below. Find the corresponding words in the Index (see App. 4) and add them to the Wordlist (see App. 3).**

acknowledge

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### **Follow-up activities**

**Scan the text below and make a list of the most challenging issues linked with violence (time limit: 5 min.).**

#### **Aspects of Violence<sup>1</sup>**

This paper is intended to draw the attention of the audience to some of the perspectives in recent sociological work on adolescent violence. No attempt is made to survey comprehensively the state of the field and I

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<sup>1</sup> <http://www.ncbi.nlm.nih.gov/pmc/articles/PMC1645183/pdf/procrsmed00328-0087.pdf>

have particularly chosen not to deal only with hard empirical material. These are some sociological themes which seem almost challenging to the mainstream of writing in the field.

*The problem of definition.* A recent trend in the sociology of deviance has directed attention away from viewing deviance as an intrinsic property of an act or actor, towards studying the whole process by which society reacts to violations of its rules. In addition to the standard behavioural problems which have dominated research interests, there are at least three definitional problems: 1) how certain behaviour is labeled as deviant in the first place, 2) how this label is applied, and 3) what the consequences of this application are on the offender.

Definitional questions in regard to violence do not involve semantic arguments about the relationships between violence, aggression or anger and destructiveness, but rather how certain forms of rule-breaking involving violence are defined as social problems. Recent problematic examples include football hooliganism and mugging. A particularly difficult issue to resolve is the nature of the boundaries that are defined between political marginality and social deviance. Important theoretical and policy considerations follow from the decision to label some forms of violence as delinquent or criminal, and others as political or ideological. This problem is evident in examining, for instance, violence in the American black ghettos or in Northern Ireland where the label of 'gang' rather than 'mob', 'hooligan' rather than 'militant' might be critical.

*The assertion of meaningfulness.* The attempt to reassert the meaningful nature of an act of violence and the actor's interpretation of it is a potential area of disagreement between recent and traditional views. Traditionally violence is perceived through the distorting lens of pathology: it is the product of uncontrollable id forces, under-socialization, faulty conditioning and other factors. As such, the patterning of the behaviour, the meaning attributed to it by the actor, and the choice of target tend to be seen as irrelevant, fortuitous or random. Sociologists

have tried to counteract such images by unraveling, for example, the distribution of patterns of violence along social class lines, the relationship between the offender and his victim, and the meanings of violence in particular cultural groups.

Vandalism is even more likely than personal violence to be described as senseless, meaningless, motiveless, pointless, irrational, wanton, without rhyme or reason, reckless or indiscriminate. In fact these labels are hardly ever appropriate. Vandalism can be divided into clear types, with recognizable motivational components and meanings to the actor: 1) Acquisitive – damage in the course of obtaining money or property, e.g. from slot machines. 2) Tactical – damage as a conscious tactic to achieve a particular end, e.g. to convey an ideological message, precipitate psychiatric referral or, in factories, to obtain a regular rest period or relieve monotonous work. 3) Vindictive – to express a sense of grievance, revenge or to settle a grudge. 4) Play – damage, especially by young children, in the course of games or competitions, e.g. smashing windows. 5) Malicious – an expression of malice or anger, but not necessarily the diffuse outpouring of accumulated aggression against a random target.

For the most part, vandalism is ‘directed’ and ‘responsive’. It is ‘directed’ in the sense that there are patterns in the nature of the target which is more often public than private, badly rather than well kept, anonymous rather than personal, and often with a clear constellation of social characteristics, as indicated for example in studies of school vandalism. It is ‘responsive’ in the sense of arising from particular situations. In everyday language, escape from boredom, despair, resentment, failure or frustration is often expressed in metaphors such as breaking out, breaking through or breaking away. Students of other forms of violence are directed towards detecting similar patterns before applying the label of pathology.

One such pattern which has attracted sociological attention is the notion of a ‘subculture of violence’. This involves a system of norms and values standing apart from the dominant parent or central culture.

The system designates that in some types of social interaction, a violent response is expected or even required. Thus carrying weapons becomes a symbol of readiness to participate in or expect violence, and the significance of insults and derogatory gestures is heightened. This subculture tends to be highly localized in class and geographical terms.

Although this notion has great heuristic value, it is relatively unable to explain collective, e.g. political, rather than individual violence, it lacks grounding in the historical question of why such subcultures should be generated in the first place, and it fails to specify precisely how situations become defined as conducive to violence. Thus in understanding, say, gang violence one needs to know the peculiar historical traditions of the area: the ways in which growing up creates a disposition to look out for violence: and how gang violence impinges on personal status and might be incorporated in the build-up of identity.

Cultural nuclei with values such as strength, toughness, masculinity, autonomy or risk-taking might generate criteria for group acceptance which are more significant antecedents of violence than impulsive uncontrolled aggression. Juvenile violence is not invariably short-run hedonism in which the actor is blind to the consequences of his behaviour.

*The amplification of violence.* There has recently been considerable sociological interest in showing how society's responses to deviance might exacerbate the very behaviour they are designed to prevent or control. One interesting model is that of 'deviancy amplification' which has been found particularly appropriate in regard to novel forms of collective deviance such as sub-cultural drug-taking, and phenomena such as the Mods and Rockers. The model outlines a possible flow along the following lines: 1) initial deviance; 2) punitive reaction by the community, which may involve segregation; 3) isolation and segregation of group of subculture; 4) formation or reinforcement of deviant self-identity; 5) further deviance; 6) further punitive reaction. Variants of the amplification model may have important applications to such problems as the mode of responding to deviance.

**Task 1. Choose and outline one of the points: a) definitional problems of deviance; b) types of vandalism and their motivational components; c) amplification model.**

**Task 2. Voice your opinion on the following issues and think of examples to illustrate your point.**

- 1) Vandalism: causes and preconditions.
- 2) Deviance as a stimulus for social changes.
- 3) The role of socialization in decreasing violence.
- 4) Significance of norms in controlling and regulating people's behaviour.

## Extension activities

**Task 1. Translate the following sentences into English using the vocabulary of the unit.**

Социальные нормы, подобно другим ценностям, выполняют функции оценки и ориентации личности или общности, а также регуляции и социального контроля за поведением. Норма не только оценивает и ориентирует, но и предписывает. Соответственно, социальные нормы — это правила, выражающие требования общества к поведению личности и группы в их взаимоотношениях друг с другом, социальными институтами и обществом в целом.

**Task 2. Render the following passage into English in 5 sentences using as many units from the Wordlist as possible.**

При кажущейся ясности понятие «преступность» в действительности отражает очень сложное социальное явление и относится к числу наиболее спорных — как в социологии девиантности, так и в криминологии — науке о преступности. Преступность — сложное социальное явление, не имеющее естественных границ и определяемое с помощью двух разнопорядковых критериев: общественной опасности и предусмотренности уголовным законом. Как правило, под преступностью понимается относительно распространенное, статистически устойчивое социальное явление, к.-л. из форм девиантности, достигшая степени общественной опасности и определяемая законодателем в уголовном законе.

Рассмотрение преступности как разновидности девиантности позволяет изучать общие причины, закономерности всех ее форм, взаимосвязи между преступностью и иными проявлениями девиантного поведения, а также находить общие механизмы социального контроля. По этому пути идет и большинство современных зарубежных исследователей. Преступность всегда считалась самым опасным видом «социальной патологии». Неудивительно, что из

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всех проявлений девиантности преступность была наиболее изучаемым объектом различных наук.

**Task 3. Write a) definitions for two of the following terms: *political marginality, under-socialization, vandalism, random target, subculture of violence, juvenile violence*;**

**b) a paragraph on a topic below.**

- 1) Vandalism.
- 2) Homicide.
- 3) Football hooliganism.

# PART IV. COLLECTIVE BEHAVIOUR AND CONFLICTS

## UNIT 19. *Collective Behaviour and Crowd Psychology*

### Warming-up activities

Task 1. Make up possible word combinations: adjective of emotion + noun *crowd* (*an enthusiastic crowd, an aggressive crowd*).

Task 2. Make up sentences to illustrate the meaning of the following expressions with the key element *come*: *come before, come down to, come up to, come up with, come with, come into being*.

### Focus on reading

Before you read, consider and discuss the following issues.

1. What is the difference between collective and individual behaviour?
2. Why is it necessary to study collective behaviour?

Read the text below and outline Blumer's interpretation of the concept of collective behaviour.

### Collective Behavior<sup>1</sup>

Collective behavior is a specialized term in sociology. The term was first used by R. E. Park, and employed definitively by H. Blumer, to refer to social processes and events which do not reflect existing social structure (laws, conventions, and institutions), but which emerge in a "spontaneous" way. Some examples of collective behavior include religious revivals, a panic in a burning theatre, an outbreak of swastika painting, a change in popular preferences in toothpaste, the Russian Revolution, and a sudden widespread interest in body piercing. Since such events occur when social prescriptions are not clear, they exemplify neither conformity nor deviance. The claim that this set of seemingly diverse episodes constitutes a single field of inquiry is a theoretical assertion which not all sociologists will agree with. However, its usage by Blumer and Smelser shows that the formulation must satisfy some sociological minds.

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<sup>1</sup> [http://www.experiencefestival.com/a/Collective\\_behaviour/id/1991836](http://www.experiencefestival.com/a/Collective_behaviour/id/1991836)



The examples of collective behavior are instances of *crowd behavior*, which both Park and Blumer treat as one but not the only form of collective behavior. The classic treatment of crowds is G. LeBon's *The Crowd: A Study of the Popular Mind*, in which he writes from the position of a frightened aristocrat. He interprets the crowd episodes of the French Revolution as irrational reversions to animal emotion, which he sees as characteristic of crowds in general. Freud expressed a similar view in his *Group Psychology and the Analysis of the Ego*. Park and Blumer see crowds as emotional, but as capable of any emotion, not only the negative ones of anger and fear.

All of these writers acknowledge that there are crowds in which the participants are not assembled in one place. Stock market booms and panics, and "Red scares", are what Turner and Killian call "diffuse crowds". The work of some psychologists suggests that there may be three fundamental human emotions: fear, joy, and anger. This has led to the suggestion of sociologists that there are three corresponding kinds of crowds, the (fearful) panic, the (joyful) craze, and the (angry) hostile outburst. Since each of these emotions can characterize either a *compact* or a *diffuse* crowd, we find there to be six types of crowds in all.

Blumer distinguishes the *crowd*, in which a *common emotion* is disseminated, from a *public*, in which a *single issue* is discussed. For every issue being discussed at a particular time there is a public; there are thus many publics, each coming into being when its issue is first raised and going out of being when the issue is resolved. Turner and Killian follow Blumer in treating the public as a form of collective behavior, but few others have done so.

The *mass*, Blumer's third form, differs from the crowd and the public in that it is not defined by a form of interaction. Masses came into being with the mass media (newspapers being the first). Participants in the mass receive messages from the media attempting to persuade them to choose, let us say, some brand of refrigerator. The behaviors of the mass is not done by common discussion, as with the public, but simultaneous and independent action of the participants. Their aggre-

gated choices can have powerful effects on the overall society. However, contrary to Blumer, evidence shows that consumers frequently discuss their choices, which leads Turner and Killian to suggest that the mass is what Weber calls an “ideal type” – not an accurate description of many empirical cases, but a concept which is useful in interpreting particular events insofar as they approximate it.

Blumer’s final form of collective behaviour is the *social movement*. Social movements typically have a structure and persistence which distinguish them from other forms of collective behavior. Some examples include revolutions, the World Calendar, or release from some addiction suffered by the movement’s members. They are often considered a separate topic.

There have never been many specialists in collective behaviour, and those who have studied it have often been students of Park and Blumer at Chicago, or, more recently, of Blumer and Smelser at Berkeley. Thus, collective behavior has been a school of thought as well as a subfield of sociology. The social disturbances in the US and elsewhere in the late 60’s and early 70’s prompted a renewal of interest in crowds, and out of this interest has come a number of empirical challenges to the armchair sociology of the traditional study of collective behavior. Richard Berk uses game theory to suggest that even a panic in a burning theater can reflect rational calculation: if members of the audience decide that it is more rational to run to the exits than to walk, the result may look like an animal-like stampede without in fact being irrational. In a series of empirical studies of assemblies of people, C. McPhail (*The Myth of the Madding Crowd*) argues that such assemblies vary along a number of dimensions, and that traditional stereotypes of emotionality and unanimity often do not describe what happens.

**Task 1. Make up a list of kinds of collective behaviour according to different scholars.**

**Task 2. Find answers to the following questions.**

1) What did some early sociologists base their classification of a crowd on? What were the corresponding kinds of crowds?

- 2) Are there any similarities between crowd, public and mass, or are they completely distinct from one another?
- 3) Do social movements differ in their purposes and types of action?
- 4) What is meant by the armchair sociology?

## Language focus

**Task 1.** Find Russian equivalents to the underlined fragments in the text.

**Task 2.** Write Russian equivalents and English synonyms for the words below. Find the corresponding words in the Index (*see App. 4*) and add them to the Wordlist (*see App. 3*).

accurate

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confirm

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### Follow-up activities

Scan the text below and make a list of crowd psychology myths (time limit: 5 min.).

#### Myths of Crowd Psychology<sup>1</sup>

How do you imagine an archetypal crowd of people — say at a concert, a sporting event or a demonstration? If you picture an irrational, spontaneous, suggestible, emotional and even potentially dangerous group then you are in good company. Sociologists D. Schweingruber and R. Wohlstein have found this view of crowds is promoted by many authors of introductory sociology textbooks. Indeed the idea that crowds demonstrate bizarre, almost pathological behaviour was championed by eminent French sociologist LeBon. Despite these beliefs both in sociology textbooks and in the general public, the actual evidence does not support it. Crowds are not the many-armed destructive monsters of the popular imagination. Here are the seven myths about crowds that Schweingruber and Wohlstein identify, in order of how frequently they appear in introductory sociology textbooks.

A less common myth, but still popular is the idea that people become more anonymous when they are in a crowd. This anonymity is said to feed into spontaneity and even destructiveness, helping to make crowds violent, dangerous places in which society's laws are transgressed.

<sup>1</sup> <http://www.spring.org.uk/2008/08/7-myths-of-crowd-psychology.php>

Everyday experience, though, is that people usually travel in groups, with their family or friends, and so are not anonymous at all. Research confirms this, for example one study from the 70s found that most people at a football match were with one or more friends. Later research has repeated this finding.

Less widespread this myth – nevertheless crowds are thought by some to be particularly emotional. It is argued that increased emotionality is linked to irrationality and perhaps violence. Modern psychological research, though, doesn't see the emotions as separate to decision-making, but rather as an integral part. To talk about an 'emotional crowd' as opposed to a 'rational crowd', therefore, doesn't make sense. People in crowds make their decisions with input from their emotions, just as they do when they're not in a crowd.

Few of the sociology textbooks endorse the myth of unanimity, but the idea does appear that when people are together they tend to act in unison. Research suggests, though, that this is rarely the case – people remain stubbornly individual. The least common myth in the sociology textbooks, but quite a strong cultural stereotype of crowds, is that they are destructive. This is closely related to the myth of spontaneity and is often connected to violence. Again Schweingruber and Wohlstein find that the research (like this) shows violence in crowds is extremely rare. And what violence does occur is normally carried out by a small minority – these are the people that make it onto the news.

**Task 1. Summarize the contents of the text in 7 sentences (see the pattern in App. 1).**

**Task 2. Voice your opinion on the following issues and think of examples to illustrate your point.**

- 1) Masses came into being with the mass media (newspapers being the first).
- 2) The practical significance of the collective behaviour study.
- 3) Violence is normally related to the presence of two opposing factors.
- 4) Resisting the urge to irrationality or panic is the norm.

## Extension activities

**Task 1. Translate the following sentences into English using the vocabulary of the unit.**

Важнейшая особенность коллективного поведения — это его необычность, несоответствие установленным стандартам. Коллективное поведение можно определить как относительно стихийное и неорганизованное поведение группы людей, реагирующих на неопределенную или угрожающую ситуацию. Согласно этому определению, существует коренное различие между коллективным поведением и повседневной деятельностью людей.

**Task 2. Render the following passage into English in 5 sentences using as many units from the Wordlist as possible.**

Социологи разработали ряд классификаций типов коллективного поведения. Одна из самых обширных классификаций предложена Д. Лофландом, который прежде всего устанавливает различие между массой и толпой. Толпа — это относительно большое число людей, находящихся в непосредственной близости друг к другу, тогда как масса — это совокупность людей, которых волнует одна и та же тема, но они не находятся в непосредственной физической близости. Масса лишена черт общества или общины и не взаимодействует так, как это делает толпа. Наоборот, индивиды отделены друг от друга и неизвестны друг другу. Общественность рассматривается как спонтанная коллективная группа, потому что она возникает как отклик на определенно значимый объект или ситуацию и, как правило, не образуется по заранее разработанному плану. Термин общественность используется по отношению к группе людей, которые сталкиваются с какой-то проблемой, разделяются во мнениях относительно подхода к ее решению и вступают в дискуссию. Отличительный признак общественности — наличие проблемы, дискуссии и коллективного мнения.

Социальное движение может быть определено как коллективная попытка осуществить общие интересы или добиться общей цели посредством коллективного действия вне рамок установленных институтов. Социальные движения обладают двойственным характером, предполагая интеграцию старого и появление нового; их можно рассматривать как коллективные предприятия, нацеленные на установление нового строя жизни.

**Task 3. Write a) definitions for two of the following terms: *social prescription, crowd, public, mass, social movement, aggregated choice*;**

**b) a paragraph on a topic below.**

1) Human emotions and types of crowds.

- 2) Social movements: a mighty force or a means of distinguishing oneself from other people?
- 3) Collective behaviour as a mirror of existing social structure.

## UNIT 20. *Crowd and Mass*

### Warming-up activities

Task 1. Make up possible word combinations: verb + noun *power* (e.g. to dissipate *power*, to limit *power*).

Task 2. Make up sentences to illustrate the meaning of the following expressions with the key element *ground*: *be grounded*, *ground rule*, *lose/give ground*, *on the grounds that*, *prepare the ground*.

### Focus on reading

Before you read, consider and discuss the following issues.

1. Are all crowds the same? What types of crowds do you know?
2. Do people behave differently when they find themselves in crowds?

Read the text below, make a list of scholars who investigated crowd behaviour and be ready to explain the differences in their approach (time limit: 5 min.).

### The *Why* and *How* of Crowd Behaviours<sup>1</sup>

There have been a number of core research studies on how and why crowds behave as they do. Keep in mind that a crowd at a bus stop that gets on the bus does not necessarily qualify as having participated in collective behaviour because of the brevity of their time together and the purpose in which they share the same public space, which is classified as a *Casual Crowd*. Conversely, there are crowds who come together and share the same space do participate in collective behaviour (the case below).

The first major examination of the dynamics of crowd behaviour was that of G. LeBon who set the tone for several decades of research by emphasizing the way that crowds submerge individual identity into the “collective mind” and incite primitive, destructive, and antisocial feelings that are normally suppressed in social life. He also discussed the process of *social contagion*, through which information or sentiments spread from one person to the next. LeBon believed that when a crowd

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<sup>1</sup> <http://freebooks.uvu.edu/SOC1010/index.php/ch19-collective-behaviours.html>



came together their individual conscious merges into one large collective conscious. His Contagion Theory claimed that in a crowd people get caught up in the collective mind of the crowd and evade personal responsibility for their actions. Though his idea proved not to be true, it helped other social studies the ways in which crowds and the people who comprise them are motivated to act.

Another more viable argument, Convergence Theory, proved to be a better explanation of crowd behaviour. The Convergence Theory claims that motivations are not born in the crowd but develop in individuals who carry them to the crowd. The crowd may provide an outlet for relieving their frustration. By themselves, it would be difficult to act out. Together in the group it becomes much easier with other like-minded people. In other words angry people who feel victimized by a racial injustice might come together (say the KKK or Nation of Islam) and collectively their emotions would contribute to collective actions that probably would not occur if such people were simply by themselves.

R. Turner and L. Killian also wrote about crowd behaviour. The Emergent Norm Theory claims that as crowds form and people interact, new norms develop in the crowd and facilitate certain actions. In other words events and emotions develop within the crowd while they are together. For example (though unusual), in Bolivia a drunk man was discovered beating a woman on a neighbourhood street. A few men came and stopped him and restrained him until the police arrived. Word spread to the adult son of the beaten victim and he and his friends came to defend her honour. They overpowered the original bystanders and began beating the drunk man. It gets more complicated. The drunk man's family heard about the new beating of the drunk and an all out mob-on-mob brawl ensued. The police arrived and rescued the drunk.

To understand crowds and how they function you need to think about them in terms of: how they came to be a crowd; how they compare or contrast to other crowds; and fundamentally what the crowd

did or did not do together. Consider a more normal circumstance of a crowd at some university, a huge crowd gathered for the formal dedication ceremony and ribbon cutting. This crowd came together to celebrate a new era of campus and community connection. It was a Conventional Crowd, a crowd that gathers for a typical event that is more routine in nature (e.g.: Moody Blues concert, Super Bowl Game, or Midsummer's Night Dream play). An Expressive Crowd is a crowd gathered to express an emotion (e.g.: Woodstock; the Million Man March; or the 9-11 Memorial Services). Solidaristic Crowds are crowds that gather as an act of social unity (e.g.: Breast Cancer awareness events). All three of these types of crowds are safe, non-violent, and mostly predictable in terms of what they accomplish.

Acting Crowds are crowds which are emotionally charged against an event or goal. Some become mobs, but not all of them. This might happen when a large number of fans exit an arena after their team won or lost. When they see police arresting another fan their emotions become more anger-centred and they collectively move against the police. The fact that the other fan may have been robbing someone at knife point may or may not matter if the others perceive an injustice or overbearing police action. Generally speaking, Acting Crowds are more dangerous than other crowds.

The way people congregate and behave in groups – especially in crowds, mobs, and riots but also extending to fads, rumours, panics, mass publics, and the emergence of organized social movements – prove that they are not always groups who share a common identity, have roles, and meet together often. Collective behaviour has been a prominent subject of research in sociology and social psychology. Crowds and mobs have also played an important role in democratic political thought, inasmuch as they have always been one of the chief outlets of political and social discontent. Mobs have been celebrated by some as a form of direct democracy, but feared by others, who viewed mobs as a threat to the social order.

**Task 1.** List the types of crowds and draw on examples of your own to illustrate them.

**Task 2.** Find answers to the following questions.

- 1) What are the types of crowd? What are the distinctions between those?
- 2) What are the theories, discussed in the text? Summarize their essence.
- 3) What are the types of crowd out of which active crowds can develop? Why?
- 4) What is the reason for which a casual crowd is not likely to turn into a violent kind of a crowd?
- 5) What are the *whys* and *hows* of crowd?

## Language focus

**Task 1.** Find Russian equivalents to the underlined fragments in the text.

**Task 2.** Write Russian equivalents and English synonyms for the words below. Find the corresponding words in the Index (*see* App. 4) and add them to the Wordlist (*see* App. 3).

centre on \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

claim \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

complicated \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

conceive \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

contrary \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

conversely \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

core

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perceive

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prominent

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purpose

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restrain

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viable

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### Follow-up activities

**Make 3 teams; choose one of the texts below, scan it and be ready to present and explain the contents of the text for the rest of the group (time limit: 5 min.).**

#### **Text 1. Classical Formulations and Collective Behaviour<sup>1</sup>**

Classical formulations conceived of collective behaviour as irrational and as based upon “social contagion”. Oberschall depicts the view as follows: in a crowd, the rational faculties of the individual, his moral judgment and conscious personality come under the sway of contagion and suggestion frequently originating with a leader. These produce a “mental unity” or uniformity. The characteristic mark of crowds is credulity, mobility, exaggeration of both noble and base sentiments, and suggestibility.

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<sup>1</sup> Schnaiberg A. and Gould K. A. *Environment and Society: The Enduring Conflict*. — New York: St. Martin’s Press, 1994. — “Social movement theory overthrows”.

Early North American theorizing about collective action referred to this set of phenomena as collective behaviour. Collective behaviour was said to occur when a large number of people fail to accept some of the dominant values, norms, and/or leaders in a society.

One of the earliest sociologists to give this problem serious attention was H. Blumer. Blumer's work, followed in the footsteps of earlier European theorists in that he concurred that "social contagion" was the main process underlying collective behaviour. Blumer argued that contagion occurred through "circular reaction". Circular reaction refers to a type of inter-stimulation wherein the response of one individual reproduces the stimulation that has come from another individual and in being reflected back to this individual reinforces the stimulation. Thus the inter-stimulation assumes a circular form in which individuals reflect one another's states of feeling and in so doing intensify this feeling.

In contrast to Blumer, Turner and Killian argued that there is substantial diversity amongst the participants in collective behaviour. An emergent norm approach reflects the empirical observation that the crowd is characterized not by unanimity but by differential expression, .

## **Text 2. Mass Society Theory**

Kornhauser discussed the notion of "mass society". This is really another "breakdown" theory following from classical approaches. It argues that with industrialization and subsequent social changes, people have become isolated and alienated.

Mass society, as depicted as Kornhauser, refers to a social system in which elites are readily open to influence by non-elites. Simultaneously, non-elites (in particular, those occupying marginal positions in society) are also, highly available for mobilization because they lack attachments to independent groups, the local community, voluntary associations, and occupational groups.

Social conditions resemble a "mass society" when populations and elites can emotionally incite one another to extreme actions. Under

such circumstances unconstrained social and political movements can develop (even totalitarian ones such as in Nazi Germany).

*Relative deprivation.* A social psychological approach, developed during the 1960s, attempted to explain collective behaviour by referring to psychological states. Relative deprivation refers to a difference or gap between what people believe they have a right to receive (their expectations) and what they actually receive (their achievements). Expectations and achievements may diverge for a number of reasons: 1) both achievements and expectations may rise, but expectations may rise faster than achievements, 2) expectations may remain constant while achievements decline (in this situation welfare declines in absolute terms) and 3) a period of rising expectations and rising achievements which is followed by a decline in achievements, while expectations continue to rise.

