

МИНИСТЕРСТВО ОБЩЕГО И ПРОФЕССИОНАЛЬНОГО  
ОБРАЗОВАНИЯ РОССИЙСКОЙ ФЕДЕРАЦИИ  
САМАРСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ

Кафедра английской филологии

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## **ПРАКТИЧЕСКИЕ ЗАДАНИЯ ПО АНГЛИЙСКОМУ ЯЗЫКУ**

*Методическая разработка*

*Для студентов III-IV курсов  
специальности 020300 - "Социология",  
аспирантов и соискателей гуманитарных специальностей*

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Методическая разработка предназначена для студентов старших курсов (III-IV) специальности «Социология» в качестве материалов для чтения по английскому языку, а также для занятий английским языком в группах аспирантов и соискателей гуманитарных специальностей.

Цель методических указаний – выработать на материале аутентичных англоязычных текстов и лексических упражнений к ним навыков перевода и устной разговорной речи по социологической, социальной и культурологической тематике в рамках программных требований по английскому языку, предъявляемых выпускникам гуманитарных факультетов университетов. Материалы включают 7 тематических разделов, содержащих основной текст, относящийся по жанровым особенностям к стилю научной прозы и дополнительные тексты, отличающиеся стилистическим разнообразием, что способствует развитию у студентов и аспирантов навыков стилистического анализа оригинального современного английского текста на продвинутом этапе изучения иностранного языка.

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## Unit I

### Text 1

#### Roles and Statuses

Many human collectivities tend to persist over time in a relatively stable fashion, even though the individuals within them come and go. For example, the group called the sociology department at your school has probably persisted for several decades and, in all likelihood, none of the original members are still there. Since groups normally persist despite membership turnover, the basic unit of group analysis is not human individuals but roles. A social role is a description of the behaviour which is expected by others of any person who fulfils a given position. Examples of social roles include student, father, university president, wife, friend, lawyer, prostitute, and mechanic.

Each role is defined with reference to another role called a role complement. Thus, for instance, the teacher role is meaningless in the absence of a complementary student role. This role characteristic is so prevalent that when the role complement ceases to exist, so does the specified role. When a wife is deprived of her role complement (her husband), she is no longer called a wife; she becomes a widow. Similarly, a son deprived of his parents is called an orphan. Complementary roles together form a role set. Any single role such as a teacher or parent will be part of numerous role sets. For example, a teacher will be a part of one role set with students, another with parents, and still another with the principal.

Each role prescribes what is expected of an individual playing that role (the role incumbent) in certain circumstances. Thus, for instance, if a person who is an incumbent of a student role wishes to speak in class, she or he normally raises a hand and awaits recognition from the person in the teacher role. Roles vary in how much behaviour is prescribed as well as the extent to which the behaviour of role incumbents is predefined. For instance, the role of mother or father in our society is less well defined (states fewer specific obligations in terms of the role complement - child) than the role of physician with reference to a patient.

The multiplicity of roles played by any single person sometimes generates role conflicts. A role conflict may arise when the expectations built into two different roles contradict one another. In our society today, for instance, mothers are generally expected to take care of sick children. If the mother is also employed outside the home, the demands to be home with a sick child will conflict with the demands of her employer to be at the work place. In case a person is both a friend and an attorney, role conflict could arise when the advice given as an attorney would not be the same as the advice given as a friend. Such conflict and strains are minimised, although

not completely avoided, by separating or compartmentalising various roles. Thus, a boy may behave in one way as a son at home with his parents but in an entirely different way as a friend with his buddies at school, separating his roles spatially and performing them for different audiences. Indeed, one reason why many people attempt to keep their personal lives completely separate from their work lives is to avoid role conflicts by segregating role enactments. A teacher who befriends a student may find it exceptionally difficult to properly and fully criticise that student's performance or give a low grade that could affect the student's future opportunities. Much of this compartmentalisation is accomplished unconsciously.

The collection of roles played by a given individual is not accidental or random. Certain roles tend to cluster together so that a person playing one role in the cluster is also likely to play others associated with it. Clustering may help reduce role conflicts or strains for the individual, unless that person is, for some reason, unable to assume the whole cluster. For instance, a person who performs the role of corporate president is likely to be a husband, a father, a church member (often a lay leader), and a leader or at least a member of certain civic organisations. These roles are compatible. On the other hand, the corporate president is unlikely to be a wife, and is especially unlikely to be a mother - in part because, in this society, the expectations and obligations of wife and mother roles have a high probability of conflicting with the role of president, while the roles of husband and father do not. The husband-father is expected to be first and foremost, a provider of economic resources for his role complements. As a corporate president, his ability to do so is enhanced. The wife-mother is expected to provide time, emotional investment, and household services for her role complements. As a corporate president, her ability to do so (especially to fulfil the time demands) is diminished. Thus, if she should become a corporate president, the demands of her other roles and her exclusion from certain of the associated roles expected of (male) corporate presidents could create problems for her.

Statuses, and the roles to which they are attached, may be one of two types: ascribed or achieved. Ascribed statuses are those with which individuals are born, those which are innate or fixed. Some ascribed statuses are gender, race, social class, and age. Achieved statuses refer to those attached to roles which are chosen or somehow attained by the individual. Normally some training or minimal performance level is required to acquire or maintain achieved roles. An individual may decide to become a lawyer. To do so involves fulfilling certain educational requirements and passing a state examination. Having achieved the role of lawyer, a relatively high status role, the person will gain considerable prestige and income provided he or she is not disbarred for inappropriate behaviour or does not leave the role voluntarily. Modern societies tend to be characterised by a much higher proportion of achieved than ascribed statuses. Associations between

ascribed and achieved role-statuses are related to social proscriptions (mandatory behaviour or proscriptions (prohibited behaviour); they are also directly affected by the impact of Black or Native American ascribed role-statuses on the accessibility of the educational, cultural, and training experiences required for these achieved