### **Text 3. Resource Mobilization and Collective Action**

The resource mobilization perspective conceives of collective action in terms of the mobilizing, converting, and transferring of resources from one group and one arena of action to other groups and actions (adherents of this approach include Tilly, and Gamson).

Mobilization refers to the process by which a discontented group assembles and invests resources for the pursuit of group goals. Collective action thought of in these terms, covers a wide range of social phenomena.

According to Knoke the resource mobilization tradition sees the central focus of social movement analysis as the understanding of: how organized groups acquire collective control over resources needed for challenging the authorities and how these resources are applied to affect social and political changes. A resource is anything that permits one social actor to control, provide, or apply a sanction to another: money, facilities, labour, legitimacy, group size, organizing experience, even violence. Mobilization is the process by which such resources become available to a social movement. The crucial

concerns are the quantities of resources available to an aggrieved population, the conditions under which supporters will provide them to the movement, the degree to which a movement's formal organizations enjoy autonomy over resource disposal, and how the resources controlled by the opposing government and counter-movements affect a movement's success or failure. The theory necessarily spans individual, organizational, and systemic levels of analysis.

**Task 1. Summarize the contents of the discussion in 10 sentences (see the pattern in App. 1).**

**Task 2. Voice your opinion on the following issues and think of examples to illustrate your point.**

- 1) Social and emotional contagion.
- 2) All crowds inevitably become mobs.
- 3) Types of *expressive crowds*.
- 4) Features of the solidaristic type of crowds.

## Extension activities

**Task 1. Translate the following sentences into English using the vocabulary of the unit.**

Как формируется толпа? Сначала происходит какое-либо событие, приковывающее внимание и пробуждающее интерес людей. Индивид, все более поглощенный этим событием, утрачивает часть обычного самоконтроля и подчиняется переживаниям. Далее этот вид переживания создает определенную ситуацию напряжения, которая в свою очередь принуждает индивида к действию. И определенное число людей, стимулируемых одним и тем же возбуждающим событием, начинает вести себя подобно толпе.

**Task 2. Render the following passage into English in 5 sentences using as many units from the Wordlist as possible.**

По характеру поведения следует выделить четыре типа толпы. Первый может быть назван случайной толпой, как, например, в случае обычного собрания людей на улице, где произошло неординарное событие (появление знаменитости, авария). Случайная толпа обычно существует лишь мгновения, и, что более важно, она едва ли имеет какое-либо единство. Ее члены прихо-

дят и уходят, уделяя лишь временно внимание объекту, который возбудил интерес толпы, и вступают лишь в слабую связь друг с другом. Хотя главные механизмы формирования толпы присутствуют в случайной толпе, они незначительны в объеме и слабы в действии. Второй тип может быть определен как обусловленная толпа, заранее планирующееся и относительно структурированное собрание людей, например, зрители на футбольном матче. Их поведение, по существу, схоже с поведением случайных толп, за исключением того, что оно выражается в установленных и упорядоченных формах. Именно эта упорядоченная деятельность и является отличительным признаком обусловленной толпы как особого типа. Третьим типом толпы является экспрессивная, или так называемая танцующая толпа. Ее отличительной чертой является то, что возбуждение выражается физическим движением просто как некой формой снятия напряжения, а не направленным на какую-либо цель. Последний тип — действующая, агрессивная толпа, наилучшим образом представленная революционной толпой. Заметным признаком этого типа толпы является наличие цели, на которую направлена деятельность толпы. Этот тип толпы является объектом изучения практически во всех исследованиях толпы.

**Task 3. Write a) definitions for two of the following terms: *individual identity, social contagion, collective mind, suggestibility, circular reaction, unanimity, alienation*;**

**b) a paragraph on a topic below.**

- 1) Flash-mob phenomenon.
- 2) A crowd of criminals and that of law-obedient people are likely to behave similarly.
- 3) Crowds exert hypnotic influence over their members.



## UNIT 21. *Social Movements*

### Warming-up activities

Task 1. Make up possible word combinations: verb + noun *movement* (e.g. to join *a movement*, to support *a movement*).

Task 2. Make up sentences to illustrate the meaning of the following expressions with the key element *catch*: *catch on*, *catch out*, *catch up with*.

### Focus on reading

Before you read, consider and discuss the following issues.

1. What types of social movements do you know?
2. Why do social movements arise?

Read the text below focusing on details and make up a list of the types of movements.

#### The *Why* and *How* of Movements<sup>1</sup>

On September 11, 2001 all American governmental, corporate, and private organizations closed their doors and put their very best security at protecting their people and property. Days later, they realized that the real threat was to New York, Washington DC, and Pennsylvania only. Panic occurs when crowds or masses react suddenly to perceived entrapment, exclusion, or danger. Panics can impact masses and crowds.

In the 9-11 terroristic attack the panic may have saved lives and property had the terroristic threats been broader than they really were. In the Stock Market, panics damage profits and put the economy in peril. It doesn't matter if the threat is real or imagined. When something catches on for a short season of intense interest, we call it a fad. A Fad is a novel form of behaviour that catches on in popularity but later fades. (The Lance Armstrong forever strong wrist band was an example of a popular fad that came and went to some degree of popularity.)

On a larger scale and with more social impact, it is the phenomenon of a social movement. Social Movements are intentional efforts by groups in a society to create new institutions or reform the existing

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<sup>1</sup> <http://freebooks.uvu.edu/SOC1010/index.php/ch19-collective-behaviours.html>

ones. Social movements are much more organized and goal driven than crowds' fad behaviours. They typically organize to promote or resist change at some level of society. They also tend to have the same intensity of organizational leadership that might be found in a government or business organization.

Messianic Movements seek to bring about social change with the promise of miraculous intervention. Almost always these movements are led by a rather charismatic leader and followed by people inclined to need or want to be a part of something exceptional in their lives. Charisma means having an outstanding personality that magnetically attracts others to you.

Although the details vary, these movements are very similar in terms of what was accomplished and in terms of how their end was voluntarily self-destructive. Many people feel threatened by social change, especially when their definition of what keeps society together, of what makes a "good" society, or what God would be happy or unhappy with in our own society leads them to distrust the collective direction of their main stream society.

There are other types of movements that can be classified in terms of their function, similarities, or differences. A Revolutionary Movement seeks to overthrow existing institutions and class systems while replacing them with new ones. The United States, French, Mexican and other national revolutions fall under this category. A Reformist Movement seeks partial changes in only a few institutions on behalf of interest groups. In the US the feminist, children's rights, and animal protection movements are indicative of this type movement. Most efforts work within existing political channels.

A Conservative Movement seeks to uphold the values and institutions of society and generally resists attempts to alter them. The Conservative Right movement in the US falls under this category. A Reactionary Movement seeks to return the institutions and values of the past by doing away with existing ones. The Ku Klux Klan is an example of reactionary movement. An Expressive Movement seeks

to allow for expression of personal concerns and beliefs. Punk, Goths, and Emos are examples of this type.

Let's briefly discuss a few sociological theories that support the study of social movements. The Deprivation Theory claims that people feel relatively deprived in comparison to some other group or institution and use the social movement to equalize things. Movements are more supported when members feel that compared to others they are worse off and a balance needs to be struck. The Structural-Strain Theory claims that social problems/strains on the current social structure combined with discontent lead to movements. Such is the case with the spread of American liberal values across the world via satellite TV. Many conservative cultures world-wide (Muslim, Asian, and others) find the US and other Western nations repulsive in their values on women's roles, sexuality, and crime. This unites many people in many diverse societies to become like-minded in their values.

The Resource Mobilization Theory maintains that a social movement succeeds or fails based on people's ability to gather and organize resources. The environmental movement has made tremendous collective progress because of the vast numbers of key educational, governmental, and social leaders who bring resources to bear on social change.

**Task 1. Summarize the contents of the text in 7 sentences (see the pattern in App. 1).**

**Task 2. Find answers to the following questions giving your interpretation of the corresponding notions.**

- 1) What is a fad? Draw examples.
- 2) What is charisma?
- 3) What are the theories mentioned?
- 4) What are the *whys* and *hows* of movements?

## Language focus

**Task 1. Find Russian equivalents to the underlined fragments in the text.**

**Task 2. Write Russian equivalents and English synonyms for the words below. Find the corresponding words in the Index (see App. 4) and add them to the Wordlist (see App. 3).**

address

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alter

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bring about

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concerned with

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equalize

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## Follow-up activities

Scan the text below and make a list of occupational segments (time limit: 5 min.).

### New Social Movements: the Culture Thesis<sup>1</sup>

One theme that has emerged in the social movement literature, is that in recent years, *new social movements* have arisen in reaction to certain modernization processes in advanced capitalist societies. The birth of these new social movements has been facilitated by the rise of new values. New social movement theorists argue that there has been a qualitative shift in the nature of socio-political action in the west. In particular, these new social movements are thought to be postmaterialist. The new middle class is said to be discontented with the nature of postmodern society. New values are seen as providing the ideological and motivational background for the emergence of the new social movements. The values important to these new social movements include a desire for community, self-actualization, and personal as opposed to occupational, satisfaction. The environmental movement is seen as one of the “new social movements”.

Kriesi has examined the social structural basis of support for new social movements. As Kriesi notes, *new class* theorists have posited that a new class of “knowledge workers” has become engaged in a struggle for power and status against a still-dominant “old class” of business owners and executives in Western societies. Kriesi distinguishes between five different occupational segments: social and cultural specialists; administrative and commercial personnel; technical specialists, craft specialists; and protective services. According to Kriesi the category that comes closest to the ideal-type of specialists, is the category of social and cultural specialists. The other four categories are argued to be more technocratic in character.

New social movement theorists have argued that social (or collective) identity is a key network-based cognitive variable in explaining social

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<sup>1</sup> Schnaiberg A. and Gould K. A. *Environment and Society: The Enduring Conflict*. — New York: St. Martin's Press, 1994.

movement participation. Hannigan, in reviewing the “French School”, notes that without a firm sense of identity a social movement will not develop. Identity (as well as an anti-institutional orientation) are said to be the “products of the group process and thus are *emergent* from the internal dialogue and self-analysis of the incipient movement itself.”

An early split developed in the conservation movement between *utilitarians* such as Pinchot, and *preservationists* such as Muir. Preservationists were concerned with keeping certain areas of the natural environment free from *any* development or alteration except for the minor impacts from controlled recreation, and aesthetic appreciation. Natural areas were to be left in their natural, undisturbed states of wild beauty and/or uniqueness.

Utilitarians, by contrast, adopted the view that while natural resources should be managed carefully, and renewed properly, they should be exploited for economic benefit as well as other uses. Schnaiberg and Gould provide a categorization scheme for describing different types of environmental movement organizations vis-a-vis their stance on the treadmill of production, and their position regarding addressing social inequalities. Schnaiberg and Gould argue that in terms of pushing for environmental protection some organizations have retreated from all attempts at influencing policy and have instead engaged only in voluntary alternative behaviours, such as reducing their own energy and product consumption. Other organizations have attempted to persuade elite groups that it is in the long-term interests of the treadmill to plan for environmental protection, in order to protect their investments.

With regard to the dilemma of placing the bulk of the burden of environmental protection on the working class and poor, many movement organizations have retreated from this issue by ignoring such concerns and keeping their distance from less powerful social groups and organizations, or in rare instances, a handful of organizations have tried to build strong coalitions to oppose treadmill elites by coupling environmental goals with economically and politically redistributive

means in an effort to integrate environmental and distributive issues in a single major strategy.

**Task 1. Make a detailed plan and summarize the text in 5 sentences (see the pattern in App. 1).**

**Task 2. Voice your opinion on the following issues and think of examples to illustrate your point.**

- 1) The essence of a qualitative shift in the nature of socio-political action in the West.
- 2) The values relevant for new social movements.
- 3) The ideological and motivational background for emerging social movements.
- 4) Social and collective identities.

## Extension activities

**Task 1. Translate the following sentences into English using the vocabulary of the unit.**

Блумер разделяет социальные движения на общие, специфические и экспрессивные. Общее социальное движение обычно представляет собой выражение протеста с неким общим представлением о каком-либо утопическом существовании и составляет фундамент, на котором развиваются специфические движения, обладающее четко определенной целью, которую они стремятся достичь. Характерной чертой экспрессивных движений является то, что они не стремятся изменить ни институты социального строя, ни их реальный характер.

**Task 2. Render the following passage into English in 3 sentences using as many units from the Wordlist as possible.**

Когда массовое поведение организуется, например, в какое-нибудь движение, оно перестает быть массовым поведением, но становится по природе своей общественным. Вся его природа меняется, приобретая некую структуру, некую программу, некие определяющие традиции, предписанные правила, культуру, определенную внутригрупповую установку и определенное «мы — сознание».

Социальные движения можно рассматривать как коллективные предприятия, нацеленные на установление нового строя жизни. Их начало коренится в состоянии беспокойства, а движущая сила проистекает, с одной стороны, из неудовлетворенности настоящей формой жизни, а с другой — желаний и надежд на какое-то новое устройство существования. Путь развития социального движения показывает возникновение нового строя жизни. В своем начале

социальное движение аморфно, плохо организовано и не имеет формы; коллективное поведение находится на примитивном уровне, а механизмы взаимодействия — элементарны и спонтанны. По мере того как социальное движение развивается, оно принимает характер общества. Оно приобретает организацию и форму, корпус обычаев и традиций, упрочившееся руководство, постоянное разделение труда, социальные права и социальные ценности — короче, культуру, социальную организацию и новое устройство жизни.

**Task 3. Write a) definitions for two of the following terms: *panic, fad, fad behaviour, diverse societies, occupational segment*;**

**b) a paragraph on a topic below.**

- 1) Charisma: an innate or a developed feature?
- 2) The Feminist Movement.
- 3) Utilitarians and preservationists: points of difference.



## UNIT 22. *Conflicts*

### Warming-up activities

Task 1. Make up possible word combinations: verb + noun *conflict* (e.g. to come into *conflict*, to end a *conflict*).

Task 2. Give derivatives to the verbs *achieve*, *depend*, *reduce*, *relate*.

### Focus on reading

Before you read, consider and discuss the following issues.

1. Sources of conflict.
2. Violence and its causes.

Make 3 teams; choose one of the texts below, scan it and be ready to present and explain the contents of the text for the rest of the group (time limit: 3 min.).

#### Text 1. Defining Conflict Theory<sup>1</sup> (*Introduction*)

In general, conflict theory seeks to scientifically explain the general contours of conflict in society: how conflict starts and varies, and the effects it brings. The central concerns of conflict theory are the unequal distribution of scarce resources and power. What these resources are might be different for each theorist, but conflict theorists usually work with Weber's three systems of stratification: class, status, and power. Conflict theorists generally see power as the central feature of society, rather than thinking of society as held together by collective agreement concerning a cohesive set of cultural standards, as functionalists do. Where power is located and who uses it (and who doesn't) are thus fundamental to conflict theory. In this way of thinking about things, power isn't necessarily bad: it is a primary factor that guides society and social relations.

Coser argues that conflict is instinctual for us, so we find it everywhere in human society. There is the conflict of war, but there is also the conflict that we find in our daily lives and relationships. But Coser

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<sup>1</sup> [http://www.sagepub.com/upm-data/13636\\_Chapter7.pdf](http://www.sagepub.com/upm-data/13636_Chapter7.pdf)

also argues that conflict is different for humans than for other animals in that our conflicts can be goal related. There is generally something that we are trying to achieve through conflict, and there are different possible ways of reaching our goal. The existence of the possibility of different paths opens up opportunities for negotiation and different types and levels of conflict. Because Coser sees conflict as a normal and functional part of human life, he can talk about its variation in ways that others missed, such as the level of violence and functional consequences.

### **Text 2. Basic Sources of Conflict**

First, we want to consider what brings on social conflict in the first place. As pointed out in the definition of conflict theory, most social conflict is based on the unequal distribution of scarce resources. Weber identified those resources as class, status, and power. Weber, as well as Simmel, also pointed out the importance of the *crosscutting influences* that originate with the different structures of inequality. For example, a working-class black person may not share the same political interests as a working class white person. The different status positions of these two people may cut across their similar class interests. Thus, what becomes important as a source of social conflict is the covariance of these three systems of stratification. If the public perceives that the same group controls access to all three resources, it is likely that the legitimacy of the system will be questioned because people perceive that their social mobility is hampered.

The other general source of conflict comes from Marx. Marx's concern was with a group's sense of deprivation caused by class. This sense of deprivation is what leads a group to class consciousness and produces conflict and social change. Marx was primarily concerned with explaining the structural changes or processes that would bring the working class to this realization, such things as rising levels of education and worker concentration that are both structurally demanded by capitalism.

Contemporary conflict theory has modified the idea of deprivation by noting that it is the shift from absolute to relative deprivation that is

significant in producing this kind of critical awareness. *Absolute deprivation* refers to the condition of being destitute, living well below the poverty line where life is dictated by uncertainty over the essentials of life (food, shelter, and clothing). People in such a condition have neither the resources nor the willpower to become involved in conflict and social change.

*Relative deprivation*, however, refers to a sense of being underprivileged relative to some other person or group. The basics of life aren't in question here; it's simply the sense that others are doing better and that we are losing out on something. These people and groups have the emotional and material resources to become involved in conflict and social change. But it isn't relative deprivation itself that motivates people; it is the shift from absolute to relative deprivation that may spark a powder keg of revolt. People who are upwardly mobile in this way have the available resources, and they may experience a sense of loss or deprivation if the economic structural changes can't keep pace with their rising expectations.

### **Text 3. Predicting the Level of Violence**

Simmel and Coser move us past these basic premises to consider the ways in which conflict can fluctuate. One of the more important ways that conflict can vary is by its level of violence. If people perceive conflict as a means to achieving clearly expressed *rational goals*, then conflict will tend to be less violent. A simple exchange is a good example. Because of the tension present in exchanges, conflict is likely, but it is a low-level conflict in terms of violence. People engage in exchange in order to achieve a goal, and that desired end directs most other factors. Another example is a worker strike. Workers generally go on strike to achieve clearly articulated goals and the strikers usually do not want the struggle to become violent – the violence can detract from achieving their goals (though strikes will become violent under certain conditions). The passive resistance movements of the sixties and early seventies are other examples. We can think of these kinds of encounters as the strategic use of conflict.

However, conflict can be violent, and Coser gives us two factors that can produce violent conflict: *emotional involvement* and *transcendent goals*. In order to become violent, people must be emotionally engaged. Durkheim saw that group interaction could increase emotional involvements and create moral boundaries around group values and goals. He didn't apply this to conflict, but Coser does. The more involved we are with a group, the greater is our emotional involvement and the greater the likelihood of violent conflict if our group is threatened.

Conflict will also tend to have greater levels of violence when the goals of a group are seen to be transcendent. As long as the efforts of a group are understood to be directed toward everyday concerns, people will tend to moderate their emotional involvement and thus keep conflict at a rational level. If, on the other hand, we see the goals of our group as being greater than the group and the concerns of daily life, then conflict is more likely to be violent. For example, when the United States goes to war, the reasons are never expressed by the government in mundane terms. They did not say they fought the First Gulf War in order to protect their oil interests; they fought the war in order to defeat oppression, preserve freedom, and protect human rights. Anytime violence is deemed necessary by a government, the reasons are couched in moral terms (capitalists might say they fight for individual freedoms; communists would say they fight for social responsibility and the dignity of the collective).

**Task 1. Summarize the main points in 7 sentences (see the pattern in App. 1).**

**Task 2. Find answers to the following questions.**

- 1) How can one understand the term "cultural standards"?
- 2) Which kinds of deprivation is found in the text? How do these differentiate from one another?
- 3) What other reasons except those, enumerated in the text, can bring on social conflict?
- 4) What are the reasons for people to go on strike? What strike types do you know?
- 5) Would you agree that human conflicts are always goal-related? Prove your point.

## Language focus

**Task 1.** Find Russian equivalents to the underlined fragments in the text.

**Task 2.** Write Russian equivalents and English synonyms for the words below. Find the corresponding words in the Index (*see App. 4*) and add them to the Wordlist (*see App. 3*).

argue \_\_\_\_\_

\_\_\_\_\_

available \_\_\_\_\_

\_\_\_\_\_

basics \_\_\_\_\_

\_\_\_\_\_

bring to \_\_\_\_\_

\_\_\_\_\_

demand \_\_\_\_\_

\_\_\_\_\_

essentials \_\_\_\_\_

\_\_\_\_\_

feature \_\_\_\_\_

\_\_\_\_\_

goal \_\_\_\_\_

\_\_\_\_\_

lead to \_\_\_\_\_

\_\_\_\_\_

locate \_\_\_\_\_

\_\_\_\_\_

miss

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opportunity

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### Follow-up activities

Scan the texts below and make a list of types and reasons for internal and external conflicts (time limit: 5 min.).

#### Concepts and Theory: the Integrating Forces of Conflict<sup>1</sup>

Coser makes the case for two kinds of *functional consequences of conflict*: conflict that occurs within a group and conflict that occurs outside the group. An example of internal conflict is the tension that can exist between indigenous populations or first nations and the national government. Notice that this internal conflict is actually between or among groups that function within the same social system.

Examples of external group conflicts are the wars in which a nation may involve itself. When considering the consequences for internal group conflict, Coser is concerned with low-level and more frequent conflict. When explaining the consequences for external conflict, he is thinking about more violent conflict.

#### Text 1. Internal Conflict

*Internal conflict* in the larger social system, as between different groups in the state, releases hostilities, creates norms for dealing with conflict, and develops lines of authority and judiciary systems. Remember that Coser sees conflict as instinctual for humans. Thus, a society must always contend with the psychological need of individuals to engage in conflict. Coser appears to argue that this need can build up over time and become explosive. Low-level, frequent conflict tends to *release hos-*

<sup>1</sup> [http://www.sagepub.com/upm-data/13636\\_Chapter7.pdf](http://www.sagepub.com/upm-data/13636_Chapter7.pdf)

*ilities* and thus keep conflict from building and becoming disintegrative for the system.

This kind of conflict also creates pressures for society to produce *norms governing conflict*. For example, most of the formal norms (laws) governing labor in Western countries came about because of the conflict between labor and management. We can see this same dynamic operating at the dyad level as well. For example, when a couple in a long-term relationship experiences repeated episodes of conflict, such as arguing, they will attempt to come up with norms for handling the tension in a way that preserves the integrity of the relationship. The same is true for the social system, but the social system will go a step further and develop formal authorities and systems of judgment to handle conflict. Thus, frequent, low-level conflict creates moral and social structures that facilitate social integration.

Coser also notes that not every internal conflict will be functional. It depends on the types of conflict and social structure that are involved. In Coser's theory, there are two basic types of internal conflict: those that threaten or contradict the fundamental assumptions of the group relationship and those that don't. Every group is based on certain beliefs regarding what the group is about. Let's take marriage as an example of a group. For many people, a basic assumption undergirding marriage is sexual fidelity. A husband and wife may argue about many things — such as finances, chores, toilet seats, and tubes of toothpaste — but chances are good that none of these will be a threat to the stability of the “group” (dyad) because they don't contradict a basic assumption that provides the basis of the group in the first place. Adultery, on the other hand, may very well put the marriage in jeopardy because it goes against one of the primary defining features of the group. Conflict over such things as household chores may prove to be functional in the long run for the marriage, while adultery may be dysfunctional and lead to the breakup of the group.

However, there's something very important here: In Coser's way of thinking about things, adultery won't break a marriage up because it is morally wrong. Whether the relationship will survive depends on the

couple's basic assumptions as to its reasons for existence. A couple may have an "open marriage" based on the assumption that people are naturally attracted to other people and sexual flings are to be expected. In such a case, outside sexual relations will probably not break the group apart. Couples within such marriages may experience tension or fight about one another's sexual exploits — and research indicates that they often do — but such conflict will tend to be functional for the marriage because of its basic assumptions. Note also that conflict over household chores may indeed be dysfunctional if the underlying assumption of the marriage is egalitarianism, but the actual division of labor in the house occurs along stereotypical gender lines. The *group structure* will also help determine whether or not a conflict is functional. As Coser explains, "social structures differ in the way in which they allow expression to antagonistic claims". To talk about this issue, let's make a distinction based on network density. *Network density* speaks of how often a group gets together, the longevity of the group, and the demands of the group in terms of personal involvement. Groups whose members interact frequently over long periods of time and have high levels of personal and personality involvement have *high network density*. Such groups will tend to suppress or discourage conflict. If conflict does erupt in such a group, it will tend to be very intense for two reasons. First, the group will likely have built up unresolved grievances and unreleased hostilities. Once unfettered, these pent-up issues and emotions will tend to push the original conflict over the top. Second, the kind of total personal involvement these groups have makes the mobilization of all emotions that much easier. On the other hand, groups whose members interact less frequently and that demand less involvement — those with *low network density* — will be more likely to experience the functional benefits of conflict.

### **Text 2. External Conflict**

The different groups involved in conflict also experience functional results, especially when the conflict is more violent. As a group expe-



riences external conflict, the boundaries surrounding the group become stronger, the members of the group experience greater solidarity, power is exercised more efficiently, and the group tends to form coalitions with other groups (the more violent the conflict is, the more intensified are these effects). In order for any group to exist, it must include some people and exclude others. This inclusion/exclusion process involves producing and regulating different behaviours, ways of feeling and thinking, cultural symbols, and so forth. These differences constitute a *group boundary* that clearly demarcates those who belong from those who do not.

As a group experiences conflict, the boundaries surrounding the group become stronger and better guarded. For example, during WWII the United States incarcerated those Americans of Japanese descent. Today we may look back at that incident with shame, but at the time it made the United States stronger as a collective; it more clearly demarcated “us” from “them”, which is a necessary function for any group to exist. Conflict makes this function more robust: “conflict sets boundaries between groups within a social system by strengthening group consciousness and awareness of separateness, thus establishing the identity of groups within the system”.

Along with stronger external boundaries, conflict enables the group to also experience higher levels of *internal solidarity*. When a group engages in conflict, the members will tend to feel a greater sense of camaraderie than during peaceful times. They will see themselves as more alike, more part of the same family, existing for the same reason. Group-specific behaviours and symbols will be more closely guarded and celebrated. Group rituals will be engaged in more often and with greater fervency, thus producing greater emotional ties between members and creating a sense of sacredness about the group.

In addition, a group experiencing conflict will tend to produce a more *centralized power structure*. A centralized government is more efficient in terms of response time to danger, regulating internal stresses and needs, negotiating external relations, and so on. Violent conflict

also tends to produce *coalitions* with previously neutral parties. Again, WWII is a clear example. The story of WWII is one of increasing violence with more and more parties being drawn in. Violent conflict produces alliances that would have previously been thought unlikely, such as the United States being allied with Russia.

Coalition permits the coming together of elements that would resist other forms of unification. Although it is the most unstable form of socialization, it has the distinct advantage of providing some unification where unification might otherwise not be possible.

**Task 1. Summarize each text in 3 sentences (see the pattern in App. 1).**

**Task 2. Voice your opinion on the following issues and think of examples to illustrate your point.**

- 1) Low-level, frequent conflict tends to release hostilities.
- 2) An outside conflict is more dangerous than that within the group.
- 3) A sense of deprivation is a permanent perception.
- 4) Conflict is instinctual for humans.

## Extension activities

**Task 1. Translate the following sentences into English using the vocabulary of the unit.**

Согласно американскому социологу Л. Козеру, конфликт является важнейшим элементом социального действия. Существуют условия, при которых даже открытый конфликт может способствовать усилению интеграции социального целого. Козер определяет социальный конфликт как борьбу за ценности и притязания на определенный статус, власть и ограниченные ресурсы, причем целями конфликтующих сторон являются не только достижение желаемого, но и нейтрализация, нанесение ущерба или устранение соперников.

**Task 2. Render the following passage into English in 5 sentences using as many units from the Wordlist as possible.**

В работах Козера можно обнаружить ряд обозначаемых им функций социального конфликта, таких как: установление единства и сплоченности; производство стабилизирующих и интегративных элементов; выявление относительной силы антагонистических интересов в структуре; создание ассоциаций и коалиций; снижение агрессии; укрепление внутреннего единства; стимулиру-

рование выработки новых правил и норм. В условиях первичной группы, утверждает Л. Козер, полнота личной вовлеченности в условиях конфликтной ситуации угрожает самим внутригрупповым отношениям. Во вторичных же группах частичное участие в массе нереализованных конфликтов выступает в роли механизма, поддерживающего равновесие внутригрупповой структуры. На основании этих положений Л. Козер заключает, что не только интенсивность конфликта влияет на структуру группы, но и природа групповой организации может влиять на интенсивность конфликтного процесса.

Л. Козер делает вывод: не конфликт как таковой угрожает равновесию системы, а ее жестокость, подавляющая различного рода напряженности, которые, накапливаясь, могут привести к острому конфликту, касающемуся базовых ценностей. Социальный конфликт представляет собой способ адекватного приспособления норм к изменяющимся условиям. Социальная структура, в которой есть место для конфликта, может избежать состояний внутренней неустойчивости или модифицировать эти сомнения, изменив существующее соотношение позиций власти.

**Task 3. Write a) definitions for two of the following terms: *stratification, class consciousness, deprivation, underprivileged, low-level conflict, internal conflict, network density*;**

**b) a paragraph on a topic below.**

- 1) Characteristic features of those living below the poverty line.
- 2) Conflict makes the group members experience greater solidarity.
- 3) Strikes: are they useful or harmful?

## UNIT 23. *Dialectical Change and Geopolitics*

### Warming-up activities

Task 1. Make up possible word combinations: verb + noun *change* (e.g. to effect *a change*, to initiate *a change*).

Task 2. Give derivatives to the verbs *require*, *intensify*, *expand*, *suspend*.

### Focus on reading

Before you read, consider and discuss the following issues.

1. How do conflicts influence social changes?
2. What is conflict intensity?

Make 2 teams, read one of the texts below and be ready to present the contents to the rest of the group.

#### Text 1. Social Change<sup>1</sup>

Like Coser, Dahrendorf sees conflict as universally present in all human relations. But Dahrendorf doesn't see the inevitability of conflict as part of human nature; he sees it, rather, as a normal part of how we structure society and create social order. In this sense, Dahrendorf is concerned with the same issue as T. Parsons: How is social order achieved? However, rather than assuming collective agreement about norms, values, and social positions, as Parsons does, Dahrendorf argues that it is *power* that both defines and enforces the guiding principles of society. Dahrendorf also follows Coser in talking about the level of violence and its effects, but adds a further variable: conflict intensity.

According to Dahrendorf, conflict will vary by its level of intensity and violence. *Conflict intensity* refers to the amount of costs and involvement. The cost of conflict is rather intuitive; it refers to the money, life, material, and infrastructure that are lost due to conflict. Involvement refers to the level of importance the people in the conflict attach to the group and its issues. We can think of this involvement as

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<sup>1</sup> [http://www.sagepub.com/upm-data/13636\\_Chapter7.pdf](http://www.sagepub.com/upm-data/13636_Chapter7.pdf) Ralf Dahrendorf: dialectical change

varying on a continuum from the level that a game of checkers requires to that of a front-line soldier. Checkers only requires a small portion of a person's personality and energy, while participating in a war where life and death are at stake will engulf an individual's entire psyche. For Dahrendorf, *conflict violence* refers to how conflict is manifested and is basically measured by the kinds of weapons used. Peaceful demonstrations are conflictual but exhibit an extremely low level of violence, while riots are far more violent.

While violence and intensity can go together, as in a nuclear war, they don't necessarily co-vary, and they tend to influence social change in different directions. More intense conflicts will tend to generate more profound social changes. We can think of the life of Mahatma Gandhi as an example of conflict with a high level of intensity but no violence. Gandhi is also a good example of the profound social changes that intense conflict can engender. Not only was he centrally responsible for major structural changes in Indian society, he has also had a profound and lasting impact worldwide.

On the other hand, the violence of a conflict will influence how quickly the changes occur. We can think of the recent invasion of Iraq by the US military as an example of violent conflict and rapid social change. The US invaded Iraq on March 20, 2003. On April 9, 2003, Baghdad fell to the US-led military forces. On that day, US marines pulled down the 20-foot-tall statue of S. Hussein, thus symbolically ending his regime. An interim Iraqi government was appointed in 2004 and elections for a permanent government occurred in 2005. How deep these structural changes go remains to be seen, yet there is little doubt that the rapidness of the changes is due to the level of violence the US government was willing to employ.

The two given examples are somewhat outside the scope of Dahrendorf interests. Dahrendorf is concerned primarily with explaining class conflict within a society. The reason for using those examples is that they clearly point out the differences between the violence and the

intensity of conflict. Often class conflict, especially over longer periods of time, involves both intensity and violence and thus they are difficult to empirically disengage from one another. A good example of these factors is the civil rights movement in the US.

## **Text 2. Levels of Violence and Intensity**

*Violence.* Within a society, the violence of class conflict, as defined by Dahrendorf, is related to three distinct groups of social factors: the technical, political, and social conditions of organization; the effective regulation of conflict within a society; and the level of relative deprivation. Violence is negatively related to the three conditions of organization. In other words, the more a group has met the technical, political, and social conditions of organization, the less likely it is that the conflict will be violent. We saw this idea in a more basic form with Coser. While some level of organization is necessary for a group to move from quasi- to interest group, the better organized a group is, the more likely it is to have rational goals and to seek reasonable means to achieve those goals.

The violence of a conflict is also negatively related to the presence of legitimate ways of regulating conflict. In other words, the greater the level of formal or informal norms regulating conflict, the greater the probability that both parties will use the norms or judicial paths to resolve the conflict. However, this factor is influenced by two others. In order for the two interested parties to use legitimate roads of conflict resolution, they must recognize the fundamental justice of the cause involved (even if they don't agree on the outcome), and both parties need to be well-organized. In addition, the possibility of violent conflict is positively related to a sense of *relative deprivation*. Here Dahrendorf is specifying the concept more than Coser and linking it explicitly to the level of violence.

*Intensity.* Within a social system, the level of *conflict intensity* is related to the technical, political, and social conditions of organization; the level of social mobility; and to the way in which power and other

scarce resources are distributed in society. Both violence and intensity are related to group organization and the relationship in both cases is negative. The violence and intensity of conflict will tend to go down as groups are better organized — again, for the same reason: better organization means more rational action.

With Coser, we saw that people will begin to question the legitimacy of the distribution of scarce resources as the desired goods and social positions tend to all go to the same class. Here, Dahrendorf is being more specific and is linking this issue with conflict intensity. The relationship is positive: the more society's scarce resources are bestowed upon a single social category, the greater will be the intensity of the conflict. In this case, the interest groups will see the goals of conflict as more significant and worth more involvement and cost. Finally, the intensity of a conflict is negatively related to social mobility.

**In Table 1** you can see the propositions that Coser and Dahrendorf give us concerning the varying levels of conflict violence and intensity. As you can see, the level of violence tends to go up with increasing levels of emotional involvement, the presence of transcendent goals, and a sense of change from absolute to relative deprivation. Conversely, the likelihood of violence in conflict tends to go down when the interest groups meet the technical, social, and political conditions of organization (class organization); when they have explicitly stated rational goals; and when there are norms and legal channels available for resolving conflict. As the violence of conflict increases, we can expect social changes to come rapidly and we can anticipate groups to experience stronger boundaries, solidarity, and more efficient control and authority. Only Dahrendorf comments on conflict intensity, and he argues that decreasing class organization and social mobility and increasing covariance of authority and rewards will tend to produce higher levels of intensity, which in turn will produce more profound structural changes.

Table 1

**Propositions Concerning the Level of Conflict Violence**

↑ Emotional Involvement ↑ Violence

↑ Transcendent Goals ↑ Violence

↑ Sense of Absolute to Relative Deprivation ↑ Violence

↑ Class Organization ↓ Violence

↑ Explicitly Stated Rational Goals ↓ Violence

↑ Normative Regulation of Conflict ↓ Violence

Possible functional effects: greater rapidness of change; stronger group boundaries; greater group solidarity; centralization of power

**Propositions Concerning the Level of Conflict Intensity**

↓ Class Organization ↑ Intensity

↓ Social Mobility ↑ Intensity

↑ Association of Authority and Rewards ↑ Intensity

Possible effects: more profound structural changes

**Task 1.** Make up a list of possible consequences of conflict (*Text 1*) and a list of factors influencing the level of conflict violence (*Text 2*).

**Task 2.** Find answers to the following questions.

- 1) What (in Dahrendorf's view) defines and enforces the guiding principles of society?
- 2) What influences people's involvement in conflict?
- 3) What are the groups of social factors which Dahrendorf related to the level of violence in class conflict?

## Language focus

**Task 1.** Find Russian equivalents to the underlined fragments in the text.

**Task 2.** Write Russian equivalents and English synonyms for the words below. Find the corresponding words in the Index (*see App. 4*) and add them to the Wordlist (*see App. 3*).

anticipate

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apparent

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decrease

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exercise, *v*

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imply

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interim

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likelihood

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permanent

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proposition

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question, *v*

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resolve

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specify

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### Follow-up activities

Read the text below and outline the main points discussed (time limit: 5 min.).

### Concepts and Theory: Geopolitics<sup>1</sup>

There are two things to point out before considering geopolitical theory. The first is that geopolitical processes happen over the long run. These forces take time to build up and aren't readily apparent, especially to most of those living in the US. The Americans have difficulty thinking in the long term. They are focused on the individual and immediate gratification, and even the economic planning that is done is oriented toward short-term portfolio management.

Geopolitical theory is sociology over the long term. It explains how nations grow and die. The processes and dynamics can't be seen by just looking at our daily concerns. We have to rise above ourselves and look historically.

The second thing to emphasize is that geopolitical theory focuses on the state rather than the economy. Generally speaking, world-systems theory, like that of I.Wallerstein, focuses on the economy. Collins understands the world system in more Weberian terms, where the nation-state is the key actor on the world stage. As mentioned earlier, nation-states are relatively recent inventions. Up until the sixteenth century, the world was not organized in terms of nation-states. People were generally organized ethnically with fairly fluid territorial limits, as with feudalism. Feudalistic states were based on land stewardship established through the relation of lord to vassal. Its chief characteristics were homage, the service of tenants under arms and in court, wardship, and forfeiture. A nation-state, on the other hand, is a collective that occupies a specific territory, shares a common history and identity, is based on free labor, and sees its members as sharing a common fate.

*The role of the state.* In Weberian terms, *the state* is defined as an entity that exercises a monopoly over the legitimate use of force within and because of a specific geographic territory.

First and foremost, nation-states have a monopoly on force. In fact, one of the main impetuses behind the nation is the ability to regularly

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<sup>1</sup> [http://www.sagepub.com/upm-data/13636\\_Chapter7.pdf](http://www.sagepub.com/upm-data/13636_Chapter7.pdf)

tax people for the purpose of creating a standing army. Previously, armies were occasional things that were gathered to fight specific wars. A standing army is one that is continually on standby; it is ready to fight at a moment's notice.

Notice that nation-states are organized around the legitimate use of power. Thinking about power in terms of legitimacy brings in cultural and ritual elements. If power is defined as the ability to get people to do what you want, then legitimacy is defined in terms of the *willingness* of people to do what you want. In order for any system of domination to work, people must believe in it. As we saw in Weber's theory, to maintain a system of domination not based on legitimacy costs a great deal in terms of technology, money, and peoplepower. In addition, people generally respond in the long run to the use of coercion by either rebelling or giving up — the end result is thus contrary to the desired goal. Authority and legitimacy, on the other hand, imply the ability to require performance that is based upon the performer's belief in the rightness of the system.

With nation-states, there is an interesting relationship between force and legitimacy. According to R. Collins, this legitimacy is a special kind of emotion: it's "the emotion that individuals feel when facing the threat of death in the company of others". Legitimacy isn't something that is the direct result of socialization, though it plays a part. Rather, legitimacy is active; it ebbs and flows and is stronger at some times than at others — people feel more or less patriotic depending on a number of factors, most notably ritual performance.

The governments of nation-states are painfully aware of the active nature of legitimacy. Legitimacy provides the government's right to rule. Though also associated with economic prosperity and mass education, nationalism — the nation-state's particular kind of legitimacy — is dependent upon a common feeling that is most strongly associated with ritualized interactions performed in response to perceived threat. This threat can be internal, as in the case of minority group uprisings,

crime, and deviance, but it is most strongly associated with externally produced threat and shock.

The other defining feature of the nation-state is the control of a specific geographic territory. One of the reasons that a standing army originally came about was to defend a specific territory. As humans first became settled due to agriculture, it became increasingly necessary to defend the territory and internally organize a population that was growing in both size and diversity. The geographic contours of this territory are extremely important for Collins. Collins argues that the idea of property “upholds the macroworld as a social structure”. The reason behind this is that property is the fundamental backdrop against which all interaction rituals are produced. Further, geographic space is not simply the arena in which interactions take place; it is one of the fundamental elements over which people struggle for control, thus making space a strong ritual focus of attention. Thus, on one level, the explicitness and increased size of the territories associated with nation-states have important implications for the production of interaction ritual chains and macro-level phenomena in general.

**Task 1. Describe the role of state in geopolitics.**

**Task 2. Voice your opinion on the following issues and think of examples to illustrate your point.**

- 1) The greater social diversity the greater tension.
- 2) Guiding principles of society are always defined and enforced by *power*.
- 3) Maintaining a system of domination not based on legitimacy is a utopia.
- 4) Legitimacy provides the government’s right to rule.

## Extension activities

**Task 1. Translate the following sentences into English using the vocabulary of the unit.**

Причины конфликта в конечном итоге коренятся в тех условиях, когда наличествующему социальному неравенству, существующей системе распределения скудных ресурсов начинают отказывать в законности. Последнее оказывается результатом действия таких

социальных структурных переменных, как возможность открыто выражать недовольство в пределах социальной системы, уровень минимальной взаимной лояльности и уровень допускаемой в системе мобильности, а также интенсификация обнищания и различные структурные ограничения, налагаемые на неимущие слои.

**Task 2. Render the following passage into English in 5 sentences using as many units from the Wordlist as possible.**

Дарендорф, подобно Зиммелю и Козеру, утверждал «политику свободы политикой жизни с конфликтом». Основное противоречие социальной системе перемещается, по его мнению, из экономической плоскости в область отношений господства-подчинения и основной конфликт оказывается связан с перераспределением власти. Он определяет конфликт как любое отношение между элементами, которое можно охарактеризовать через объективные или субъективные противоположности. Его внимание сосредоточивается на структурных конфликтах.

Путь от устойчивого состояния социальной структуры к развертывающимся социальным конфликтам и к образованию конфликтных групп проходит в три этапа. Первый связан с возникновением противоположных друг другу и потому конфликтных интересов, представляемых двумя агрегатами социальных позиций в виде квази-групп. Второй этап развития конфликта состоит в осознании латентных интересов и реорганизации квази-групп в фактические группы (группы интересов). Третий этап заключается в разрывании сформировавшегося конфликта, в столкновении между сторонами, отличающимися ярко выраженной идентичностью (нации, политические организации и т. д.). Если такая идентичность еще отсутствует, конфликты в некоторой степени являются неполными.

**Task 3. Write a) definitions for two of the following terms: *conflict intensity, levels of intensity, quasi-group, interest group, social mobility*;**

**b) a paragraph on a topic below.**

- 1) Both violence and intensity are related to group organization and the relationship in both cases is negative.
- 2) The violence and intensity of conflict will tend to go down as groups are better organized as better organization means more rational action.
- 3) The main territorial factors.

## UNIT 24. *Conflict and Emotion*

### Warming-up activities

**Task 1.** Make up possible word combinations: adjective + noun *violence* (e.g. full *violence*, sheer *violence*).

**Task 2.** Give derivatives to the verbs *advance*, *represent*, *intrude*, *protect*.

### Focus on reading

Before you read, consider and discuss the following issues.

1. What role do emotions play in conflicts?
2. What resources can be considered scarce?

**Read the text below and list Collins's types of scarce resources (time limit: 5 min.).**

#### Emotion and the World in Conflict<sup>1</sup>

R. Collins takes us in a different direction from either Coser or Dahrendorf. First, Collins's work of synthesis is broader and more robust. As mentioned, Collins draws not only from the classical conflict theorists, he also uses Durkheim and E. Goffman. The inclusion of Durkheim is extremely important. Using Durkheim allows Collins to consider the use of emotion and ritual in conflict. As you'll see, these are important contributions to our understanding of conflict. But more than adding new ideas, the scope of Collins's project is much wider. In 1975 Collins published *Conflict Sociology*. His goal in the book was to draw together all that sociologists had learned about conflict and to scientifically state the theories in formal propositions and hypotheses. Without doubt, his book represents the most systematic effort ever undertaken to scientifically explain conflict, even to this day. Then, in 1993, Collins reduced the hundreds of theoretical statements from his 1975 work to just "four main points of conflict theory". In essence, what Collins is saying is that most of what we know about conflict can be boiled down to these four points. Collins also takes us further because he considers more macro-

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<sup>1</sup> [http://www.sagepub.com/upm-data/13636\\_Chapter7.pdf](http://www.sagepub.com/upm-data/13636_Chapter7.pdf)

level, long-range issues of conflict in a new theoretical domain called “geopolitical theory”.

*Point One: The unequal distribution of each scarce resource produces potential conflict between those who control it and those who don't.* Dahrendorf argues that there is one primary resource in society: power. Collins, on the other hand, follows the basic outline that Weber gave us of the three different types of scarce resources: *economic resources*, which may be broadly understood as all material conditions; *power resources*, which are best understood as social positions within control or organizational networks; and status or *cultural resources*, which Collins understands as control over the rituals that produce solidarity and group symbols. Collins expands and generalizes two of these resources. Both Marx and Weber saw economic resources in terms of class position; Collins, however, argues that economic resources ought to be seen as encompassing a much broader spectrum of issues — control over any material resources. These may come to us as a consequence of class, but they also may accrue to a person working in an underground social movement through thievery or other illegal means.

*Point Two: Potential conflicts become actual conflicts to the degree that opposing groups become mobilized.* There are at least two main areas of *resource mobilization*: The first area involves emotional, moral, and symbolic mobilization. The prime ingredient here is collective rituals. This is one of Collins's main contributions to conflict theory. Groups don't simply need material goods to wage a battle; there are also clear emotional and symbolic goods used in conflict. As Durkheim says, “we become capable to feelings and conduct of which we are incapable when left to our individual resources”. Collins uses Durkheim's theory of ritual performance to explain symbolic mobilization. In general, the more a group is able to physically gather together, create boundaries for ritual practice, share a common focus of attention, and have a common emotional mood, the more group members will 1) have a strong and explicit sense of group identity; 2)

have a worldview that polarizes the world into two camps (in-group and out-group); 3) be able to perceive their beliefs as morally right; and 4) be charged up with the necessary emotional energy to make sacrifices for the group.

The second main area for mobilization concerns the material resources for organizing. Material mobilization includes such things as communication and transportation technologies, material and monetary supplies to sustain the members while in conflict, weapons (if the conflict is military), and sheer numbers of people. While this area is pretty obvious, the ability to *mobilize* material resources is a key issue in geopolitical theory.

A group can also win by generating higher levels of ritual solidarity as compared to their enemies. Collins gives the example of Martin Luther King, Jr. King obviously had fewer material resources than the ruling establishment, but the civil rights movement was able to create higher levels of ritualized energy and was able to generate broad-based symbolic, moral appeal. Of course, a group can also lose the conflict if its members are unable to renew the necessary emotional energies. Emotional energy and all the things that go with it—motivation, feelings of morality, righteous indignation, willingness to sacrifice, group identity, and so on — thus have a decay factor.

Symbols and ideas aren't themselves sacred or moral, nor do they actually "carry" sacredness or morality; they only act as prompts to evoke these emotions in people. It is necessary, then, to renew the collective effervescence associated with the symbol, moral, or group identity. If collective rituals aren't continually performed, people will become discouraged, lose their motivation, entertain alternatives views of meaning and reality, and become incapable of making the necessary sacrifices.

**Task 1. Summarize the text in 10 sentences (see the pattern in App. 1).**

**Task 2. Find answers to the following questions.**

- 1) What comes first: emotion or ritual? Why are both significant for the conflict theory?
- 2) What is the essence of the first point of the conflict theory?



- 3) What is the main idea of the second main point of conflict theory, according to R. Collins?
- 4) Would you agree that some civil rights movements are able to create higher levels of ritualized energy and to generate broad-based symbolic, moral appeal?

## Language focus

**Task 1.** Find Russian equivalents to the underlined fragments in the text.

**Task 2.** Write Russian equivalents and English synonyms for the words below. Find the corresponding words in the Index (*see App. 4*) and add them to the Wordlist (*see App. 3*).

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expand

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grounds

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hypothesis

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outcome

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outline

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spectrum

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state

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sustain

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undertake

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### Follow-up activities

Scan the text below and make a list of possible ways of propagating and ending a conflict (time limit: 5 min.).

#### The Propagation and End of Conflict<sup>1</sup>

*Point Three: Conflict engenders subsequent conflict.* In order to activate a potential conflict, parties must have some sense of moral rightness. Groups have a difficult time waging war simply on utilitarian grounds. They have to have some sense of moral superiority, some reason that extends beyond the control of oil or other material good. As a result, conflicts that are highly mobilized tend to have parties that engage in the *ritualized exchange of atrocities*. Collins calls this the negative face of social solidarity. This is a somewhat difficult subject to illustrate, because if you hold to or believe in one side in a conflict, its definition of atrocities or terrorism will seem morally right. The trick is to see and understand that there has never been a group that has entered into a conflict knowing or feeling that they are wrong. For instance, the people who flew the airplanes into the World Trade Center felt morally justified in doing so. We can think of many examples from around the world, such as the

<sup>1</sup> [http://www.sagepub.com/upm-data/13636\\_Chapter7.pdf](http://www.sagepub.com/upm-data/13636_Chapter7.pdf)

Croats and Serbs or the Irish Catholics and Protestants. Whatever side of the debate people take, it is undeniable that retribution was and is part of the justification. In addition to satiating righteous indignation and affirming social solidarity, ritualized retributions are used to garner support. We can see this clearly in the United States' use of the attacks of September 11, Israel's use of the holocaust, the antiabortionists' conceptualization of abortion as murder, and the various civil rights groups' use of past atrocities. Atrocities thus become a symbolic resource that can be used to sway public opinion and create coalitions.

*Point Four: Conflicts diminish as resources for mobilization are used up.* Just as there are two main areas of conflict mobilization, there are two fronts where demobilization occurs. For intense conflicts, emotional resources tend to be important in the short run, but in the long run, material resources are the key factors. Many times the outcome of a war is determined by the relative balance of resources. Randall Collins gives us two corollaries. The first is that milder or sporadic forms of conflict tend to go on for longer periods of time than more intense ones. Fewer resources are used and they are more easily renewed. This is one reason why terrorism tends to go on almost indefinitely. Civil rights and relatively peaceful political movements can be carried out for extended periods as well. The second corollary Collins gives us is that relatively mild forms of conflict tend to deescalate due to the *bureaucratization of conflict*. Bureaucracies are quite good at co-optation. To co-opt means to take something in and make it one's own or make it part of the group, which on the surface might sound like a good thing. But because bureaucracies are value and emotion free, there is a tendency to downplay differences and render them impotent. For example, one of the things that our society has done with race and gender movements is to give them official status in the university. One can now get a degree in race or gender relations. Inequality is something we now study, rather than it being the focus of social movements. In this sense, these movements have been co-opted. "This is one of the unwelcome lessons of the sociology of conflict. The result of conflict is never the

utopia envisioned in the moments of intense ideological mobilization; there are hard-won gains, usually embedded in an expanded bureaucratic shell.”

The second front where conflicts may be lost is *deescalation of ritual solidarity*. A conflict group must periodically gather to renew or create the emotional energy necessary to sustain a fight. One of the interesting things this implies is that the intensity of conflicts will vary by focus of attention. Conflict that is multifocused will tend not to be able to generate high levels of emotional energy. The conflict over civil rights in the United States is just such a case. The civil rights movement today has splintered because the idea of civil rights isn't held by everyone involved as a universal moral. That is, the groups involved don't focus on civil rights per se; they focus on civil rights for their group. For example, there are those working for the equal rights of African Americans who would deny those same rights to homosexuals.

**Task 1. Summarize the contents of the text in 5 sentences (see the pattern in App. 1).**

**Task 2. Voice your opinion on the following issues and think of examples to illustrate your point.**

- 1) Continually performed collective rituals.
- 2) Bureaucratization of conflicts.
- 3) A multifocused conflict.
- 4) Civil rights and peaceful political movements.

## Extension activities

**Task 1. Translate the following sentences into English using the vocabulary of the unit.**

Под конфликтом понимается наиболее острый способ разрешения значимых противоречий, возникающих в процессе взаимодействия, заключающийся в противодействии субъектов конфликта и обычно сопровождающийся негативными эмоциями. Необходимыми и достаточными условиями возникновения конфликта являются наличие у субъектов социального взаимодействия противоположно направленных мотивов или суждений, а также состояние противоборства между ними.

**Task 2. Render the following passage into English in 5 sentences using as many units from the Wordlist as possible.**

Коллинз обращает внимание на эмоциональную энергию, которая возникает в результате взаимодействия в группе. Он указывает, что эмоциональная энергия (ЭЭ) перетекает из ситуаций, когда индивиды участвуют в интерактивных ритуалах, в ситуации, когда они находятся в одиночестве, и сохраняется здесь... Через какое-то время ЭЭ угасает; для ее возобновления индивиды вновь возвращаются к ритуальному участию.

Для Коллинза, основой общественного строя являются солидарность и моральные обязательства. Они проявляются в ходе «цепочек интерактивных ритуалов» на микроуровне, когда два или более участника сосредоточены на общей деятельности. При надлежащих обстоятельствах, переживаемое общее настроение приводит к ощущению единства среди участников. Конфликт также основывается на эмоциях, поскольку он вовлекает мобилизацию чувства гнева в процессе противопоставления социальных интересов. И солидарность, и конфликт Коллинз объединяет в макро- и микроанализе стратификации.

По мнению Коллинза, успешные взаимодействия в сфере статус-власть порождают такие эмоции как энтузиазм, вера и ощущение значимого присоединения к группам, в которых была получена эмоциональная энергия. Неудачные взаимодействия порождают депрессию, затруднение и отчуждение от группы и ее интересов.

**Task 3. Write a) definitions for two of the following terms: *in-group*, *out-group*, *resource mobilization*, *group identity*, *social solidarity*;**

**b) a paragraph on a topic below.**

- 1) Possible ways of losing a conflict.
- 2) Possible ways of winning a conflict.
- 3) Sporadic and an intense forms of conflict.

# PART V. INEQUALITY AND GLOBALIZATION

## UNIT 25. *Social Inequality and Social Class*

### Warming-up activities

Task 1. Make up possible word combinations: verb + noun *inequality* (e.g. to foster *inequality*, to enforce *inequality*).

Task 2. Make up sentences to illustrate the meaning of the following expressions with the key element *fall*: *fall back on*, *fall into place*, *fall through*, *fall to*, *fall to bits/pieces*.

### Focus on reading

Before you read, consider and discuss the following issues.

1. What do you know about social inequality?
2. Are there any other types of inequality apart from social one?

Read the text below and outline the essence of the three component theory of stratification.

### Social Inequality and Exclusion<sup>1</sup>

In every society some people have a greater share of valued resources – money, property, education, health and power than others. These social resources can be divided into three forms of capital – economic capital in the form of material assets and income; cultural capital such as educational qualifications and status; and social capital in the form of networks of contacts and social associations. Often these three forms of capital overlap and one can be converted into the other. For example a person from a well-off family can afford expensive higher education and so can acquire cultural or educational capital. Patterns of unequal access to social resources are commonly called social inequality. Social inequality reflects innate differences between individuals for example their varying abilities and efforts. Someone may be endowed with exceptional intelligence

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<sup>1</sup> <http://www.sociologyguide.com/social-stratification/class-system.php>

or talent or may have worked very hard to achieve their wealth and status. However by and large social inequality is not the outcome of innate or natural differences between people but is produced by the society in which they live.

The class system is universal phenomenon denoting a category or group of persons having a definite status in society which permanently determines their relation to other groups. The social classes are de facto groups (not legally or religiously defined and sanctioned) they are relatively open not closed. Their basis is indisputably economic but they are more than economic groups. They are characteristic groups of the industrial societies which have developed since the 17th century. The relative importance and definition of membership in a particular class differs greatly over time and between societies, particularly in societies that have a legal differentiation of groups of people by birth or occupation. In the well-known example of socioeconomic class, many scholars view societies as stratifying into a hierarchical system based on occupation, economic status, wealth, or income.

According to Ogburn and Nimkoff a social class is the aggregate of persons having essentially the same social status in a given society. Marx defined class in terms of the extent to which an individual or social group has control over the means of production. In Marxist terms a class is a group of people defined by their relationship to the means of production. Classes are seen to have their origin in the division of the social product into a necessary product and a surplus product. Marxists explain history in terms of a war of classes between those who control production and those who actually produce the goods or services in society (and also developments in technology and the like). In the Marxist view of capitalism this is a conflict between capitalists (bourgeoisie) and wage workers (proletariat). Class antagonism is rooted in the situation that control over social production necessarily entails control over the class which produces goods – in capitalism this is the exploitation of workers by the bourgeoisie. Marx saw class categories as defined by continuing historical processes. Classes, in

Marxism, are not static entities, but are regenerated daily through the productive process. Marxism views classes as human social relationships which change over time, with historical commonality created through shared productive processes. A 17th-century farm labourer who worked for day wages shares a similar relationship to production as an average office worker of the 21st century. In this example it is the shared structure of wage labour that makes both of these individuals “working class.” Maclver and Page defines social class as any portion of the community marked off from the rest by social status. Max Weber suggests that social classes are aggregates of individuals who have the same opportunities of acquiring goods, the same exhibited standard of living. He formulated a three component theory of stratification with social, status and party classes (or politics) as conceptually distinct elements.

- Social class is based on economic relationship to the market (owner, renter, employee, etc.).
- Status class has to do with non-economic qualities such as education, honour and prestige.
- Party class refers to factors having to do with affiliations in the political domain.

According to Weber a more complex division of labour made the class more heterogeneous. In contrast to simple income – property hierarchies, and to structural class schemes like Weber’s or Marx’s, there are theories of class based on other distinctions, such as culture or educational attainment. At times, social class can be related to elitism and those in the higher class are usually known as the “social elite”. For example, Bourdieu seems to have a notion of high and low classes comparable to that of Marxism, insofar as their conditions are defined by different habitus, which is in turn defined by different objectively classifiable conditions of existence. In fact, one of the principal distinctions Bourdieu makes is a distinction between bourgeoisie taste and the working class taste. Social class is a segment of society with all the members of all ages and both the sexes who share the same general sta-



tus. Maclver says whenever social intercourse is limited by the consideration of social status by distinctions between higher and lower there exists a social class.

**Task 1. Summarize the main points of the text in 7 sentences (see the pattern in App. 1).**

**Task 2. Find answers to the following questions.**

- 1) What are the three forms of capital? How do these forms differentiate?
- 2) What are the different classifications of class in sociology?
- 3) What is meant by exclusion?
- 4) What's the difference between open and closed groups?

## Language focus

**Task 1. Find Russian equivalents to the underlined fragments in the text.**

**Task 2. Write Russian equivalents and English synonyms for the words below. Find the corresponding words in the Index (see App. 4) and add them to the Wordlist (see App. 3).**

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### Follow-up activities

**Make 3 teams; choose one of the texts below, scan it and be ready to present the contents to the rest of the group (time limit: 3 min.).**

#### **Text 1. Characteristics of Social Class<sup>1</sup>**

A social class is essentially a status group. Class is related to status. Different statuses arise in a society as people do different things, engage in different activities and pursue different vocations. Status in the case of class system is achieved and not ascribed. Birth is not the criterion of status. Achievements of an individual mostly decide his status. Class is almost universal phenomenon. It occurs in all the modern complex societies of the world. Each social class has its own

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<sup>1</sup> <http://www.sociologyguide.com/social-stratification/Characteristics-of-Social-Class.php>

status in the society. Status is associated with prestige. The relative position of the class in the social set up arises from the degree of prestige attached to the status. A social class is relatively a stable group. A social class is distinguished from other classes by its customary modes of behaviour.

This is often referred to as the life-styles of a particular class. It includes mode of dress, kind of living, the means of recreation and cultural products one is able to enjoy, the relationship between parent and children. Life-styles reflect the specialty in preferences, tastes and values of a class. Social classes are open groups. They represent an open social system. An open class system is one in which vertical social mobility is possible. The basis of social classes is mostly economic but they are not mere economic groups or divisions. Subjective criteria such as class-consciousness, class solidarity and class identification on the one hand and the objective criteria such as wealth, property, income, education and occupation on the other hand are equally important in the class system. Class system is associated with class consciousness. It is a sentiment that characterizes the relations of men towards the members of their own and other classes. It consists in the realization of a similarity of attitude and behaviour with members of other classes.

Sociologists have given three-fold classification of classes which consists of upper class, middle class and lower class. Sorokin has spoken of three major types of class stratification — they are economic, political and occupational classes. Lloyd Warner shows how class distinctions contribute to social stability. Veblen analyzed the consumption pattern of the rich class by the concept of conspicuous consumption. Warner has classified classes into six types — upper-upper class, upper-middle class, upper-lower class, lower-upper class, the lower middle class and lower class. Anthony Giddens's three class model is the upper, middle and lower (working) class.

**Text 2. Inequality Fueled by Many Factors<sup>1</sup>**

Various things can create inequality. Most common generalizations will be things like greed, power, money. But even in societies where governments are well-intentioned, policy choices and individual actions (or inactions) can all contribute to inequality. In wealthier nations, the political left usually argue for addressing inequality as a matter of moral obligation or social justice, to help avoid worsening social cohesion and a weakening society. The political right in the wealthier nations generally argue that in most cases, western nations have overcome the important challenge of inequality of opportunity, and so more emphasis and responsibility should be placed on the individual to help themselves get out of their predicament.

Both views have their merits; being “lazy” or trying to “live off the system” is as abhorrent as inequalities structured into the system by those with wealth, power and influence.

In poorer countries, those same dynamics may be present too, sometimes in much more extremes, but there are also additional factors that have a larger impact than they would on most wealthier countries. For example, in some poorer countries, a combination of successive military governments (often supported or aided by the West) and/or corrupt leadership, as well as international economic policy have combined to create debt traps and wealth siphoning, affecting the poorer citizens the most (because the costs such as the debt gets “socialized”).

Nigeria is one often-mentioned example, where Western backed dictatorships have siphoned off much of the nation’s wealth in the past leaving the country under immense debt for later generations to suffer under. The UK and US are often two of the more dynamic nations. Yet, these two tend to have the worst levels of inequality amongst industrialized nations. Such levels of inequality imply that it is overly simplistic to blame it all on each individual or solely on

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<sup>1</sup> <http://www.globalissues.org/article/4/poverty-around-the-world#Inequalityfueledbymanyfactors>

government policy and “white-collar” corruption. While ideological debates will always continue on the causes of inequality, both the political left and right agree that social cohesion (social justice or family values, etc.) is suffering, risking the very fabric of society if it gets too out of control.

### **Text 3. Inequality Increases Social Tensions<sup>1</sup>**

A. Simms, policy director for the New Economics Foundation in the UK makes an interesting suggestion in *The Guardian*. Amongst various things, Simms notes that tackling inequality from the other end is important because the economic case for high executive pay in terms of company performance doesn't hold up, and because highly unequal societies have a habit of falling apart. Crime and unhappiness stalk unequal societies. Our economic system's incentive structure, instead of “trickle-down”, is causing a “flood-up” of resources from the poor to the rich. Inequality leads to instability, the last thing the country or world needs right now. Even the former hard-line conservative head of the International Monetary Fund, M. Camdessus, has come to the conclusion that the widening gaps between the rich and the poor within nations is morally outrageous, economically wasteful and potentially socially explosive. Above subsistence levels, what undermines our sense of well-being most is not our absolute income levels, but how big the gaps are between us and our peers. Allowing the super-rich to live apart from society is as damaging in its own way as the exclusion of the poorest.

**Task 1. Summarize the essence of each text in *one* sentence (see the pattern in App. 1).**

**Task 2. Voice your opinion on the following issues and think of examples to illustrate your point.**

- 1) Class is almost a universal phenomenon.
- 2) Inequality leads to instability.
- 3) Birth is not a status criterion.
- 4) Social-class membership has real consequences for real people.

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<sup>1</sup> <http://www.globalissues.org/article/4/poverty-around-the-world#Inequalityincreasesocialtensions>

## Extension activities

**Task 1. Translate the following sentences into English using the vocabulary of the unit.**

Капитал, в зависимости от области функционирования и ценой более или менее серьезных трансформаций, может выступать в трех основных обличиях: экономического капитала, который непосредственно и напрямую конвертируется в деньги и выражается в форме прав собственности; культурного капитала, который при определенных условиях конвертируется в экономический; и социального капитала, образованного социальными обязательствами («связями»), который при определенных условиях конвертируется в экономический капитал.

**Task 2. Render the following passage into English in 5 sentences using as many units from the Wordlist as possible.**

Социальный класс — одна из центральных проблем социологии, которая до сих пор вызывает разноречивые мнения. Класс понимают в двух смыслах — широком и узком. В широком значении под классом понимают большую социальную группу людей, владеющих либо не владеющих средствами производства, занимающую определенное место в системе общественного разделения труда и характеризующуюся специфическим способом получения дохода. Уже на Древнем Востоке и в античной Греции существовали два противоположных класса — рабов и рабовладельцев. Феодализм и капитализм не являются исключением — и здесь существовали антагонистические классы: эксплуататоров и эксплуатируемых. Такова точка зрения К. Маркса, которой придерживаются и сегодня не только отечественные, но и зарубежные социологи.

В узком значении класс — любая социальная страта в современном обществе, отличающаяся от других доходом, образованием, властью и престижем. Вторая точка зрения преобладает в зарубежной социологии, а ныне находит все большее количество приверженцев в отечественной. В современном обществе, опираясь на описанные критерии, выделяют несколько переходящих друг в друга страт, называемых классами. Одни социологи находят шесть классов, другие насчитывают пять и т.д. Согласно узкой трактовке, классов не было ни при рабовладении, ни при феодализме. Они появились только при капитализме и знаменуют собой переход от закрытого к открытому обществу. Хотя собственность на средства производства играет в современном обществе важную роль, ее значение постепенно снижается.

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**Task 3.** Write a) definitions for two of the following terms: *social capital*, *cultural capital*, *surplus product*, *prestige*, *social cohesion*, *conspicuous consumption*, *inequality of opportunity*;

b) a paragraph on a topic below.

- 1) Social classes are systems of structural inequality.
- 2) The notion of social justice: a phantom or reality?
- 3) The causes of inequality.

## UNIT 26. *Stratification and Poverty*

### Warming-up activities

**Task 1.** Make up possible word combinations: degree adjective + *complicated* (e.g. very *complicated*, immensely *complicated*).

**Task 2.** Make up sentences to illustrate the meaning of the following expressions with the key element *bring*: *bring about*, *bring along*, *bring forth*, *bring in*, *bring to a close*.

### Focus on reading

Before you read, consider and discuss the following issues.

1. What is denoted by the term stratification?
2. How can you define poverty?

Read the text below and make a list of the major issues that stratification researchers focus on (time limit: 5 min.).

#### Stratification<sup>1</sup>

‘Stratification’ is a term used to characterize a structure of inequality where individuals occupy differentiated structural positions and the positions are situated in layers (or strata) that are ranked hierarchically according to broadly recognized standards. Stratification researchers focus primarily on the empirical study of *a*) the sources of the rankings that generate the hierarchy of strata, *b*) the mobility of individuals between strata, and *c*) the mechanisms of integration that allow societies to cope with the existence of persistent inequalities between strata.

The structural orientation of stratification scholarship can be contrasted with distributional approaches to the study of inequality that have dominated economics. Modeling the distribution of valued resources across individuals makes possible explanations of change in response to short-run interventions and shocks from unforeseen exogenous events. For stratification researchers, short-run variation in inequality is considered to be noise that dissipates as social inequalities are reproduced.

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<sup>1</sup> <http://www.soc.cornell.edu/faculty/morgan/papers/Stratification.pdf>



*The development of the concept of stratification.* Although the sociologist P. Sorokin is often credited with first developing and then using the concept of stratification in empirical work, the clearest lineage emerges in the work of T. Parsons and that of his students. In his essay 'An analytical approach to the theory of social stratification', Parsons wrote that social stratification is regarded here as the differential ranking of the human individuals who compose a given social system and their treatment as superior and inferior relative to one another in certain socially important respects. Parsons then wrote that the status of any given individual in the system of stratification in a society may be regarded as a resultant of the common valuations underlying the attribution of status to him in dimensions such as achievements, possessions, authority, and power.

Parsons' students, K. Davis and W. Moore, wrote 'Some principles of stratification' in which they specified a clear (but ultimately controversial) conception of the sources and inevitability of stratification. Adopting the functionalist framework championed by Parsons, Davis and Moore maintained that society is a functioning social system, directly analogous to a living organism, which survives because it determines necessary social positions, recruits appropriate individuals to fill each position, and induces individuals to perform their assigned duties. To foster efficiency, the social system attaches differential rewards to alternative positions, where the sizes of the rewards are based on *a*) the functional importance of the position to the society as a whole and *b*) the counterfactual scarcity of individuals willing to take the position in the absence of appropriate rewards. Davis and Moore claimed that social inequality is thus an unconsciously evolved device by which societies insure that the most important positions are conscientiously filled by the most qualified persons.

Thirteen years after his initial essay on the topic Parsons began 'A revised analytical approach to the theory of social stratification' with the bold assertion: 'It has come to be rather widely recognized in the sociological field that social stratification is a generalized aspect of the structure of all social systems, and that the system of stratifi-

cation is intimately linked to the level and type of integration of the system as a system.’ Parsons then discussed how societies cope with the functional necessity of stratification by developing norms and value standards that, by and large, attribute differences in attainment to differences in achievement. The scholars assumed that moderately high levels of intergenerational mobility are essential for the efficiency and integration of society.

Functionally important positions must be staffed by the most qualified individuals and hence based on past achievements rather than social origins. And, to ensure integration and social order, reward for achievement rather than reward for social origins must be reasonably expected and then observed. In later work, Parsons specified the social processes that develop and then transmit these norms of achievement in his essay ‘The school class as a social system’. He argued that schools serve two primary functions in society – socialization and allocation – which they fulfill in a simultaneous four-part process: *a*) emancipation of children from exclusive attachment to their parents, *b*) inculcation of values and norms that cannot be taught by parents, *c*) differentiation of the school class on actual achievement and on differential valuation of achievement, and finally *d*) an allocation of individuals to positions in the adult role system. Parsons wrote that differentiation of the class along the achievement axis is inevitably a source of strain, because it confers higher rewards and privileges on one contingent than on another within the same system. ... [The] common valuation [of achievement] helps make possible the acceptance of the crucial differentiation, especially by the loser in the competition.

As a result of this scholarship, the term ‘stratification’ gained popularity in sociology, becoming the name for the entire sub-field of inquiry concerned with the causes and consequences of inequality. Thereafter, the term diffused throughout the social sciences and was drawn upon by historians and anthropologists to frame comparative studies of inequality. More recently, the term has been used to refer to the determinants of labour market earnings that arise from family background rather than

one's own skills. For Durlauf and Benabou, the term is used to refer to persistent neighbourhood differences in average levels of family income and well-being.

**Task 1. Summarize the text in 7 sentences (see the pattern in App. 1).**

**Task 2. Find answers to the following questions.**

- 1) What are the sizes of the rewards based on?
- 2) Do you agree that school class represents a social system? Give your arguments.
- 3) What are the primary functions in society that schools serve, according to Parsons?
- 4) What are the sub-divisions of those functions?

## Language focus

**Task 1. Find Russian equivalents to the underlined fragments in the text.**

**Task 2. Write Russian equivalents and English synonyms for the words below. Find the corresponding words in the Index (see App. 4) and add them to the Wordlist (see App. 3).**

conception \_\_\_\_\_  
\_\_\_\_\_

controversial \_\_\_\_\_  
\_\_\_\_\_

differentiate \_\_\_\_\_  
\_\_\_\_\_

evolve \_\_\_\_\_  
\_\_\_\_\_

framework \_\_\_\_\_  
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induce \_\_\_\_\_  
\_\_\_\_\_

layer

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persistent

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rank

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regard

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scholar

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stratum

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### Follow-up activities

Scan the text below and list characteristics of successful development (time limit: 5 min.).

#### What Does It Mean to Be Poor?<sup>1</sup>

What does it mean to be poor? How is poverty measured? Third World countries are often described as “developing” while the First World, industrialized nations are often “developed”. What does it mean to describe a nation as “developing”? A lack of material wealth does not necessarily mean that one is deprived. A strong economy in a developed nation doesn’t mean much when a significant percentage (even a majority) of the population is struggling to survive.

Successful development can imply many things, such as (though not limited to): a) an improvement in living standards and access to all

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<sup>1</sup> <http://mondediplo.com/1999/09/06poverty>

basic needs such that a person has enough food, water, shelter, clothing, health, education, etc.; b) stable political, social and economic environment, with associated political, social and economic freedoms, such as (though not limited to) equitable ownership of land and property; c) the ability to make free and informed choices that are not coerced; d) the ability to participate in a democratic environment with the ability to have a say in one's own future; e) to have the full potential for what the UN calls Human Development.

Human development is about much more than the rise or fall of national incomes. It is about creating an environment in which people can develop their full potential and lead productive, creative lives in accord with their needs and interests. People are the real wealth of nations. Development is thus about expanding the choices people have to lead lives that they value. And it is thus about much more than economic growth, which is only a means — if a very important one — of enlarging people's choices. At household, community, societal, national and international levels, various aspects of the above need to be provided, as well as commitment to various democratic institutions that do not become corrupted by special interests and agendas.

Yet, for a variety of reasons, these “full rights” are not available in many segments of various societies from the richest to the poorest. When political agendas deprive these possibilities in some nations, how can a nation develop? Is this progress? Politics have led to dire conditions in many poorer nations. In many cases, international political interests have led to a diversion of available resources from domestic needs to western markets. This has resulted in a lack of basic access to food, water, health, education and other important social services. This is a major obstacle to equitable development.

Inequality is not just bad for social justice, it is also bad for economic efficiency. While poverty alleviation is important, so too is tackling inequality. Inequality is often discussed in the context of relative poverty, as opposed to absolute poverty. That is, even in the wealthiest

countries, the poor may not be in absolute poverty (the most basic of provisions may be obtainable for many) or their level of poverty may be a lot higher than those in developing countries, but in terms of their standing in society, their relative poverty can also have serious consequences such as deteriorating social cohesion, increasing crime and violence, and poorer health.

Some of these things are hard to measure, such as social cohesion and the level of trust and comfort people will have in interacting with one another in the society. Nonetheless, over the years, numerous studies have shown that sometimes the poor in wealthy countries can be unhappier or finding it harder to cope than poor people in poorer countries. In the context of tackling poverty then, the Overseas Development Institute (ODI) for example sees poverty reduction as a *twin* function of the rate of growth, and changes in income distribution. The ODI also adds that as well as increased growth, additional key factors to reducing poverty will be: the reduction in inequality and the reduction in income differences. A few places around the world do see increasing rates of growth in a positive sense. But globally, there is also a negative change in income distribution. The reality unfortunately is that the gap between the rich and poor is quite wide in most places.

**Task 1. Summarize the text in 5 sentences (see the pattern in App. 1).**

**Task 2. Voice your opinion on the following issues and think of examples to illustrate your point.**

- 1) Implications of successful development.
- 2) Relative and absolute poverty.
- 3) The most important patterns relating to poverty.
- 4) The key factors to reduce poverty.

## **Extension activities**

**Task 1. Translate the following sentences into English using the vocabulary of the unit.**

Если неравенство характеризует общество в целом, то бедность касается только части населения. В зависимости от того, насколько высок уровень экономического развития страны, бедность охватывает значительную или незначительную часть населения. Масшта-

бом бедности социологи называют долю населения страны (обычно выраженную в процентах), проживающего у официальной черты, или порога бедности.

**Task 2. Render the following passage into English in 3 sentences using as many units from the Wordlist as possible.**

Обычно выделяли абсолютную и относительную бедность. Первая предполагает такое состояние, при котором доход индивида не позволяет удовлетворить даже базисные потребности в пище, жилище, одежде, тепле, либо может удовлетворить только минимальные потребности, обеспечивающие биологическую выживаемость. Численным критерием выступает порог бедности (прожиточный минимум). Под относительной бедностью понимается невозможность поддерживать уровень или некоторый стандарт жизни, принятый в данном обществе. Относительная бедность является сравнительной характеристикой и показывает, насколько вы бедны в сравнении с другими людьми. В каком-то смысле относительная бедность служит разделительной чертой между бедными и зажиточными. Между бедными и богатыми находится средний класс людей, поддерживающих *тот уровень жизни, который* позволяет человеку вести достаточно комфортный уровень жизни, не чувствуя себя ущемленным и удовлетворяя все разумные потребности.

**Task 3. Write a) definitions for two of the following terms: *differences in attainment, poverty alleviation, relative poverty, absolute poverty, income differences, income distribution;***

**b) a paragraph on a topic below.**

- 1) An environment in which people can develop their full potential.
- 2) Obstacles to equitable development.
- 3) A lack of material wealth does not necessarily mean that one is deprived.

## UNIT 27. *Complexity, Contention and Inequality*

### Warming-up activities

Task 1. Make up possible word combinations: adjective + *complexity* (e.g. immense *complexity*, full *complexity*).

Task 2. Make up sentences to illustrate the meaning of the following expressions with the key element *put*: *put down to*, *put forth/forward*, *put through*, *put together*.

### Focus on reading

Before you read, consider and discuss the following issues.

1. Internal and external relationships in the class system.
2. Mobility within the scope of stratification.

Read the text below and make a list of the dominant sociological approaches to mobility (time limit: 5 min.).

### Complexity and Contention<sup>1</sup>

The foregoing presentation of the Parsonian perspective on stratification is sanitized in two important respects. First, it ignores alternative perspectives which rejected the Parsonian vision at the time it was being proposed and which later grew into the neo-Marxist scholarship of the 1960s onward. This scholarship led Bourdieu to look back at the stratification literature of the 1950s and 1960s and declare that ‘the opposition between theories which describe the social world in the language of stratification and those which speak the language of class struggle corresponds to two ways of seeing the social world.’

Second, the presentation overly formalizes what for some was an informal term, often used as shorthand for the simple notion of a systematic pattern of inequality. In fact, many of the scholars who worked within the stratification tradition used a mixture of class-based and stratification-based terminology in the course of the empirical analysis that was their main interest. For example, Sorokin wrote that social stratification means the differentiation of a given population into

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<sup>1</sup> <http://www.soc.cornell.edu/faculty/morgan/papers/Stratification.pdf>



hierarchically superposed classes. Shils stated that the class system, or the system of stratification of a society, is the system of classes in their internal and external relationships. And Kohn claimed that we use a multidimensional index of class, based on the two dimensions of stratification that appear to be the most important in contemporary society — occupational position and education.

*Empirical mobility research in sociology and economics.* The most important legacy of stratification research is the empirical study of mobility between strata, however defined. Mobility researchers have comprehensively modeled rates and patterns of intergenerational and intra-generational movement between strata. Two approaches to mobility have dominated sociology. In the first, mobility is modeled by accounting for movement between aggregated occupations, sometimes labeled social classes. Accordingly, intergenerational mobility is analyzed via inspection of cross-classifications of parents' and children's occupations. In the early literature, levels of mobility were summarized by alternative indices, often derived in the course of analysis of cross-classifications drawn from different societies. The later literature dispensed with mobility indices, focusing instead on the fine structure of patterns of mobility using new log-linear modeling techniques.

With the publication of Blau and Duncan's *American Occupational Structure*, a second approach to the study of mobility reached maturity in sociology, later labeled status attainment research. In this tradition, sociologists focus on the causes and consequences of differences in socio-economic status (often defined in terms of scores attached to occupational titles, based on the average educational attainment and earnings of incumbents). Levels of social mobility are measured by intergenerational correlations of socio-economic status, and these correlations are then decomposed with the use of intervening variables in structural equations models.

An important concern of this literature has been the impact of structural change over time on mobility outcomes and hence the extent to which such change has altered the stratification order. In particular,

the degree to which shifts in occupational distributions generate upward mobility has been studied extensively. Such outcomes were welcomed in the middle of the 20th century, and elaborated in scholarship where it was argued that the growth of higher-status occupations is an inevitable outcome of the process of industrialization. Perhaps reflecting the growing pessimism and radicalism of sociology in the 1960s and 1970s, such structurally-induced upward mobility was deemed less theoretically meaningful than levels of mobility purged of these effects. The study of what came to be known as pure exchange mobility then became possible with the development of log-linear modeling techniques that could be used to ascertain margin-free measures of mobility. This work is best represented by the cross-national research of Erikson and Goldthorpe, which supported the claim that industrialized societies can be characterized by broadly similar patterns of intergenerational occupational mobility.

In economics, mobility has been a topic of theoretical and empirical work as well, even though it is not connected directly with any tradition of stratification research in sociology. Rather, the early work arose out of labour economics, based on the 'unified approach to intergenerational mobility and inequality', which brought together human capital theory with dynastic investment models for family behaviour. As with the status attainment tradition in sociology, economists working in this area often seek single-number expressions for levels of mobility, generally intergenerational correlations of income. In contrast to the sociological literature, economists have argued recently that there are substantial country differences in mobility, with greater intergenerational mobility of earnings in mainland Europe than in either the US or the UK. In addition to the large economics literature on earnings mobility, a well-developed literature on the intergenerational dynamics of wealth inequality now exists.

Economists have begun to focus, like sociologists, on categorical representations of the structure of inequality, examining placement within the distribution of earnings and wealth (using either fixed categories across generations or relative ranks within distributions). When ana-

lyzed, these methods are similar in spirit and method to the between-social-class mobility studies of sociology. In fact, Björklund and Jäntti refer to income groups as income classes, and reference the log-linear tradition of mobility research in sociology.

Economists have also become interested in the extent to which increasing inequalities within the labour markets of industrialized countries can be seen as less consequential to the extent that they have been accompanied by increasing chances of intergenerational mobility.

Relatedly, some economists have sought to determine the extent to which increasing chances of upward mobility sustained support for the market reforms in Eastern Europe and the former Soviet Union that increased inequality. This work is reminiscent of the concern with societal integration that is most closely associated with Parsons in sociology, and it may represent a shared territory which both sociologists and economists will further cultivate.

**Task 1. Summarize the text in 10 sentences (*see* the pattern in App. 1).**

**Task 2. Find answers to the following questions.**

- 1) Is the growth of higher-status occupations an inevitable outcome of industrialization?
- 2) What is the essence of status attainment research?
- 3) How is mobility viewed in economics?
- 4) Are there substantial country differences in mobility?

## Language focus

**Task 1. Find Russian equivalents to the underlined fragments in the text.**

**Task 2. Write Russian equivalents and English synonyms for the words below. Find the corresponding words in the Index (*see* App. 4) and add them to the Wordlist (*see* App. 3).**

ascertain

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connected

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consequential

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correlation

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placement

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urgency

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### Follow-up activities

Scan the text below and make a list of consequences that poverty brings about (time limit: 5 min.).

## Inequality in Cities around the World<sup>1</sup>

When layers occur in nature it is called stratification. Layers occur almost everywhere in nature: in tissues of the human body, rock formations in the ground, atmospheres around the earth, and in societies of every nation on the earth. We call these layers strata and the process of layering stratification. Societies have stratification, too. Social stratification is the socio-economic layering of society's members according to property, power, and prestige. Property is all the wealth, investments, deeded and titled properties, and other tangible sources of income. Power is the ability to get one's way even in the face of opposition to one's goals. Prestige is the degree of social honour attached with your position in society. As things go, those with lots of property tend to also have lots of power and social prestige. Those with less property tend to have less power and prestige.

Inequality is usually associated with poorer, developing nations. But for many years, studies have shown that many wealthier nations also suffer from inequality, sometimes at levels similar to those of some developing countries. For example, the UN Habitat's State of the World's Cities 2008/2009 report has found that disparities within cities and between cities and regions within the same country are growing as some areas benefit more than others from public services, infrastructure and other investments.

In addition, and almost counter to conventional wisdom, the report finds that in cities that have high levels of inequality increases the chance of more disparities increases, not reduces, with economic growth. This is because high levels of urban inequality have a dampening effect on economic growth and contribute to a less favorable environment for investment. The report also added that in such cities, the lack of social mobility tends to reduce people's participation in the formal sector of the economy and their integration in society. This exacerbates insecurity and social unrest which, in turn, diverts public

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<sup>1</sup> <http://www.globalissues.org/article/4/poverty-around-the-world#InequalityinCitiesAroundtheWorld>

and private resources from social services and productive investments to expenditures for safety and security.

As a municipal official, one has to decide whether to spend taxpayers' money on road infrastructure, which in developing cities mostly serves higher income citizens with cars, or to spend it on public utilities and amenities, thus providing for a majority of the population, particularly benefiting the poor. Factoring in democratic principles also makes things harder: "Government has many roles but a fundamental one, in democracy, is to build equality. For legitimacy to exist in society, citizens must perceive that inclusion and equality are fundamental intents of public authorities."

Yet different priorities and interests easily result. For example, the report adds that in many developing cities, wealthier citizens live in private spaces and may even avoid visiting or walking around in city centers. As a result, they do not care much about city's parks or public schools but may be more interested in better roads, for example. There is therefore a dilemma that the public sector faces compared to the private sector: for the private sector, deciding where to invest usually boils down to where the best returns will be. By contrast, in the public sector every project is 'good', a police station, a road, a school or a park all provide a benefit which is difficult to measure.

In parallel with growing cities are growing "informal settlements" or slums. Numerous factors create this rise, from poverty in the countryside, changes towards neoliberal economic ideology, corruption, globalization factors and so on. The problem is so immense that, according to UN Habitat, approximately 1 billion people live in slums in the cities of the world – approximately 1 in every 6 people on the planet. While there have been some successes in reducing the number of people living in such areas in recent years by about a tenth (mostly in China and India), numerous problems persist. Without the ability to make their voices heard, people in informal settlements often find that in addition to less services, the threat of forced eviction is commonplace as private developers often want prime land for development. Some of the

settlements don't have official recognition. As a result, "residents have been denied a range of essential services provided by the government to other residents ... [such as] water, sanitation, electricity, garbage collection, health, education, access roads and transport". In developing countries, where some 1 in 3 people living in cities are living in slum areas, the urgency to address this has never been more. With increasing migration to cities (almost half of humanity lives in urban areas), there is increasing pressures on providing sufficient resources in a sustainable way.

**Task 1. Summarize the text in 3 sentences (see the pattern in App. 1).**

**Task 2. Voice your opinion on the following issues and think of examples to illustrate your point.**

- 1) Different perspectives on social stratification.
- 2) Intergenerational and intra-generational movement between strata.
- 3) Downward mobility.
- 4) Dynastic investment models for family behaviour.

## Extension activities

**Task 1. Translate the following sentences into English using the vocabulary of the unit.**

Существуют *два основных вида* социальной мобильности: вертикальная и горизонтальная. Вертикальная мобильность подразумевает перемещение из одной страты в другую. В зависимости от направления перемещения существуют *восходящая мобильность* (социальный подъем) и *нисходящая мобильность* (социальный спуск). Горизонтальная мобильность подразумевает переход индивида из одной социальной группы в другую, расположенную на одном и том же уровне.

**Task 2. Render the following passage into English in 5 sentences using as many units from the Wordlist as possible.**

Более 1 миллиарда людей по всему миру живут в трущобах. Жители трущоб составляют до 40 процентов населения многих больших городов. Эти перенаселенные районы с неприемлемым жильем, где нет простейших бытовых удобств, с высоким уровнем насилия и незащищенности являются, между тем, местом, где люди живут, работают и растят своих детей. Трущобы обычно характеризуются городским распадом, высокими нормами бедности, неграмотности и безработицы. Они обычно рассматриваются как «рас-

садник» социальных проблем, таких как преступность, наркомания, алкоголизм. Для них также свойственны высокие показатели психических отклонений, заболевания, и самоубийств. Во многих бедных странах трущобам свойственны высокие показатели заболеваемости из-за несанитарных условий, недоедания и недоступности медицинского обслуживания.

Жители трущоб сталкиваются с шокирующим количеством нарушений прав человека. Одно из них — это принудительные выселения, которые часто заканчиваются тем, что люди теряют все свое имущество, социальные связи, возможность работать и пользоваться определенными услугами. Власти все чаще прибегают к массовым принудительным выселениям, чтобы расчистить трущобы под городское строительство, украсить город или реализовать национальный проект.

**Task 3. Write a) definitions for two of the following terms: *aggregated occupations, class polarization, pure exchange mobility, categorical representations, slum, forced eviction*;**

**b) a paragraph on a topic below.**

- 1) Patterns of intergenerational occupational mobility.
- 2) The gap between the rich and the poor in the developed and developing countries.
- 3) The problem of slum areas.



## UNIT 28. *Globalization*

### Warming-up activities

Task 1. Make up possible word combinations: verb + noun *danger* (e.g. to spot *danger*, to avoid *danger*).

Task 2. Give derivatives to the verbs *relate*, *propose*, *include*, *prevail*.

### Focus on reading

Before you read, consider and discuss the following issues.

1. Is the process of globalization inevitable?
2. Is globalization good or evil?

Read the text below and outline the main features of globalization (time limit: 5 min.).

#### What Is Globalization?<sup>1</sup>

Globalization is a process of interaction and integration among the people, companies, and governments of different nations, a process driven by international trade and investment and aided by information technology. This process has effects on the environment, on culture, on political systems, on economic development and prosperity, and on human physical well-being in societies around the world.

Globalization is not new, though. For thousands of years, people – and, later, corporations – have been buying from and selling to each other in lands at great distances, such as through the famed Silk Road across Central Asia that connected China and Europe during the Middle Ages. Likewise, for centuries, people and corporations have invested in enterprises in other countries. In fact, many of the features of the current wave of globalization are similar to those prevailing before the outbreak of the First World War in 1914. But policy and technological developments of the past few decades have spurred increases in cross-border trade, investment, and migration so large that many observers believe the world has entered a qualitatively new phase in its

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<sup>1</sup> [http://www.globalization101.org/What\\_is\\_Globalization.html](http://www.globalization101.org/What_is_Globalization.html)

economic development. Since 1950, for example, the volume of world trade has increased by 20 times, and from just 1997 to 1999 flows of foreign investment nearly doubled, from \$468 billion to \$827 billion. Distinguishing this current wave of globalization from earlier ones, the author Th. Friedman has said that today globalization is “farther, faster, cheaper, and deeper.”

This current wave of globalization has been driven by policies that have opened economies domestically and internationally. In the years since the Second World War, and especially during the past two decades, many governments have adopted free-market economic systems, vastly increasing their own productive potential and creating myriad new opportunities for international trade and investment. Governments also have negotiated dramatic reductions in barriers to commerce and have established international agreements to promote trade in goods, services, and investment. Taking advantage of new opportunities in foreign markets, corporations have built foreign factories and established production and marketing arrangements with foreign partners. A defining feature of globalization, therefore, is an international industrial and financial business structure.

Technology has been the other principal driver of globalization. Advances in information technology, in particular, have dramatically transformed economic life. Information technologies have given all sorts of individual economic actors—consumers, investors, businesses—valuable new tools for identifying and pursuing economic opportunities, including faster and more informed analyses of economic trends around the world, easy transfers of assets, and collaboration with far-flung partners.

Globalization is deeply controversial, however. Proponents of globalization argue that it allows poor countries and their citizens to develop economically and raise their standards of living, while opponents of globalization claim that the creation of an unfettered international free market has benefited multinational corporations in the Western world at the expense of local enterprises, local cultures, and common people.

Resistance to globalization has therefore taken shape both at a popular and at a governmental level as people and governments try to manage the flow of capital, labor, goods, and ideas that constitute the current wave of globalization. To find the right balance between benefits and costs associated with globalization, citizens of all nations need to understand how globalization works and the policy choices facing them and their societies.

*Why are so many people opposed to globalization?* Once popular among business and corporate leaders, the term has been appropriated more recently by many groups on the political left. They are opposed to globalization for several reasons. Firstly, it is used as an ideology by the powerful to deceive the people about illusory benefits of a dehumanizing system; in other words, globalization is really a myth that needs to be exposed, a form of false consciousness that prevents people from seeing their true interests. Insofar, as it stands for a real process, it perpetuates the inequity and exploitation inherent in capitalism; globalization polarizes the globe and therefore creates an even more unjust world. Also, it is not subject to democratic control and therefore cannot serve the interests of the people at large; new forms of democratic governance and economic regulation will be needed to overcome this problem. Moreover, due to the scale of change, it intensifies long-standing problems, such as the deterioration of the environment.

Globalization has thus become a tool in the symbolic politics of oppositional movements, a rallying cry in their assault on diverse global ills. In part, this represents the revival of an old-left agenda after the end of the Cold War and the demise of communism as a viable ideological option. In part, it demonstrates the opportunities for mobilizing around new issues (e.g., human rights) presented by the concepts and networks created in globalization. Among “progressive” forces, it is fair to say, an anti-globalization consensus has been crystallizing that is also reflected in ties among activist organizations.

Apart from this progressive opposition, there is also a more conservative kind. Various religious groups, notably Islamic activists, oppose globalization because to them it represents a civilizational threat: the imposition of alien values, homogenization of the globe on secular terms. Their opposition, supported by some nonreligious groups, often takes the form of a particularist defense of communal tradition. Both “right” and “left” opponents of globalization tend to regard some states as a hegemonic power that influences globalization to their own advantage, harming the economic, cultural, and environmental interests of the rest of the world.

**Task 1. Make up a list of reasons for which some groups of people oppose globalization.**

**Task 2. Find answers to the following questions.**

- 1) What is the most essential feature of globalization?
- 2) What can prevent people from seeing their true interests?
- 3) What is “a form of false consciousness”?
- 4) What are the global ills? What is the reason for which various religious groups oppose globalization?

## Language focus

**Task 1. Find Russian equivalents to the underlined fragments in the texts.**

**Task 2. Write Russian equivalents and English synonyms for the words below. Find the corresponding words in the Index (see App. 4) and add them to the Wordlist (see App. 3).**

advance, *n*

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advantage

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appropriate

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consensus

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constrain	_____
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	_____
indicator	_____
	_____
	_____
option	_____
	_____
	_____
potential	_____
	_____
	_____
prevailing	_____
	_____
	_____
proponent	_____
	_____
	_____
stress	_____
	_____
	_____
subject, <i>adj</i>	_____
	_____
	_____

### Follow-up activities

Scan the text below and make a plan, giving titles to the mostly argued issues of globalization (time limit: 5 min.).

#### Globalization Debates<sup>1</sup>

Globalization is a contentious process. Ever since the term was first used to make sense of large-scale changes, scholars have debated its meaning and use. As the term became a globally popular buzzword, it

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<sup>1</sup> <http://www.sociology.emory.edu/globalization/debates.html>

served to crystallize disagreements about the direction of change in the world at large. By the end of the 20th century, the meaning and merits of globalization were contested in the media and in the streets. Intellectual debate blended with political conflict. In the years to come, debates and conflicts surrounding globalization will increasingly affect the processes captured by the term.

1. According to one popular view, globalization is the “inexorable integration of markets, nation-states and technologies to a degree never witnessed before – in a way that is enabling individuals, corporations and nation-states to reach round the world farther, faster, deeper and cheaper than ever before.” By contrast, some groups of scholars and activists view globalization not as an inexorable process but as a deliberate, ideological project of economic liberalization that subjects states and individuals to more intense market forces.

2. Discussions of globalization often convey a sense that something new is happening to the world: it is becoming a “single place” and experienced as such, global practices, values, and technologies now shape people’s lives to the point that we are entering a “global age”, or global integration spells the end of the nation-state. A new world order is emerging, according to “hyper global” accounts. Skeptics counter that there is nothing new under the sun since globalization is age-old capitalism writ large across the globe, or that governments and regions retain distinct strengths in a supposedly integrated world, or that the world is actually fragmenting into civilizational blocs.

3. Globalization used to be widely celebrated as a new birth of freedom: better connections in a more open world would improve people’s lives by making new products and ideas universally available, breaking down barriers to trade and democratic institutions, resolve tensions between old adversaries, and empower more and more people. Many leaders in the West supported the advent of a new world order through free trade and political cooperation. By the late 1990s, cheerleading turned into jeremiads, a banner became a bull’s-eye. The term globalization was used increasingly to express concern about the consequences

of global change for the well-being of various groups, the sovereignty and identity of countries, the disparities among peoples, and the health of the environment. Politicians opposed to America's global influence and activists opposed to the inequities of oppressive global capitalism now portray globalization as dangerous. Globalization has thus become an issue in a wide-ranging global debate.

4. Many authors attribute the dynamics of globalization to the pursuit of material interests by dominant states and multinational companies that exploit new technologies to shape a world in which they can flourish according to rules they set. An alternative view suggests that globalization is rooted in an expanding consciousness of living together on one planet, a consciousness that takes the concrete form of models for global interaction and institutional development that constrain the interests of even powerful players and relate any particular place to a larger global whole.

5. According to one line of argument, globalization constrains states; free trade limits the ability of states to set policy and protect domestic companies; capital mobility makes generous welfare states less competitive; global problems exceed the grasp of any individual state; and global norms and institutions become more powerful. Others suggest that in a more integrated world nation-states may even become more important: they have a special role in creating conditions for growth and compensating for the effects of economic competition; they are key players in organizations and treaties that address global problems; and they are themselves global models charged with great authority by global norms.

6. A standard complaint about globalization is that it leads to cultural homogeneity: interaction and integration diminish difference; global norms, ideas or practices overtake local mores; many cultural flows, such as the provision of news, reflect exclusively Western interests and control; and the cultural imperialism of the US leads to the global spread of American symbols and popular culture. The counter-argument stresses new heterogeneity that results from globalization:

interaction is likely to lead to new mixtures of cultures and integration is likely to provoke a defense of tradition; global norms or practices are necessarily interpreted differently according to local tradition, and one such norm stresses the value of cultural difference itself; cultural flows now originate in many places; and America has no hegemonic grasp on a world that must passively accept whatever it has to sell.

**Task 1. Summarize the text in 7 sentences (see the pattern in App. 1).**

**Task 2. Voice your opinion on the following issues and think of examples to illustrate your point.**

- 1) Today globalization is getting “farther, faster, cheaper, and deeper.”
- 2) Globalization is really a myth that needs to be exposed.
- 3) Globalization polarizes the globe and therefore creates an even more unjust world.
- 4) In the long run globalization will lead to cultural homogeneity.

### Extension activities

**Task 1. Translate the following sentences into English using the vocabulary of the unit.**

В последние десятилетия большое количество публикаций посвящено глобализации. Эти же вопросы стали предметом не меньшего количества форумов и дискуссий. Теперь уже нет сомнений в том, что общемировые тенденции слияния, объединения, сопричастности в различных сферах стали объективной и неотвратимой реальностью. Утратил актуальность вопрос — нужна глобализация или нет, не менее странным выглядит деление на ее сторонников и ярых ее противников — «антиглобалистов».

**Task 2. Render the following passage into English in 5 sentences using as many units from the Wordlist as possible.**

Большая часть споров о глобализации и ее преимуществах вращается вокруг вопроса о неравенстве доходов и о том, сделала ли глобализация богатых богаче, а бедных беднее. Эти споры сосредоточены преимущественно на вопросе о том, усиливает ли она неравенство между доходами богатых и бедных стран. Однако благосостояние людей не тождественно материальному богатству. Таким образом, главная проблема заключается не в том, растет ли разрыв между доходами, а в том, способствует ли глобализация росту благосостояния, и, если неравенство в благосостоянии увеличилось, то произошло ли это потому, что богатые страны обогатились за счет бедных.



Параметры, позволяющие более адекватно измерять благосостояние людей, включают защищенность от голода, уровень смертности, уровень эксплуатации детского труда, образование, и продолжительность жизни. Эти показатели обычно растут вместе с уровнем богатства, поскольку богатство помогает их создавать и предоставляет средства для их развития. В свою очередь, эти улучшения могут стимулировать экономический рост, создавая условия, способствующие развитию технологии и повышающие производительность. Итак, богатство, технологическое развитие и благосостояние — это взаимозависимые факторы, неизменно сопутствующие прогрессу.

За последние полвека разрыв по этим критически важным показателям между богатыми странами и группами стран со средним и низким уровнями доходов кардинально уменьшился. А там, где это отставание уменьшилось в минимальной степени или даже за последнее время увеличилось, проблема заключается не в чрезмерной, а в недостаточной глобализации

**Task 3. Write a) definitions for two of the following terms: *driver, far-flung partner, proponent, governance, deterioration, local mores, homogeneity, heterogeneity*;**

**b) a paragraph on a topic below.**

- 1) Global integration spells the end of the nation-state.
- 2) Pros and cons for migration.
- 3) Global norms and institutions become more powerful.

## UNIT 29. Globalization: New Perspective and Tricky Issues

### Warming-up activities

Task 1. Make up possible word combinations: adjective of importance + noun *issue* (e.g. a burning *issue*, a central *issue*).

Task 2. Give derivatives to the verbs *approve*, *cover*, *describe*, *regulate*.

### Focus on reading

Before you read, consider and discuss the following issues.

1. What idea can lie behind the title of the text below?
2. What are the possible perspectives of globalization?

Read the text below and make up a list of the issues, discussed in the text (time limit: 5 min.).

#### Old Phenomenon, New Perspective<sup>1</sup>

Although globalization has only recently become an economic, political and social buzzword, it's not a new phenomenon. The 1990s have been deluged with a discourse about globalization. But today, as the world skyrockets into the 21st century, globalization takes on a new meaning.

Whatever it means to you, globalization is a hot topic because it's happening at an unprecedented pace and scale in human history. Our world is shrinking every day, thanks to more trade between nations and faster and easier travel. And the smaller the world gets, the bigger the repercussions of globalization seem to be. Here are just a few of the key issues linked to globalization.

Only a few decades ago, traveling abroad was so rare that the adventurous traveler's entire family would accompany him to the airport along with much pomp and circumstance to bid him farewell. Today, people think nothing of having breakfast on one continent and dinner on another. And many people go abroad to work, either permanently or

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<sup>1</sup> <http://youthink.worldbank.org/issues/globalization/old-phenomenon-new-perspective>

temporarily. The money they send home (known as remittances) helps their families and boosts their home country's economy.

On the other hand, greater international labor mobility increases risk of "brain drain". But several developing economies are attracting their educated citizens back by creating good business environments for people to use their entrepreneurship. Globalization has brought millions of people into the workforce and raised living standards in developing countries. But some believe it has undermined labor standards in richer nations, and increased pressure to work faster, longer or for less money.

Globalization has had dramatic effects on health. Treatments for diseases such as HIV/AIDS are more widely available, and their prices have fallen thanks to international agreements. Modern medical equipment to detect, measure and treat known and emerging diseases is being used all over the world. The Internet and e-mail spread knowledge of health issues, while global action among national institutes, international bodies, and civil society is helping to increase awareness, monitor developments and create solutions to health problems.

On the other hand, cross border travel more easily spreads AIDS, SARS, and other infectious diseases, and could hasten a pandemic. The movement of meat and poultry products spreads diseases such as mad cow and avian influenza, especially in countries where regulations are weak and food standards are poorly enforced. Globalization also means that harmful products, such as cigarettes, can wreak devastating consequences worldwide. The movement of qualified health professionals from developing to developed countries has weakened the health systems of some developing countries, which now face shortages of qualified health providers.

It is said that the movement of a butterfly's wings can create atmospheric changes that could cause a hurricane at the other end of the world. But did you know that a brown tree snake from Australia can cause power outages in Guam? International travel, trade and transport have become leading causes of Invasive Alien Species (IAS). While many of the species that reach new lands do not survive in their new

environments, others thrive. Left unchecked, they can transform entire ecosystems and even threaten other species to the point of extinction. Globally, the estimated costs of invasive alien species are around \$350 billion. But globalization is linked to the environment in many other ways. Strict environmental regulations in some countries lead corporations to move their operations to countries with less stringent rules. In other cases, free trade agreements prevent governments from adopting legislation to protect the environment. Destroying forests to produce timber and crops for consumers in other countries is another example. Climate change, of course, is a big issue associated with globalization, as it affects everyone, and it is in every country's interest to combat the threat it poses.

Thanks to globalization, we know much more about other cultures today than people did in the past. It has opened our minds to other ideas and traditions, and has made this a very exciting time for our generation. However, many argue that globalization merely equals westernization. Some fear losing their values and languages to external influences and are threatened by the influence of other cultures on their own.

Good or Bad? Globalization can be “win-win” for developing and developed countries alike. Globalization, if harnessed in the right direction it can be tremendously beneficial to developing countries. For example, developed countries can contribute to low-income countries' efforts to integrate into the global economy by promoting trade, encouraging flows of private capital to the lower-income countries, and supplementing faster debt relief with an increased level of financial support. Populations are aging in the wealthier countries, but they still have a lot of capital and technology. Developing countries have large and young populations and need to create massive numbers of jobs over the next few decades.

Globalization can benefit both rich and developing countries if it supports the movement of capital and technology to poorer countries and the movement of some labor to the developed world. This will not be easy, of course, but the key to successful integration will lie with creating appropriate institutions and policies. On the whole, we live in a much

more integrated world as a result of technological advances in transportation and communications (such as the Internet). So, integration has created more of a global community that did not exist in the past.

**Task 1. Summarize the text in 5 sentences (see the pattern in App. 1).**

**Task 2. Find answers to the following questions.**

- 1) What are the reasons for a pandemic?
- 2) How is globalization linked to the environment? Is it really linked to climatic change?
- 3) Does migration undermine labor standards in richer nations and increase pressure workers?
- 4) What are the advantages of globalization?

### Language focus

**Task 1. Find Russian equivalents to the underlined fragments in the text.**

**Task 2. Write Russian equivalents and English synonyms for the words below. Find the corresponding words in the Index (see App. 4) and add them to the Wordlist (see App. 3).**

affect \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

consent \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

entirely \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

face \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

monitor \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

regulations \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

settle

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shortage

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solution

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supplement

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topic

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undermine

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### Follow up activities

Make 2 teams; choose one of the texts below, scan it and be ready to present and explain the contents of the text for the rest of the group (time limit: 5 min.).

#### **Text 1. Tricky Issues of Globalization. Does Globalization Cause Poverty?<sup>1</sup>**

Many people who are concerned about the fate of the world's poor now attribute their plight to globalization. They argue that globalization has weakened the position of poor countries and exposed poor people to harmful competition. Their concern is understandable, especially since the gap between rich and poor has indeed become more glaring in recent decades. However, proving a direct link between economic globalization and poverty is a complex task for several reasons:

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<sup>1</sup> <http://www.sociology.emory.edu/globalization/issues03.html>

*Globalization as a single cause.* Specifying how globalization affects the economic status of countries or individuals is not easy. The effects of “globalization” may be due to competition among workers, or foreign investment, or trade, or government borrowing. There is no single measure of integration into the world economy. Each aspect of integration can have variable effects.

*Poverty as a multidimensional phenomenon.* Poverty can be measured in different ways – for example, relative to a country’s average, by consumption capacity, or in terms of overall well-being. Many people in many places historically have been poor for many reasons. Attributing (increases in) poverty to globalization therefore requires proving that globalization has become a dominant factor in producing a new kind of poverty.

*Globalization and overall global poverty.* By common consent, globalization has proceeded rapidly since the 1980s. Yet according to the recent Global Poverty Report, the proportion of the world population living in poverty has declined from 29 % in 1988 to 26 % in 1998. Moreover, social indicators for many poor countries also show improvement over several decades.

*Globalization and poverty in specific countries.* If globalization causes poverty, then countries that become more economically integrated via trade and investment should do worse. But some that have become more integrated into the world economy, such as China, have made progress. Others, for example in sub-Saharan Africa, that have remained relatively isolated have experienced declines. Such overall differences do not settle the issue, since many other factors may be at work, but they do cast some doubt on the overall argument.

*Poverty vs. inequality.* There is ample evidence that the gap between the richest and poorest countries, and between the richest and poorest groups of individuals in the world, has increased. But inequality may increase without an increase in poverty rates, for example if globalization increases opportunities for the wealthy more rapidly than for the poor. Since increasing wealth may be due to many causes, showing that

the rich get richer because the poor get poorer is trickier than recording and lamenting the fact of inequality as such.

*Globalization as catchall.* One characteristic of arguments linking globalization and poverty is the generalization from specific instances of impoverishment to grand global developments. When governments assume debt in private capital markets and declining world demand for their commodities depresses prices and they seek funds from the IMF to repay loans and they agree to conditions for internal reform and these conditions impose hardship on their people, it is tempting to conclude that therefore “globalization” causes poverty.

### **Text 2. Does Globalization Diminish Cultural Diversity?<sup>1</sup>**

There are many reasons to think that globalization might undermine cultural diversity:

- multinational corporations promote a certain kind of consumerist culture, in which standard commodities, promoted by global marketing campaigns exploiting basic material desires, create similar lifestyles – “Coca-Colanization”
- backed by the power of certain states, Western ideals are falsely established as universal, overriding local traditions – “cultural imperialism”
- modern institutions have an inherently rationalizing thrust, making all human practices more efficient, controllable, and predictable, as exemplified by the spread of fast food – “McDonaldization”
- But there are also good reasons to think that globalization will foster diversity:
  - interaction across boundaries leads to the mixing of cultures in particular places and practice – pluralization
  - cultural flows occur differently in different spheres and may originate in many places – differentiation
  - integration and the spread of ideas and images provoke reactions and resistance – contestation

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<sup>1</sup> <http://www.sociology.emory.edu/globalization/issues05.html>



- global norms or practices are interpreted differently according to local tradition; the universal must take particular forms — globalization
- diversity has itself become a global value, promoted through international organizations and movements, not to mention nation-states — institutionalization

To some extent, the issue of diversity is now the subject of global cultural politics, and therefore unlikely to be settled by argument and evidence. Scholars can offer some cautions: whether diversity diminishes depends on what yardstick you use (e.g., linguistic diversity may be more threatened than culinary diversity); homogenization and heterogenization may actually operate in tandem or even reinforce each other.

**Task 1. Summarize the contents of each text in 3 sentences (see the pattern in App. 1).**

**Task 2. Voice your opinion on the following issues and think of examples to illustrate your point.**

- 1) The problem of “brain drain”.
- 2) Variable effects of integration.
- 3) Global migration and cheap labour.
- 4) Mix of cultures.

## Extension activities

**Task 1. Translate the following sentences into English using the vocabulary of the unit.**

Издержки и выгоды процесса глобализации распределяются между участниками крайне неравномерно. Повышение производительности, сокращение затрат, рост доходов и благосостояния на одном полюсе достигаются ценой увеличения неопределенности, рисков, неравенства, бедности на другом. Ситуация в социальной сфере во многом обусловлена экономическим фактором. Если на глобальном рынке распределение дохода и в дальнейшем будет базироваться на уровне прибыльности, то сами экономические факторы станут воспроизводить и даже увеличивать неравенство.

**Task 2. Render the following passage into English in 5 sentences using as many units from the Wordlist as possible.**

По оценке ООН, количество людей, живущих в странах, где они не родились, колеблется в пределах 50–80 млн. человек. Это

относительно немного. Но в предстоящие десятилетия международная миграция может стать важным вопросом для региональных и глобальных организаций. Развитые страны, видимо, должны будут защищать собственные рынки труда. Потребуется строгие меры регулирования в виде квот, разного рода ограничений в получении гражданства, образования, приобретения собственности и пр.

Еще одна характерная и немаловажная черта глобализации заключается в том, что через экономическую и культурную экспансию она ведет к неизбежным процессам унификации национальных культур и стереотипов массового сознания, которые на данный момент далеки от общечеловеческих и общепланетарных ценностей. Но в процессе унификации видится и положительный момент. В складывающейся общемировой ситуации ни одно государство не сможет вести автономный, традиционный образ жизни и хозяйствования. Выход из глобальных проблем видится в перестройке всех государств на идентичные ритмы и правила устойчивого сосуществования. Все будут вынуждены принять некую новую культуру сосуществования, выживания в изменившемся мире. С этой позиции — управление явлениями массовой пропаганды и унификации несло бы позитивный характер, распространяя новые общечеловеческие и общепланетарные ценности.

**Task 3. Write a) definitions for two of the following terms: *pandemic, brain drain, westernization, debt relief, consumerist culture, pluralization, contestation*;  
b) a paragraph on a topic below.**

- 1) Invasive Alien Species.
- 2) The rich get richer because the poor get poorer.
- 3) Pros and cons of globalization.

## Unit 30. *Globalization Is in Trouble*

### Warming-up activities

Task 1. Make up possible word combinations: adjective + noun *detail* (e.g. a minor *detail*, a new *detail*).

Task 2. Give derivatives to the verbs *adapt*, *arrange*, *found*, *reflect*.

### Focus on reading

Before you read, consider and discuss the following issues.

1. What difficulties can globalization face?
2. Is it possible to stop the process of globalization?

Read the text below and make up a list of problems that the process of globalization encounters (time limit: 5 min.).

### Globalization Is in Trouble<sup>1</sup>

#### (Part I)

Historically, the dominant power tends to support globalization as a way to increase the ambit of its influence, expand trade and gain economic advantage, co-opt new citizens and possibly show the advantages of its own pax. This was the case with the Roman, British and now American-led globalizations. But recently, the rich West – which saw globalization as a prelude to “the end of history” – is having second thoughts. Two fears drive this unease with globalization: The first is a fear of job loss due to competition from low-wage countries. The second is the fear of ethnic and cultural dilution due to increased immigration.

The cause of the first fear is a fast reemergence on the world stage of China and India. The two countries are just recapturing the ground lost during the 19th and most of the 20th century. Before the Industrial Revolution, China’s and India’s combined output accounted for one half of the world’s total. Now, after a quarter-century of China’s spectacular growth, and more than a decade of India’s growth acceleration, the two countries contribute less than a fifth of total world

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<sup>1</sup> <http://yaleglobal.yale.edu/>

output. Although their share is, in the long-term historical sense, still below what it used to be, it has nevertheless increased dramatically compared to where it was 30 years ago. The rise of the two Asian giants, reflected in their dynamic trade, large Chinese export surpluses and India's role as an outsourcing center and a potential leader in information technology, has made the West wonder whether it can compete with such hardworking, cheap, plentiful and yet relatively skilled labor.

While the fear of job loss is driven by fast economic growth of the two giants, the fear of immigration is, ironically, caused by the slow economic growth of the rest of the developing world. The people who try to reach the shores of Europe come from the countries that have disastrously fallen behind Western Europe during the last quarter century. In 1980, Mexico's real per-capita income, adjusted for the differential price level between Mexico and the US, was a third of that in the US. Today, the ratio is almost 4.5 to 1. The poor Africans who land daily on beaches of the Spanish Canary Islands come from the countries that have seen no economic growth in 50 years.

Immigration puts a similar pressure on low- or medium-skilled jobs in the West as do cheap imports from China and outsourcing to India. And indeed, wages of low- and medium-skilled workers in the rich countries have failed to keep pace with incomes of educated workers at the top of the pyramid. While the median US real wage has not risen in real terms over the last 25 years, real wages of the top 1 per cent have more than doubled.

But at stake is something more profound than a threat to jobs and stagnant wages in a few "exposed" sectors. After all, the West is no stranger to structural change. The Western countries handled the decline of powerful industries like coal, textile and steel. Economists have never been sympathetic to the protection arguments of sunset industries: In an expanding economy, structural change is necessary and inevitable; jobs lost in one industry will reappear as new jobs in another industry.

The difference now is that the twin challenge undermines the consensus upon which the West's welfare state was built since World War II. To understand why, recall that the Western welfare states rest on two building blocks: those of ethnic and social solidarity. The first building block implies that one is willing to be taxed if certain that aid will flow to somebody who is ethnically or culturally similar. But once large stocks of immigrants with different, and not easily adaptable, social norms, arrive, that certainly is no longer. More immigrants will strain the already-tattered solidarity among citizens of rich European countries.

The second building block of the welfare state is class solidarity. For it to exist, there must be relatively similar economic conditions between classes so that one can reasonably expect that for social transfers paid out of his pocket today, he may be compensated — if the need arose — by a similar benefit in the future. If, for example, unemployment rates are relatively equal across skill levels, then the highly skilled will pay for unemployment benefits; but if unemployment rates are different, the highly skilled may opt out. As the income divide widens in the West between the rich and the highly educated who have done well, and the middle classes and the unskilled who are merely scraping by, the second building block on which welfare capitalism was built crumbles. Economic inequality also translates into a cultural divide. “Ethnic” migrants who fill the rungs of low-paid workers are not the only ones economically and culturally different from today's Western elites; the elites are also growing more different from their own poorer ethnic brethren.

So far reaching, these developments require an entirely new social contract, a redefinition of capitalism no less. Such fundamental changes are not easy to come by when the threat is subtle, continuous, incremental and far from dramatic in a daily sense. Difficult decisions can be postponed, and neither politicians nor the electorate have an appetite for change. A battle of attrition regarding who would bear the costs of adjustment ensues, and this is at the heart of Europe's present immobilism.

Why is the development of “new capitalism” and rethinking of the old social contract so more difficult? First, for an obvious reason, because the state welfare is much more extensive, more embedded in ordinary life, and its dismantlement is more socially disruptive. Second, because a low population growth – or in many countries, a decline – necessitates continuing large immigration.

The bottom line is that Europe needs no less than a social revolution: replacement of its welfare state, and acceptance that Germans, French or Italians of tomorrow will be much darker in their skin color, composed of individuals of various religions, and in many respects indeed a different people. As fusion of Frankish ethnicity and Latin culture created France, a similar Christiano-Islamic and Afro-European fusion may create new European nations, perhaps with a different outlook on life and social norms. No society can accomplish such epochal transformation quickly and painlessly.

**Task 1. Summarize the contents of the text in 10 sentences (see the pattern in App. 1).**

**Task 2. Find answers to the following questions.**

- 1) Does the dominant power tend to support globalization to increase its influence, expand trade and gain economic advantage?
- 2) Why are China and India “recapturing the ground”?
- 3) What is the twin challenge?
- 4) How can you interpret ethnic and social solidarity?
- 5) Does low population growth really necessitate large immigration?

## Language focus

**Task 1. Find Russian equivalents to the underlined fragments in the text.**

**Task 2. Write Russian equivalents and English synonyms for the words below. Find the corresponding words in the Index (see App. 4) and add them to the Wordlist (see App. 3).**

adjust \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

bottom line

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

deteriorate	_____
	_____
	_____
disrupt	_____
	_____
	_____
ensue	_____
	_____
	_____
gain	_____
	_____
	_____
handle	_____
	_____
	_____
necessitate	_____
	_____
	_____
outlook	_____
	_____
	_____
prospect	_____
	_____
	_____
rest on	_____
	_____
	_____
worsen	_____
	_____
	_____

**Follow-up activities**

Scan the text below and outline the changes that globalization brought for different groups of countries (time limit: 5 min.).

## Globalization Is in Trouble<sup>1</sup>

### *(Part II)*

In the rich world globalization had driven the wedge between social classes, while in the poor world, the main divide is between countries: those that adjusted to globalization and, in many areas, prospered and those that adjusted badly and, in many cases, collapsed. Indeed the Less-Developed Countries was never a bloc the way the first and second worlds were. But it was united by its opposition to colonialism and dislike for being used as a battlefield of the two then-dominant ideologies. As the Second World collapsed and globalization took off, the latter rationale evaporated, and a few countries, most notably India and China, accelerated their growth rates significantly, enjoying the fruits of freer trade and larger capital flows. And although these two countries adapted well to globalization, there is little doubt that their newfound relative prosperity opened many new fissure lines. Inequality between coastal and inland provinces, as well as between urban and rural areas, skyrocketed in China. So did, and perhaps by even more, inequality between Southern Indian states, where the hub cities of Mumbai, Chennai and Bangalore are located, and the slow-growing Northeast. For China, which still may face political transition to democracy, widening inequality between different parts of the country, could have disastrous consequences.

But another large group of Third World countries, from Latin America to Africa to former Communist countries, experienced a quarter century of decline or stagnation punctuated by civil wars, international conflicts and the plight of AIDS. While between 1980 and 2002, the rich countries grew, on average, by almost 2 per cent per capita annually, the poorest 40 countries in the world had a combined growth rate of zero.

For these countries the promised benefits of globalization never arrived. The vaunted Washington consensus policies brought no improvement for the masses, but rather a deterioration in the living conditions as key social services became privatized and more costly as

<sup>1</sup> <http://yaleglobal.yale.edu/>



was the case, for example, with water privatizations in Cochabamba, Bolivia, and Trinidad. They were often taken over by foreigners, and to add insult to injury, Western pundits arrived by jets, stayed in luxury hotels and hailed obvious worsening of economic and social conditions as a step toward better lives and international integration. For many people in Latin America and Africa, globalization appeared as new, more attractive label put on the old imperialism, or worse as a form of re-colonization.

Other Third World states — particularly those at the frontline of the battle between communism and capitalism, with ethnic animosities encouraged during the Cold War, efforts by Washington and Moscow to get the upper hand in the conflict — exploded in civil wars and social anomies. That part of the world associates globalization with disappointment, resentment and poverty, disease and war. In several sub-Saharan African countries, life expectancy at the turn of the 21st century is not only where it was in Europe almost two centuries ago but is getting worse. Ideologies which proposed some economic betterment and offered self-respect to many people in Africa and parts of the former Communist bloc all collapsed and have given way to self-serving oligarchies that justified their policies, not by calling on their own citizens, but by publishing excerpts from reports written by the World Bank and the International Monetary Fund.

Perhaps the greatest casualty of the money-grubbing global capitalism was loss of self-respect among those who have failed economically — and they are preponderantly located in the poorest countries. The desperate African masses who want to flee their own countries leave not only because incomes are low and prospects bleak, but also because of a lack of confidence that either they or their governments, no matter who is in power, can change life for the better. This despondency and loss of self-respect is indeed a product of globalization. In the past one could feel slighted by fortune for having been born in a poor country, yet have as compensation a belief that other qualities mattered, that

one's country offered the world something valuable, a different ideology, a different way of life. But none of that survives today.

The problem was noticed by F. Hayek. Market outcomes, Hayek argued, must not be presented as ethically just or unjust because the market is ethically neutral. But to buttress the case for global capitalism, its proponents insist in an almost Calvinist fashion that economic success is not only good in a purely material sense, but reveals some moral superiority. Thus winners are made to feel not only richer but morally superior, and the converse: The losers feel poor and are supposed to be ashamed of their failure. Many people do, but understandably not all take gladly to such judgment.

An interesting coincidence of interests emerges between the desperate masses and the rich in advanced countries. The latter, educated and with considerable property “interests”, are, economically, often in favor of greater Third World competitiveness and migration since, either as investors abroad or consumers of cheap labor services at home, they benefit from low-wage labor.

Sandwiched between this unlikely “coalition” of the global top and the global bottom, are globalization’s losers: the lower and middle classes in the West, and those in the “failed” states, not yet sufficiently desperate to board the boats to Europe or cross the borders at night. They too lost in terms of their national sovereignty and personal income. They may not gladly accept, though, that they are morally inferior. At first sight, they do not seem likely to derail globalization because their power is limited. Yet in a more interdependent world with an easy access to deadly weapons, politics of global resentment may find many followers.

**Task 1. Outline the main issues covered in the text.**

**Task 2. Voice your opinion on the following issues and think of examples to illustrate your point.**

- 1) Inequality between different parts of the country could have disastrous consequences.

- 2) Globalization is associated with disappointment, resentment and poverty, disease and war.
- 3) The market is ethically neutral.
- 4) Globalization appeared as new, more attractive label put on the old imperialism.

## Extension activities

**Task 1. Translate the following sentences into English using the vocabulary of the unit.**

Можно, конечно, утверждать, что быстрое распространение СПИДа и других заболеваний в действительности является одним из непреднамеренных последствий глобализации. Без развитой транспортной сети, позволяющей товарам и людям передвигаться на дальние расстояния, СПИД, например, мог бы остаться изолированным явлением и не превратиться в пандемию. Во многом такое утверждение справедливо. Однако более богатые общества имеют больше возможностей вкладывать средства в исследование и развитие новых технологий для диагностирования, лечения и искоренения этих болезней.

**Task 2. Render the following passage into English in 3 sentences using as many units from the Wordlist as possible.**

При тщательном и глубоком анализе глобализация предстает как чрезвычайно противоречивый и сложный процесс, в котором противостоят и борются друг с другом две тенденции: к тотальной глобализации мира и к дезинтеграции, сопротивлению процессу глобализации. С одной стороны, глобализация — это процесс объединения человечества, сопровождающийся ростом качества жизни и уровня благосостояния человечества, ускорением экономического и политического развития стран, активизацией обмена технологическими, научными и культурными достижениями между различными странами и народами.

С другой стороны, глобализации — это углубление в беспрецедентных масштабах пропасти между богатым Западом и бедным незападным миром, увеличение с необычайной быстротой разрыва между развитостью западных стран и отсталостью западных стран, жесткий диктат Запада над всем остальным миром, унификация национально-культурной самобытности народов, их духовной идентичности, уничтожение национально-суверенной государственности, стандартизация и духовное опустошение личности человека. Все это вызывает волну противодействия процессу глобализации, порождает дезинтеграционную тенденцию, которая

в последнее время набирает силу и приобретает поистине глобальный характер.

**Task 3. Write a) definitions for two of the following terms: *outsourcing center, per-capita income, stagnation, dismantlement, Less-Developed Countries, life expectancy*;**

**b) a paragraph on a topic below.**

- 1) The problems and possible preconditions of ethnical and cultural dilution.
- 2) Jobs lost in one industry will reappear as new jobs in another industry.
- 3) Economic success is not only good in a purely material sense, but reveals some moral superiority.

**SECTION II**

**SUPPLEMENT**





# PART I. TASKS FOR REVISION AND (SELF-)ASSESSMENT

## UNITS 1 – 6

**Task 1. Write definitions for 3 of the following notions.**

*Factual questions, developmental questions, comparative questions, theoretical questions, focused interaction, unfocused interaction, personal space, verbal communication, non-verbal communication, 'hate stare', microsociology, macrosociology.*

**Task 2. Paraphrase the word combinations below using synonymous expressions from the Wordlist.**

- 1) increasing interest
- 2) to vary in terms of essential parameters
- 3) to look for causes
- 4) affected by a number of factors
- 5) to give a direct answer
- 6) to a significant degree
- 7) to maintain a continuous control
- 8) an acceptable set of meanings
- 9) a social dimension
- 10) a precise, well-founded investigation
- 11) the issues considered
- 12) to offer contradictory interpretations

**Task 3. Translate one of the following fragments using appropriate words and word combinations from the corresponding units.**

1. Основной отличительный признак научного знания состоит в том, что оно основано не просто на выдвижении неких теорий, а в том, что оно базируется на доказательствах, которые могут быть проверены и, соответственно, подтверждены или опровергнуты. Под доказательствами в этом случае подразумеваются конкретные результаты фактических наблюдений. С тех пор как знания связываются с четкими выверенными данными, наука имеет дело в основном с вопросами, по которым эти доказательства могут быть приведены.

2. Социология тесно связана с другими социальными науками. Все они в той или иной степени имеют отношение к изучению человека и его поведения, но сталкиваются с разными сторонами поведения. Так как социология более тесно связана с изучением

социальной жизни, вполне очевидно, что социологи задаются вполне конкретными вопросами и пытаются найти на них ответы и докопаться до сути проблемы путем постоянных методических исследований.

3. В данной работе мы постараемся осветить одну из основных проблем социологии, а именно: почему люди живут вместе, объединяясь в общество? Казалось бы, это понятие легко определить. Однако, несмотря на распространенность этого термина и несмотря на то, что общество рассматривается как основополагающий предмет исследования многих наук: истории, социологии, социальной философии, экономики и др., до сих пор не существует единой теоретической трактовки данного понятия.

**Task 4. Choose a text from the corresponding units and summarize it in 3 sentences using as many words and expressions from the Wordlist as possible.**

## UNITS 7 – 12

**Task 1. Write definitions for 3 of the following notions.**

*Social group, aggregate, social category, organization, bureaucracy, the Peter Principle, Parkinson's Law, credentialism, the correspondence principle, tracking, test-taking skill, intelligence quotient.*

**Task 2. Paraphrase the word combinations below using synonymous expressions from the Wordlist.**

- 1) governed by norms
- 2) to exercise authority
- 3) an authority on management
- 4) according to established standards
- 5) to assess empirical research data
- 6) the theory holds
- 7) there is much agreement
- 8) lack of professionals
- 9) a sociologically sophisticated person
- 10) schooling levels reduced greatly
- 11) merits and failings
- 12) the power perspective

**Task 3. Translate one of the following fragments using appropriate words and word combinations from the corresponding units.**

1. Организации — это весьма изменчивые и структурно сложные социальные образования. Основным элементом любой организации является ее *социальная структура*. Она относится к шаблонным,



или регулируемым, аспектам взаимоотношений между участниками организации. Каждый индивид окружен множеством правил, запретов и разрешений, которые необходимы для упорядочения общественной жизни.

2. Как известно, в социологии организаций значение придается вопросу эффективности организационной деятельности. По мнению ряда ученых, социология организаций не обладает соответствующими средствами исследования власти бюрократии, ибо формальные организации нередко изучаются в отрыве от происходящих в обществе процессов. Для понимания сущности этой власти необходимо рассматривать бюрократию в более широком социально-историческом контексте.

3. С властью бюрократии соприкасается любое современное общество. Сегодня трудно найти такое государство, в котором бы не относились к чиновникам негативно. Вместе с тем термин *бюрократия* используется для обозначения формы организации институтов общества, особенностей работы органов власти, групп людей, владеющих техникой административной работы, обладающих информацией, способных составлять и интерпретировать политические решения и т. п.

**Task 4.** Choose a text from the corresponding units and summarize it in 3 sentences using as many words and expressions from the Wordlist as possible.

## UNITS 13 – 18

**Task 1.** Write definitions for 3 of the following notions.

*Legitimate children, trial marriage, neolocal residence, polygyny (polygamy), hollow rituals, interrupted rituals, egalitarianism, common law marriages, empty nest, nuclear family, status-equals, lower-status groups.*

**Task 2.** Paraphrase 4 of the word combinations below using synonymous expressions from the Wordlist.

- 1) to explain the results
- 2) a variety of opinions
- 3) to advance a theory
- 4) to limit the investigation
- 5) to reveal similar models in conduct
- 6) to obtain certain data
- 7) to differentiate between correct and incorrect
- 8) a particular view
- 9) to follow guidelines
- 10) to break the rules

- 11) to involve further investigation
- 12) an issue under debate

**Task 3. Render one of the following fragments into English in 3 sentences using as many units from the Wordlist as possible.**

1. Современная семья находится в глубочайшем кризисе, который имеет различные деструктивные проявления. Среди них в первую очередь следует отметить катастрофическое падение значимости и ценности самой семейной жизни. Исследователи современной семьи отмечают слабую ориентацию подрастающего поколения на создание семьи и недостаточную подготовку к семейному образу жизни.

Некоторые исследователи связывают кризис института семьи с разрушением традиционной модели семьи и считают, что для российского менталитета нормативной является традиционная патриархальная семья. В настоящее время институт традиционной семьи претерпевает трансформацию. Патриархальная семья сдала свои позиции в 1960–1970-е гг. и сейчас становится преимущественно эгалитарной. Другие исследователи считают, что главенствующее положение матери в семье нельзя считать нормальным: на плечи женщины взваливается непомерная тяжесть, в семье нарушается психологическое равновесие. Есть мнение, что кризис семьи в некотором плане связан со снижением роли мужчины как стабилизирующего фактора. Существует ряд и других ученых, которые свидетельствуют о сегодняшней популярности, хотя и в меньшей степени (по сравнению с эгалитарной), традиционной модели семьи.

Межнациональные семьи, в отличие от однонациональных, имеют свои специфические особенности: создающие их супруги представляют разные национальные культуры, традиции, обычаи, образы жизни, языки. Внутренняя атмосфера в таких семьях, больше чем в однонациональных, способствует выработке уважения и терпимости к обычаям и традициям других национальностей. Разумеется, межнациональные семьи, как и однонациональные не свободны от противоречий, конфликтов. В них также возможны конфликты между супругами, что отрицательно сказывается на взаимоотношениях и может вызвать распад семьи. Однако межнациональные семьи распадаются не чаще однонациональных.

2. В зависимости от особенностей формирования культуры межэтнического общения в межнациональных семьях выделяют демократический и авторитарный типы. Первый характеризуется таким типом внутрисемейных отношений, когда семейный уклад строится на основе выборочного усвоения и принятия обычаев, традиций, норм, ценностей обоих супругов. Второй тип — автори-

тарный. Здесь обычаи и традиции одной национальности «поглощены» другой.

3. Чаще всего причиной конкретного девиантного поведения выступает не одна, а несколько причин. Что касается современной России, то специалисты считают, что большинство отклонений в поведении несовершеннолетних, такие, как безнадзорность, правонарушения, употребление спиртных напитков и наркотических веществ, агрессия и т.п., имеют в своей основе общий источник — социальную дезадаптацию.

Социальная дезадаптация означает нарушение взаимодействия индивидуума со средой, характеризующееся невозможностью осуществления им в конкретных микросоциальных условиях своей позитивной социальной роли, соответствующей его возможностям. В отечественной литературе выделяются такие причины социальной дезадаптации несовершеннолетних, лежащие в основе их девиантного поведения, как дисфункциональность семьи; личностные особенности (возрастные, характерологические, психические); школьная дезадаптация; воздействие асоциальной неформальной среды; причины социально-экономического и демографического характера. Чаще всего причиной социальной дезадаптации выступает не одна из возможных причин, а их комплексная совокупность.

## UNITS 19 – 24

**Task 1. Write definitions for 3 of the following notions.**

*Social inequality, conflict, class solidarity, stratification, socio-economic status, upward mobility, crowd behaviour, charisma, voluntary associations, occupational groups, coalition, suggestibility.*

**Task 2. Paraphrase the word combinations below using synonymous expressions from the Wordlist.**

- 1) to verify the facts
- 2) an outstanding scientist
- 3) to cause changes
- 4) to use the new methods
- 5) in contrast to
- 6) to settle differences
- 7) constant disputes
- 8) to predict the likely course of action
- 9) basic traits
- 10) the essentials of life
- 11) a precise account of the events
- 12) core research studies

**Task 3. Render one of the following fragments into English in 3 sentences using as many units from the Wordlist as possible.**

1. Социальные движения — это не социальные институты. Социальные институты — это относительно устойчивые и стабильные общественные образования, в то время как социальные движения высоко динамичны и имеют неопределенный жизненный цикл. Институты поддерживают общественный порядок, действующую систему статусов и ролей и систему социальных отношений. Социальные движения не имеют устойчивого статуса, в них задействовано ограниченное число индивидов.

Социальные движения не следует смешивать и с организациями. В большинстве случаев организация является формальным социальным образованием с ярко выраженным официальным членством и фиксированными правилами, инструкциями и жестко закрепленными статусами и ролями. Социальное движение может включать в себя организации, но основой его деятельности служат усилия людей, поддерживающих идеи и ценности этого социального движения и сочувствующих им. В ходе своего развития многие движения обростают формальными правилами поведения, устоявшимися нормами, системой упорядоченных статусов и ролей. В обоих случаях движение прекращает свое существование, превращаясь в социальный институт или организацию.

2. Согласно теории Смелзера, для того, чтобы поведение толпы имело место, необходимо 6 основных условий, или структурных факторов, способствующих нужному (в тех или иных условиях) поведению толпы, а именно: социальное напряжение, появление и распространение общего верования, факторы “ускорения”, мобилизация участников и действие социального контроля. Каким бы нерациональным и несдержанным ни казалось бы поведение толпы на первый взгляд, оно ограничивается, по крайней мере, такими факторами, как: эмоциональные нужды участников толпы, моральные нормы (толпа вряд ли сделает что-либо, что выходит за пределы моральных убеждений составляющих ее индивидов), лидерство. В толпе люди нуждаются в том, чтобы ими руководили, и внешнем контроле.

Следует отметить, что, несмотря на многочисленные попытки пересмотра классической теории коллективного поведения и некоторых ее аспектов, до сих пор в данной области не было предложено ничего существенно нового, как теоретического, так и практического направления. Более того, никто из критиков не сумел предложить достойную альтернативу существующим теориям.

3. Конфликты весьма разнообразны как по форме, так и по содержанию, они неоднозначны и изменчивы, поэтому нельзя говорить

о единой для всех конфликтов форме завершения или о каких-то универсальных способах их разрешения. Прежде всего необходимо различать завершение и разрешение конфликта, это разные понятия. Понятие завершения является более общим и означает любую форму его окончания. Разрешение же предполагает более частный случай завершения конфликта: устранение полностью или частично причин, породивших конфликт, либо изменение целей участников конфликта (осуществление действий, направленных на завершение столкновения).

Регулирование конфликта — более общее понятие. Оно осуществляется с момента обнаружения или возникновения конфликта, продолжается вплоть до его окончательного преодоления и предполагает устранение причины, предупреждение конфликта или же достижение компромисса при соответствующем балансе интересов. Целью регулирования конфликта может быть не только его прекращение, но и контроль за его протеканием в заданных пределах, без прямых и открытых столкновений (иногда конфликт желателен для стимулирования развития, или просто нет возможности его прекратить, но можно перевести его в другое русло).

## UNITS 25 – 30

**Task 1. Write definitions for 3 of the following notions.**

*Criminal justice, legal action, outsider, victim, condemnation, behavioural choice, general deterrence, antecedents, random target, segregation, personal status, social deviance.*

**Task 2. Paraphrase the word combinations below using synonymous expressions from the Wordlist.**

- 1) to work out a new concept
- 2) a developing theoretical domain
- 3) a broad spectrum of issues
- 4) a multidimensional index
- 5) by (common) consent
- 6) to encounter resistance
- 7) an appropriate solution
- 8) prevailing hypotheses
- 9) a peculiar outlook
- 10) to monitor potential developments
- 11) advances in technology
- 12) counter to conventional wisdom

**Task 3. Render one of the following fragments into English in *one* sentence using as many units from the Wordlist as possible.**

1. Доход, власть, престиж и образование определяют совокупный социально-экономический статус, т.е. положение и место человека в обществе. В таком случае статус выступает обобщенным показателем стратификации. Приписываемый статус характеризует жестко закрепленную систему стратификации — *закрытое общество*, в котором переход из одной страты в другую практически запрещен. К таким системам относят рабство и кастовый строй. Достижимый статус характеризует подвижную систему стратификации, или *открытое общество*, где допускаются свободные переходы людей вниз и вверх по социальной лестнице. К такой системе относят классы (капиталистическое общество). Наконец, феодальное общество с присущим ему сословным устройством следует причислить к *промежуточному типу*, к относительно закрытой системе. Здесь переходы юридически запрещены, но на практике они не исключаются. Таковы исторические типы стратификации.

2. Крайне важным становится сопоставление бурных процессов, протекающих в условиях глобализации с целями и задачами устойчивого развития. Несет глобализация положительные или негативные изменения с точки зрения концепции устойчивого развития — вот основные вопросы, требующие тщательного анализа. Современные процессы глобализации во многом пронизаны экономическими интересами. С одной стороны, преследуется цель унификации и оптимизации экономической политики в различных регионах мира во имя экономической стабильности и роста. При этом инициатива исходит, прежде всего, от развитых стран. Обратная сторона как раз заключается в том, что «прогрессивная» часть современной цивилизации не готова и вряд ли в ближайшее время согласится «поделиться» своими достижениями, завоеваниями и ценностями с многочисленными, голодными и малообразованными соседями. Глобализация происходит в условиях сильно поляризованной мировой системы в плане экономической мощи и возможностей. Такое положение является потенциальным источником рисков, проблем и конфликтов.

3. Издержки и выгоды, единство и противоречие интересов одновременно проявляются не только в отдельных странах, но и далеко за их пределами, поэтому и проблемы не могут решаться лишь с помощью межгосударственного сотрудничества. Необходимы новые функциональные формы и механизмы для гармонизации национальных экономических интересов, национальных политик и действий, для разрешения конфликтов. Каждое государство в отдельности заинтересовано в стабильности темпов роста своей экономики и повышении уровня жизни своих граждан. Оно будет

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добиваться этих целей путем использования либо внутренних ресурсов, либо внешних в жесткой конкурентной борьбе. Между государствами в мире существует такая же острая конкурентная борьба, как и внутри этих государств. Глобализация в ее нынешней форме дает еще большие возможности для подобной борьбы, которая теперь охватывает все уголки мира. Только создав некое подобие общемирового правительства (возможно на базе ООН), можно найти путь к сдерживанию и исправлению существующих тенденций в развитии мировой экономики и мировых держав, губительных для планеты.

## PART II. ADDITIONAL TASKS FOR TRANSLATION AND RENDERING

### UNITS 1 – 6

- 1) Социология — это систематическое изучение человеческого общества, от отдельных субъектов до групп и целых сообществ. Основным интересом для данной науки является изучение изменений, происходящих в обществе. Предметом изучения являются, например, городские, сельские и промышленные сообщества.
- 2) Основным отличительным признаком научного знания является то, что оно основано не просто на выдвижении неких теорий, а в том, что оно базируется на доказательствах, которые могут быть проверены и, соответственно, подтверждены или опровергнуты. Под доказательствами в этом случае подразумеваются конкретные результаты фактических наблюдений.
- 3) Зачастую здоровье человека связывают с его социальной принадлежностью и уровнем жизни. И хотя трудно отрицать, что высокий уровень жизни, хорошее питание и доступ к качественному медицинскому обслуживанию играют значительную роль, это не всегда является основополагающим фактором. Здесь, как и везде, важны не только внешние стороны. Очевидно, что не последнюю роль в физическом состоянии и здоровье человека играет наследственность.
- 4) Социология тесно связана с другими социальными науками. Все они в той или иной степени имеют отношение к изучению человека и его поведения, но сталкиваются с разными его (поведения) сторонами. Так как социология более тесно связана с изучением социальной жизни, вполне очевидно, что социологи задаются вполне конкретными вопросами и пытаются найти на них ответы и докопаться до сути возникающих проблем.
- 5) Как и все институты общества, семья представляет собой систему определенных норм и процедур для осуществления важных для общества функций. В данном случае она определяется как группа связанных отношениями брака или родства людей, которая обеспечивает воспитание детей и удовлетворяет другим, общественно значимым потребностям.
- 6) Людям свойственно стремиться к взаимодействию друг с другом. Невозможно представить себе человека, который был бы полностью изолированным и не проявлял бы интереса к другим



людям. Социальность — это одно из важнейших качеств, которые присущи человеку.

- 7) В процессе взаимодействия между собой люди отчасти осознанно, но в основном неосознанно вырабатывают правила, которым они стремятся следовать или которым, как они полагают, должны следовать другие люди. Иногда эти правила просто отражают опыт человека.
- 8) Социологи отмечают важное различие между целями действий — когда человек намеренно предпринимает некое действие — и непреднамеренными последствиями, которое это действие может повлечь. Скорее всего, большинство крупных перемен в истории государств было непреднамеренным.
- 9) Социология оказывает множество практических воздействий на нашу жизнь. Наиболее значимый вклад этой науки — обеспечение более ясного и верного понимания социальной ситуации.
- 10) Изучение личного взаимодействия называется микросоциологией, в отличие от макросоциологии, которая исследует большие группы, институты и социальные системы. Микро- и макроанализ тесно связаны и взаимно дополняют друг друга.

## UNITS 7 – 12

- 1) Социология тесно связана с другими науками, которые в той или иной степени имеют отношение к изучению человека и его поведения, но при этом сталкиваются с разными его (поведения) сторонами. Так как социология более тесно связана с изучением социальной жизни, очевидно, что социологи задаются конкретными вопросами и пытаются найти на них ответы и докопаться до сути проблемы путем постоянных методических исследований.
- 2) Существует также концепция, утверждающая, что школа, подобно и совместно с другими социальными учреждениями, помогает сохранять как социальное, так и экономическое неравенство. В этой концепции основное внимание сосредоточено на тех средствах, с помощью которых школы реализуют свою скрытую программу, оказывая воздействие на насаждаемые ими ценности, установки и традиции.
- 3) Неверно считать школу и другие образовательные учреждения лишь средством для воспитания покорных и послушных граждан. Основная цель — раскрыть и развить талант каждого ученика, чтобы впоследствии общество получило квалифициро-

- ванного специалиста в той области, в которой он сможет занять наиболее достойное место в обществе.
- 4) Общество представляет собой теснейшее сплетение разнообразных социальных связей и взаимодействий, исходной основой которого выступает социальное действие. Человеческое действие приобретает черты социального действия только тогда, когда оно осознанно и сориентировано на поведение других, когда оно воздействует на них и в свою очередь испытывает влияние поведения других людей.
  - 5) Механизм социального взаимодействия», включает: индивидов, совершающих те или иные действия; изменения во внешнем мире, вызванные этими действиями; влияние этих изменений на других индивидов и, наконец, обратную реакцию индивидов, на которых было оказано воздействие.
  - 6) Зачастую многие гипотезы, выдвинутые и даже подтвержденные предыдущими поколениями исследователей, позже пересматривались, опровергались и даже отбрасывались как устаревшие в свете вновь возникших условий, доказательств или данных.
  - 7) Нормативная структура включает в себя ценности, нормы и ролевые ожидания. Ценности — это критерии привлекательности и разумного выбора целей, а также оценки окружающих социальных норм. Нормы — это управляющие поведением обобщенные правила, которые изменяются и совершенствуются, приводя индивидов к достижению коллективных целей, целей организации.
  - 8) Два ключевых элемента социальной структуры — это группа и социальный институт. «Группа» определяется как совокупность людей, которые определенным образом взаимодействуют друг с другом, осознают свою принадлежность к данной группе и считаются членами этой группы с точки зрения других людей. Такие характеристики присущи множеству групп, хотя далеко не всем.
  - 9) Из модели бюрократии, созданной Вебером, следует, что власть, как правило, концентрируется на вершине. Большая организация подобна пирамиде, в основании которой находится преобладающее большинство, обладающее незначительной (если вообще какой-либо) властью.
  - 10) Для японских корпораций не характерны те черты, которые Вебер приписывал бюрократии. В крупных японских корпорациях нет пирамидальной структуры власти, когда каждый уровень несет ответственность только перед вышестоящим звеном. Кроме того, японские служащие обладают гораздо меньшей степенью специализации, чем их коллеги на западе.

## UNITS 13 – 18

- 1) В социологической литературе существует достаточно большое количество классификаций типов семей и семейных структур, которые выделяются в зависимости от характера супружеских отношений, особенностей родительства и родства, этнического и профессионального состава семьи, места проживания и локализации семьи, наличия или отсутствия детей в семье и других факторов.
- 2) По критерию власти семьи могут быть патриархальными, где главой семьи является отец, и матриархальными, где наивысшим авторитетом и влиянием пользуется мать. В современном обществе все большую распространенность приобретают эгалитарные семьи, в которых отношения между супругами формируются на основе равноправия.
- 3) Одной из самых известных типологий является разделение семьи на два основных типа, в зависимости от ее семейной структуры: расширенную семью, или семью родственников (поскольку в ней помимо семейной единицы, включающей родителей и детей, присутствует и другая родня), и нуклеарную семью (включающую семейную единицу, состоящую из одного или двух родителей и их детей), которую называют еще матримональной семьей.
- 4) В каждом доме индивидуальный стиль существования. Ярче всего он отражается в домашних ритуалах. В наши дни некоторые ритуалы универсальны, другие свойственны только данной семье. В каких-то семьях ритуалы — ничего не значащие стереотипы, в каких-то — важнейшие символы, способы соприкосновения, вселяющие чувство безопасности и уверенности.
- 5) Стиль жизни семьи, включающий в себя внутрисемейный этикет, традиции, ритуалы, взаимосвязан с культурой семьи. Духовные ценности не зависят от благосостояния семьи, уровня образования ее членов. Правила поведения, примеры, предписания, усвоенные в родительском гнезде, остаются с человеком на всю жизнь. Истоки общей культуры каждого из нас надо искать там. Многие бережно хранят историю своей семьи и передают ее из поколения в поколение.
- 6) *Гражданский брак* — брак, оформленный в соответствующих органах государственной власти без участия церковных организаций. Иногда гражданским браком называют фактический брак. Иногда гражданский брак именуют внебрачным сожителем, или просто сожительством (совместным проживанием двух человек без заключения брачного договора).
- 7) Нередко отмечается, что современная семья переживает кризис. Одни исследователи называют его переходом к новым формам — более разнообразным и более подходящим для со-

временных мужчин и женщин. Другие обращают внимание на то, что в глобальном обществе потребления семейные ценности сдают свои позиции, поскольку на первый план выдвигается индивидуальный успех и идет жестокая конкуренция за его достижение.

- 8) С середины XX века социологи изучают процесс, называемый модернизацией семьи. Он начал развиваться под влиянием индустриализации и урбанизации и стал частью глобальных изменений в современном мире. Исследователи обнаружили, что во многих культурах — с разной скоростью и разными последствиями — происходит разрушение традиционных (патриархальных) семейных моделей, основанных на разветвленных родственных сетях.
- 9) Помимо очень низкой рождаемости современные тенденции изменений семьи включают в себя более позднее вступление в брак и рождение детей, распространение альтернативных вариантов организации семейной жизни, в частности, нерегистрируемых браков, внебрачных рождений и т.п. Многие из этих тенденций порождают беспокойство, они вызывают споры и нередко трактуются как опасный кризис семьи и семейных ценностей.
- 10) Так или иначе, но вся совокупность изменений, переживаемых семьей если еще и не во всех, то в большинстве стран, говорит о том, что ее «классическая», традиционная модель почему-то перестает удовлетворять людей. Они ищут каких-то новых ее форм, быть может, менее жестких, чем прежде, позволяющих организовывать свою частную жизнь в экономических, социальных и демографических условиях, очень сильно отличающихся от тех, в которых когда-то сложилась и тысячелетиями существовала традиционная семья.
- 11) Еще одно объяснение девиантности постулирует в качестве ее основных предпосылок различия в социальной структуре. С точки зрения различий в социальной структуре, в доступе к законным возможностям, в доступе к незаконным возможностям, отчуждение или враждебность — это те критические ингредиенты, которые часто становятся причиной девиантности. Согласно этой позиции, девиантность имеет индивидуальные компоненты, являющиеся результатом воздействия различных социальных структур, и средовые аспекты.
- 12) Регулирующее воздействие норм состоит в том, что они устанавливают границы, условия, формы поведения, характер отношений, цели и способы их достижения. Вследствие того, что нормы предусматривают и общие принципы поведения, и его конкретные параметры, они могут давать более полные модели, эталоны должного, нежели другие ценности.

- 13) Нарушение норм вызывает конкретную и четкую негативную реакцию со стороны социальной группы, общества, его институциональных форм, направленную на преодоление отклоняющегося от нормы поведения.
- 14) Возможна и еще одна разновидность противоречий и конфликтов — между малой группой и обществом. По сути дела это противоречия на основе расхождения между нравственными, правовыми и иными социальными нормами и ценностями — групповыми и общественными.
- 15) Наиболее эффективное предупреждение преступлений... достигается не просто временным подавлением нежелательных форм поведения, а их постоянным вытеснением, заменой их на социально одобряемые, полезные обществу и индивиду формы и виды поведения

## UNITS 19 – 24

- 1) Культурный капитал может быть приобретен — в различном объеме, в зависимости от периода времени, общества, социального класса — без какого бы то ни было его намеренного насаждения, то есть совершенно неосознанно. Он всегда несет на себе отпечатки самых ранних условий своего приобретения, и эти более или менее видимые отпечатки (например, произношение, говорящее о принадлежности к определенному классу или региону) помогают определить его отличительные особенности.
- 2) Таким образом, бедность — это экономическое и социальное состояние людей, имеющих минимальное количество денег, образования, власти и престижа. Но бедность — еще и культурное явление.
- 3) Бедность — это не только минимальный доход, но особый образ и стиль жизни, передающиеся из поколения в поколение нормы поведения, стереотипы восприятия и психология. Поэтому социологи говорят о бедности как особой культуре.
- 4) В зависимости от того, насколько высок уровень экономического развития страны, бедность охватывает значительную или незначительную часть населения
- 5) Социальный статус — определенная позиция в социальной структуре группы или общества, связанная с другими позициями через систему прав и обязанностей. У человека множество статусов, и их совокупность называется в науке статусным набором. Статусный набор каждого человека индивидуален, т.е. неповторим во всех деталях. Он точно фиксирует положение

человека в социальном пространстве. Или, говоря иначе, позицию индивида в обществе.

- 6) Социальная мобильность может быть групповой, когда индивид опускается или поднимается по социальной лестнице вместе со своей группой (сословием, классом), и индивидуальной, когда он делает это независимо от других. Причинами групповой мобильности служат такие факторы, как: социальные революции, межгосударственные и гражданские войны, перевороты, смена политических режимов и др. К факторам индивидуальной мобильности относят: социальный статус семьи, уровень получения образования, национальность, физические и умственные способности, воспитание, место жительства, выгодный брак.
- 7) Под абсолютной бедностью понимается такое состояние, при котором индивид на свой доход не способен удовлетворить основные потребности в пище, жилище, одежде, либо способен удовлетворить только минимальные потребности, обеспечивающие биологическую выживаемость. Под относительной бедностью понимается невозможность поддерживать приличествующий уровень, или некоторый стандарт жизни, принятый в данном обществе. Относительная бедность показывает то, насколько вы бедны в сравнении с другими людьми. Современная урбанизация противоречит классическим моделям, утверждавшим, что экономический спад в городах должен вызывать уменьшение миграции туда из деревни. Сегодня в странах третьего мира мы видим как раз обратное.
- 8) Не следует делать вывод, что коллективное поведение всегда четко отличается от других типов поведения. Иногда оно постепенно утрачивает свою необычность и становится привычным. Коллективное поведение может быть отмечено и на уровне толпы, и в массовом масштабе.
- 9) По форме организации различают: стихийную толпу (которая возникает спонтанно и не организована какими-то лицами); ведомую толпу (организовывается лидерами. У такой толпы есть подстрекатели); и организованную толпу (имеет ярко выраженную организацию и упорядоченность). Однако многие исследователи не соглашались с таким расширенным толкованием и полагают, что толпой можно называть лишь неорганизованную массу народа.
- 10) Социальные движения представляют собой организованные коллективные усилия, способствующие или препятствующие социальным изменениям. Существует несколько способов их классификации. Их можно группировать в соответствии с характером желаемых перемен, кругом интересов людей или целями движения.

- 11) Некоторые теории подлежат пересмотру, так как нет достаточных оснований полагать, что они сохраняют свою актуальность в настоящее время. Напротив, существует множество примеров, которые не только не подтверждают, но и опровергают классические теории по данному вопросу.
- 12) Сторонники «теории конфликта» исходят из того, что социальный мир можно рассматривать как систему различным образом взаимосвязанных частей, и что в любой социальной системе, состоящей из разнообразных связанных частей, обнаруживаются дисбаланс, напряженность, конфликты интересов.
- 13) Конфликт как факт разногласий, разных позиций, разных интересов сам по себе содержит в себе не только опасность ухудшения или разрушения отношений, но и возможность их прояснения, снятия напряжения и прихода к взаимопониманию.
- 14) Конфликтные процессы, протекающие в отдельных частях общества и между ними, при определенных обстоятельствах содействуют сохранению, изменению и приспособляемости системы к изменяющимся условиям, ее жизнеспособности и устойчивости. Конфликт может содействовать более четкому разграничению между группами, способствовать централизации принятия решений, укреплять идеологическое единство, усиливать социальный контроль.

## UNITS 25 – 30

- 1) Таким образом, объем социального капитала, коим располагает каждый агент, зависит от размера сети связей, которые он может эффективно мобилизовать, и от объема капитала (экономического, культурного или символического), которым, в свою очередь, обладает каждый из тех, кто с ним связан.
- 2) Общемировые процессы, называемые в комплексе процессами глобализации, естественны и закономерны, прежде всего, учитывая переход мировой цивилизации к новым информационным технологиям и созданием единого информационного пространства.
- 3) Значимым становится следующий вопрос: как можно повлиять на эти процессы и направить всю мощь и потенциал мировой мысли и технологии на решение острейших проблем выживания человеческой цивилизации и сохранения ресурсов планеты для будущих поколений?
- 4) По данным ЮНЕСКО, каждые 5–10 лет уничтожается около 1 млн. кв. км. лесных массивов. К 2025 останется только четверть площадей, занимаемых лесами. Рост населения в бедных

- странах, нищета и безработица способствуют тому, что в поиске средств к существованию используются прежде всего природные богатства данной страны или региона. Разрабатывается тот вид ресурсов, который есть под рукой, который не надо создавать.
- 5) На текущие цели развития и временного снижения напряженности безвозвратно уничтожаются экосистемы, создававшиеся миллионы лет.
  - 6) На данный момент разрушительное воздействие цивилизации на окружающую среду, обостряющееся процессами глобализации, является далеким от принципов концепции устойчивого развития.
  - 7) Как реакция на опасности и угрозы, которые несет с собой глобализация, во всем мире все шире разворачивается движение протеста, которое принимает порой самые причудливые формы. Стремительно развивается сопротивление глобальной унификации мира, ширится борьба против превращения человечества в гомогенную, безликую глобальную массу.
  - 8) В качестве ответной реакции на диктат тотальной либеральной глобализации возник так называемый антиглобализм, который сам в свою очередь приобрел глобальный характер, как это парадоксально ни звучит на первый взгляд, стал глобальным явлением.
  - 9) Нет ни малейшего сомнения в том, что современный мир все более подвержен глобализации. И хотя в перспективе данный процесс кажется многообещающим, нынешние формы глобализации, свободной торговли и открытых рынков вызывают все больше и больше критических замечаний.
  - 10) Это связано с тем, что интересы развитых стран и могущественных корпораций формируют условия мировой торговли. И это происходит в ущерб большинству людей в мире, увеличивая разрыв между богатыми и бедными странами, а также способствуя повсеместному снижению уровня благосостояния для преобладающей массы населения всего земного шара.
  - 11) Глобализационные процессы развиваются, наталкиваясь на глубинные препятствия в виде несовпадающих морально-этических и культурных ценностей и традиций разных народов. Они рождают мощные энергии этно-цивилизационного сопротивления.
  - 12) Отнюдь не благоприятствуют общеприемлемой и действительно планетарной глобализации различные уровни развитости отдельных стран и целых регионов, включая экономический, политический и духовный.
  - 13) С точки зрения всемирно-исторического процесса глобализация многих сторон жизни человечества только начинается,



оставляя еще нетронутыми не менее многочисленные другие. Ясно, что в процессе своего развития она будет неоднократно менять направление, формы и механизмы самореализации.

- 14) Неотъемлемая часть «цикла прогресса», в котором усиливают друг друга экономический рост и технологические изменения — торговля. Более свободная торговля непосредственно стимулирует экономический рост, способствует распространению новых технологий и создает стимулы к изобретениям и инновациям.
- 15) Так, улучшение здоровья ведет к росту человеческого капитала, что способствует созданию и распространению технологий, еще больше развивающих здравоохранение и ускоряющих экономический рост. По всей видимости, причины и следствия роста богатства и здоровья взаимно усиливают друг друга, богатство порождает здоровье, а здоровье — богатство. Другой круг включает человеческий капитал, также помогающий круговороту богатства и здоровья.



# APPENDICES





# APPENDIX 1. PATTERNS FOR TEXT COMPRESSION

When compressing information, you might follow the pattern below and reflect:

- 1) the 'genre' of the text (e.g. introduction, article, monograph, review);
- 2) the topic (subject);
- 3) the author's intentions (what he actually does and aims to do within the frame set).

You might also generalise or specify – depending on the context, e.g.:  
*In his report on the present-day social studies the author largely focuses on current trends in economic sociology.*

Or: *In his exhaustive research the author considers current trends in economic sociology within the broad field of social studies.*

***In case you either need a long compression to be made or it is difficult to make a short one on the spot, first you may follow the next steps:***

*I. Divide the text into meaningful parts (in case there's no division in the text itself).*

*II. Underline the key sentences in each part and write down the main points from the sentences – make a detailed plan.*

*III. Write a sentence of your own (which includes the main points) for each part.*

*IV. Use introductory, linking and concluding phrases.*

*V. Use AV items.*

***Now, that you've written a ...-sentence compression, move on to contracting those to make it shorter. To succeed in this:***

*VI. Decide which points stay as they are (the same).*

*VII. Look for coinciding, similar or the same points in each part.*

*VIII. Decide how you can reduce those (exclude each unimportant minor detail).*

*IX. Study thoroughly what is left from each part and rewrite each sentence the way it should now be.*

*X. Look through each sentence once again and decide what else can be omitted (some details, illustrating the points and/or examples).*

*XI. Write it as a 1-sentence compression, maybe with some other linkers to suit your purpose.*

***Don't:***

*I. Take sentence from the text or even parts of sentences to combine them into one.*

*II. Overburden your sentences with excessive details.*

*III. Draw examples.*

*IV. Give quotations.*

**Possible variants for 1-sentence structures**

In this	brief / new / popular / well-known	introduction / article / review / monograph	the authors	make a point about / discuss / focus on / consider	the aspects to be covered in... / the idea / some topic questions / key problems of...
---------	------------------------------------	---	-------------	--	--

**Possible variants for 3-sentence structures**

I

This / The	text / book / article	is about / deals with / touches upon	(the) / the problem of... / the question(s) of...
------------	-----------------------	--------------------------------------	---

II

This / The fact / problem / subject	discussed / in question / under consideration	is of / presents	some / much / great	importance / interest / use	for those / who	study / are interested in
-------------------------------------	---	------------------	---------------------	-----------------------------	-----------------	---------------------------

III

The author	considers / maintains / makes it clear	that... and	states / elaborates a new theory / approach to / arrives at the following conclusions
------------	--	-------------	---

**Possible variants for 5-sentence structures**

I

This / The	text / book / article	is about / deals with / touches upon	(the...) / the problem of... / question(s) of...
------------	-----------------------	--------------------------------------	--

II

This / The fact / problem / subject	discussed / in question / under consideration	is of / presents	some / much / great	importance / interest / use	for those who	study / are interested in
-------------------------------------	---	------------------	---------------------	-----------------------------	---------------	---------------------------

III

It is	necessary / useful / interesting / important	to	bear in mind / mention / emphasize / state	(in this connection)	that...
-------	--	----	--	----------------------	---------

IV

Various graphs / The examples	supplied by the author / given in the text	serve to illuminate his standpoint / illustrate well enough the...
-------------------------------	--	--

V

To sum up / In conclusion	the author	considers / makes it clear	that... and	states / elaborates a new theory / approach to
---------------------------	------------	----------------------------	-------------	--

**Possible variants for 7-sentence structures**

I

This / The	text / book / article	is about / deals with / touches upon	(the...) / the problem of... / question(s) of...
------------	-----------------------	--------------------------------------	--

## II

This / The fact / problem / subject	discussed / in question /under consideration	is of /presents	some / much /great	importance / interest /use	for those who	study /are interested in
---	--	-----------------	-----------------------	-------------------------------	------------------	-----------------------------

## III

The author	points out / states / makes it clear / draws our attention to the fact					that...
------------	--	--	--	--	--	---------

## IV

It is	necessary / useful / interesting / important	to	bear in mind / mention / emphasize /stay	(in this connection)	that...	
-------	---	----	---	----------------------	---------	--

## V

There are / The author gives	some / two (three) / many	good and interesting / useful	examples illustrating the...			
------------------------------	---------------------------	-------------------------------	------------------------------	--	--	--

## VI

It should be	realized / made clear / pointed out / borne in mind / mentioned	that...				
--------------	---	---------	--	--	--	--

## VII

To sum up In conclusion	I'd like to say III / IV / VI	that...				
----------------------------	----------------------------------	---------	--	--	--	--

or:

The author arrives at the following conclusions: ...



Possible variants for 10-sentence structures

I

This / The / The present	paper / article / book / essay / investigation / study	is an attempt at studying / is about / deals with / touches upon / covers (a wide range of...) / aims at / is devoted to / connected with / intended to cover	... / the problem of... / some questions concerning
--------------------------	--	---	---

II

The problem / question	under consideration / discussion posed / raised / studied / discussed / considered	lies in / is (of great significance for) / is / was at the heart of discussion / has been discussed time and again by	
------------------------	--	---	--

III

The (main) aim / purpose / goal of ... My task / objective (as I see it) The investigation / study presentation The main emphasis in my presentation I'm primarily / chiefly My prime concern The core of the problem		is to show / study consists in studying will be confined to the immediate aim (namely) to will be on interested in / concerned with is can be formulated as follows	
---	--	---	--

IV

(To attain the goal / aim / set / mentioned) I'll / I'd like to / I'm going to	undertake an examination / investigation of / examine / consider / dwell on / make a thorough study of / give a detailed account of / make an attempt at considering / highlight / illuminate / focus on / lay special emphasis on / emphasize		... / the problem of... / the question / the facts / some data pertaining to the sphere of ...
---	--	--	--

V	The question / problem	cannot be isolated from / considered separately / is closely connected with / intertwined with / raises / brings about / leads (us) to	some problems of (more) general nature / character	
VI	Though many / various aspects of the problem are / have been	controversial / questionable / debated / disputed / discussed (time and again)	it is undoubtedly / there's no doubt that... / unfortunately it... / further light should be brought on... / the question arises, namely...	
VII	It	demands requires / needs / deserves	(a) special / profound / detailed / comprehensive / direct / careful / thorough / considerable	attention (from the part of) / analysis / investigation of / study / inquiry into / revision / rethinking
VIII	It would be / It is	necessary / interesting / instructive / important / useful	to	thoroughly examine... / consider... from... perspective / standpoint / analyze... in detail / bring / throw some light on... / draw your attention to... / take into account...
IX	The	complete / comparative / typological / profound / detailed	analysis / investigation / study	reveals / shows / results in / demonstrates / allows for
X	The results of the ... analysis	could be	of crucial importance for / confined to / expanded to / summed up as follows	

# APPENDIX 2. MAKING MINI-PRESENTATIONS

## I. Topics for mini-presentations (*possible variants*)

<p><b>Part I.</b></p> <ol style="list-style-type: none"><li>1. Current social changes and further perspectives.</li><li>2. Sociological aspects of day-to-day life.</li><li>3. Health and illness as social phenomena.</li><li>4. The power of non-verbal communication.</li><li>5. Intercultural differences.</li><li>6. Ways of forming common-sense beliefs.</li></ol> <p><b>Part II.</b></p> <ol style="list-style-type: none"><li>7. The role of an individual in an organization.</li><li>8. Types of groups in sociology.</li><li>9. Bureaucracy in theory and in practice.</li><li>10. Cultural diversity.</li><li>11. Problems of gifted schoolchildren.</li><li>12. The future of education in Russia.</li></ol> <p><b>Part III.</b></p> <ol style="list-style-type: none"><li>13. Alternatives to marriage and family.</li><li>14. Changes in attitudes to marriage.</li><li>15. The future of marriage.</li></ol>	<ol style="list-style-type: none"><li>16. Normal versus abnormal behaviour.</li><li>17. Violence and its preconditions.</li><li>18. Deviant positive behaviour.</li></ol> <p><b>Part IV.</b></p> <ol style="list-style-type: none"><li>19. Types of crowds.</li><li>20. Social disturbances.</li><li>21. Expressive crowds.</li><li>22. Social and collective identities.</li><li>23. Civil rights movement.</li><li>24. Class conflict.</li></ol> <p><b>Part V.</b></p> <ol style="list-style-type: none"><li>25. Stratification types in different societies.</li><li>26. Various aspects of inequality.</li><li>27. Social class theories.</li><li>28. The pros and cons of globalization.</li><li>29. Inevitability of globalization.</li><li>30. Possible dangers of globalization process.</li></ol>
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## II. An approach to making a mini-presentation

A mini-presentation is a 5-minute activity that should be carefully prepared, logically structured and might follow the recommendations below.

### 1. *The organization and structure*

The well-known structure of a presentation presupposes *the initial, central and final* parts. However it should be borne in mind that presentations commonly include certain framing: *opening* and *closing* (considered as *separate* structural units) – for the overall procedure, and *introduction* and *conclusion* – for *the main body*, the *central part* of the presentation. All the stages should be delicately balanced: in terms of duration, *the main body* is – obviously – the lengthiest and the four other stages are proportionally the same.

The initial stage, *opening*, aimed at establishing contact with listeners, includes *greeting*, *expressing positive attitude* to the ‘forthcoming event’ (1-2 sentences) and *stating intentions* in the form of a plan (up to 3 sentences) – to provide listeners with certain information contained in *the main body* and to promote better understanding.

The final stage, *closing*, serving to confirm understanding, presupposes *positively estimating the act of communication* in the form of

a brief (up to 3 sentences) review of what has been said, *inviting questions and comments* (1-2 sentences/questions) and *expressing gratitude* (1-2 sentences).

*Introduction (to the main body)* is intended to enable listeners to form some idea of the content and the speaker's position. It very briefly outlines the general state of knowledge about the problem, factors that might influence it and key reasons for choosing the topic.

*The main body* serves speakers to present the topic proper: to make their point supplying necessary explanations, references and illustrations.

*Conclusion* contains a brief summary or comments about the features described, or the possible outcome, or further analysis that might be carried out on the topic.

## **2. Preparation and delivery**

In terms of preparation, the *beginning* is exceedingly important – and commonly is planned last. It could be a very clear statement of the problem significance, or a challenge, a topical reference, a striking visual. No less important is the *end*, it should be flexible and largely determined by the content and the general effect produced by the previous parts of the presentation. The content of *the main body* is in its turn determined by peculiarities of the topic and also depends on the time factor which imposes certain restrictions on what you choose to present. What you report should be brief and to the point, your explanations and examples – relevant and proportional; mind that you need to apply the 'so *what*' test, to explain why something is a good idea. On the whole, your presentation should be easy to follow, reveal clear logic and cohesion throughout and within the parts.

While using a foreign language it is vital that your ideas are clearly expressed and you maintain an appropriate balance between fluency and accuracy. You should also use an appropriate volume and speed, rhythm and intonation that could be varied where necessary. Some pauses are quite useful though in this respect: they help you draw the attention of the audience and give you time to recapitulate (only you should not stop between phrases for too long, otherwise it might turn awkward). The most obvious points you need to remember are as follows: on the one hand, longish statements should be shortened, or split and simplified, words and expressions typical of academic writing altered appropriately to sound less formal; on the other hand, colloquial phrases and fillers (like *you see, you know, so, well, now*) and contracted forms (like *I'd say, won't, hasn't*) which are largely out of place in the written variant are quite acceptable while speaking; the same refers to the more frequent use of the pronoun *I* (compared to impersonal structures).

## **3. Discussion of the projects presented**

Typically, after a presentation you need to be ready to answer questions, give arguments to support your point, supply examples and definitions

if you've chosen not to mention them while speaking. While listening to a presenter the rest of the group is not supposed to be "a passive audience" since afterwards you're to discuss and evaluate the results (and the overall effect) of the project work presented. Below are some hints that might serve as guidelines.

Your fellow students might form a special 'board of assessors' – to ask you for:

- clarification,
- generalisation,
- exemplification,
- explanation;

they might also interrupt you when they don't quite catch what you say or need more information about something shown on the slides. The 'assessors' might also discuss your presentation in terms of the following criteria.

### Criteria for Assessing Presentations

It should be emphasized that for English-speaking people the formal aspect of a presentation is of paramount importance and for that reason they constitute the greater part of the points to consider in the list (based on British and American sources and adapted to the needs of the Russian audience).

<i>Aspects</i>	<i>Points to consider</i>
Organization	evidence of: coherence and careful preparation
	planning the presentation with respect to structure
	time planning
Content	evidence of: relevance to the subject
	subject knowledge
	independent research work
Delivery	enthusiasm and confidence
	contact with the audience and establishing feedback
	handling aids and an appropriate balance between reading from notes and speaking
Language	evidence of an appropriate balance between: fluency and accuracy
	the use of general English and terminology (stylistic awareness)
	the use of appropriate vocabulary units
Overall	clarity of message
	the effect produced (interesting/dull, etc.) is based on the abundance / introduction / lack of variety of examples, new approach / topic, humour, etc.
	relevance (practical, informative, theoretical, etc.)

## APPENDIX 3. WORDLIST FOR ACADEMIC WRITING

аспект (проблемы),  
сторона

---

---

---

варьировать(ся)

---

---

---

вести, проводить,  
руководить,  
сопровождать

---

---

---

включать,  
охватывать

---

---

---

влияние, воздействие

---

---

---

влиять

---

---

---

вмешиваться

---

---

---

вносить вклад

---

---

---

возможность,  
вероятность

---

---

---

---

возможность, предмет  
выбора

---

---

---

---

возможный,  
вероятный

---

---

---

---

возникать, появляться

---

---

---

---

возражать, быть  
против

---

---

---

---

возрастать

---

---

---

---

вопреки, (на)против,  
наоборот

---

---

---

---

вопрос, проблема

---

---

---

---

встречать,  
сталкиваться, стоять  
перед (проблемой)

---

---

---

---

выбирать, отбирать

---

---

---

---

вывод, решение;  
заключение

---

---

---

выводить, делать  
вывод / заключение

---

---

---

выдвигать, продвигать;  
представлять

---

---

---

вызывать, влечь  
за собой; порождать

---

---

---

вызывать, приводить  
к ч.-л., быть причиной

---

---

---

выполнять,  
осуществлять

---

---

---

главным образом,  
преимущественно,  
в основном

---

---

---

данные, факты,  
свидетельства

---

---

---

делать по образцу,  
формировать(ся)

---

---

---



---

деятельность, занятие

---

---

---

---

дополнение

---

---

---

---

доступный

---

---

---

---

заменять, замещать

---

---

---

---

занимать(ся);  
вовлекать, овладевать  
вниманием

---

---

---

---

знаменитый,  
выдающийся

---

---

---

---

значение, важность,  
ценность, роль

---

---

---

---

значение, смысл

---

---

---

---

значительный,  
существенный,  
важный, решающий,  
ключевой,  
критический

---

---

---

---

знающий,  
осведомленный,  
опытный, искушенный

изменять, превращать

изучать (пристально  
исследовать)

иллюстрировать;  
служить примером

интерес к, внимание

использовать,  
применять

исследование

количество

конкретный,  
определенный,  
частный, отдельно  
взятый

---

концентрироваться на \_\_\_\_\_

---

---

---

коснуться, затронуть  
(проблемы) \_\_\_\_\_

---

---

---

краткий обзор \_\_\_\_\_

---

---

---

лежащий в основе \_\_\_\_\_

---

---

---

---

логически  
вытекающий,  
последующий  
(являющийся  
результатом),  
логичный,  
последовательный \_\_\_\_\_

---

---

---

методика, прием  
(проведения опыта) \_\_\_\_\_

---

---

---

намереваться,  
собираться,  
предполагать \_\_\_\_\_

---

---

---

направление  
(научное) \_\_\_\_\_

---

---

---

нарушать

---

---

---

научный,  
ученый; учебный;  
гуманитарный,  
теоретический

---

---

---

недостаток,  
нехватка,  
отсутствие

---

---

---

недостаток; неудача

---

---

---

независимо от,  
не принимая  
во внимание

---

---

---

непосредственный,  
незамедлительный

---

---

---

неправильный,  
вводящий  
в заблуждение

---

---

---

обеспечивать

---

---

---

область, сфера,  
диапазон

---

---

---

---

обнаружить, выявить;  
проявлять

---

---

---

---

обоснованный

---

---

---

---

образец, шаблон,  
модель

---

---

---

---

обуславливать

---

---

---

---

общеизвестный,  
(обще)  
распространенный;  
господствующий

---

---

---

---

общение;  
взаимодействие

---

---

---

---

объединение, союз

---

---

---

---

объяснять что-л.

---

---

---

---

ограничивать

---

---

---

---

ожидать, предвидеть,  
прогнозировать

---

---

---

определять,  
обозначать;  
уточнять

---

---

---

освещать, обращать  
внимание

---

---

---

основание; основы

---

---

---

основной, главный,  
центральный

---

---

---

основы, сущность

---

---

---

основывать(ся),  
опираться

---

---

---

оспаривать, подвергать  
сомнению

---

---

---

осуществимый  
практически

---

---

---

---

отвергать, отклонять

---

---

---

---

ответ

---

---

---

---

отклонение; сдвиг

---

---

---

---

отличать, различать

---

---

---

---

отмечать, указывать,  
утверждать,  
заявлять,

---

---

---

---

относить(ся), быть  
связанным с

---

---

---

---

отношение, позиция,  
(социальная)  
установка

---

---

---

---

оценка

---

---

---

---

очевидный

---

---

---

---

ошибочный

---

---

---

---

перспектива,  
план на будущее

---

---

---

---

поведение

---

---

---

---

поддерживать,  
защищать, одобрять

---

---

---

---

подразумевать,  
предполагать,  
иметь в виду,  
значить

---

---

---

---

подтверждать,  
утверждать,  
свидетельствовать

---

---

---

---

подчеркнуть,  
акцентировать

---

---

---

---

показатель; признак

---

---

---

---

полностью, всецело,  
совершенно

---

---

---

---



---

понимать, осознавать;  
полагать,  
представлять

---

понятие

---

---

---

посвящать

---

---

---

постоянный,  
устойчивый

---

---

---

правила, нормы,  
инструкции,  
заведенный  
распорядок

---

---

предложение,  
заявление, суждение,  
утверждение

---

---

---

предмет, тема

---

---

---

---

предполагать,  
допускать, признавать

---

---

---

предположение,  
гипотеза;  
предпосылка

---

---

---

предпринимать,  
начинать

---

---

---

---

предшествовать

---

---

---

---

преимущество,  
достоинство, ценное  
качество

---

---

---

---

пренебрегать,  
не обращать внимания

---

---

---

---

придерживаться,  
соблюдать

---

---

---

---

признавать

---

---

---

---

пример, случай

---

---

---

---

приобретать, получать,  
достигать

---

---

---

---

причина, подоплека,  
логическое  
обоснование

---

---

---

---

---

проверять;  
контролировать

---

---

---

продвижение; успех

---

---

---

происходить,  
восходить, брать  
начало

---

---

---

промежуточный,  
предварительный

---

---

---

противоречивый,  
непоследовательный,  
несостоятельный

---

---

---

развиваться,  
эволюционировать

---

---

---

различие, отличие

---

---

---

размещать,  
ранжировать  
(на шкале)

---

---

---

размещение; адаптация

---

---

---

разнообразие,  
широкий диапазон,  
спектр, вариативность

разрабатывать,  
развивать

разрушать,  
подрывать

рамка, предел,  
граница, диапазон,  
масштаб

располагать в опре-  
деленном порядке,  
систематизировать,  
классифицировать

распространять(ся)

рассматриваемый

рассматривать,  
принимать во вни-  
мание, учитывать,  
остановиться на

рассуждать,  
размышлять

результат, следствие,  
итог

---

---

---

рекомендовать,  
дать установку /  
предписание

---

---

---

решать, разрешать,  
принимать решение

---

---

---

связанный с (тж.  
и посвященный ч.-л.),  
относящийся к

---

---

---

связывать, соединять

---

---

---

склонный к ч.-л.;  
зависящий от ч.-л.,  
обусловленный

---

---

---

склоняться к ч.-л.,  
иметь тенденцию

---

---

---

следовательно,  
таким образом

---

---

---

следовать, проистекать  
из, явиться  
результатом

---

---

---

---

слой

---

---

---

---

совместимый;  
сравнимый,  
сопоставимый

---

---

---

---

современный

---

---

---

---

согласие; соглашение

---

---

---

---

сокращать(ся),  
убывать

---

---

---

---

соответственный

---

---

---

---

соответствующий,  
отвечающий требо-  
ваниям; подходящий,  
уместный, актуальный

---

---

---

---

соотношение,  
взаимосвязь

---

---

---

---

составлять

---

---

---

---

---

сотрудник, коллега

---

---

---

---

сравнивать,  
сопоставлять;  
противопоставлять

---

---

---

---

средний

---

---

---

---

степень

---

---

---

---

сторонник, поборник,  
защитник

---

---

---

---

строгий

---

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---

---

сходный, общий

---

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---

точка зрения, взгляд

---

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---

---

точный, четкий, ясный

---

---

---

---

---

трактовать

---

---

---

---

требовать

---

---

---

---

трудный, сложный

---

---

---

---

упорядочивать,  
приводить в порядок,  
регулировать

---

---

---

---

упускать из виду

---

---

---

---

уравнивать, сгла-  
живать различия;  
направлять (критику)

---

---

---

---

усиливать

---

---

---

---

устанавливать  
(границу, предел),  
(пред)назначать,  
определять

---

---

---

---

установить, выяснить,  
проследить

---

---

---

---



---

установка, принцип

---

---

---

---

устаревший,  
неактуальный

---

---

---

---

устранять

---

---

---

---

ухудшать(ся)

---

---

---

---

ученый, специалист,  
авторитет

---

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---

---

фактически, на самом  
деле, действительно

---

---

---

---

характерная черта

---

---

---

---

характерный,  
отличительный,  
особенный,  
отличающийся от

---

---

---

---

цель; намерение

---

---

---

эффективный,  
целесообразный

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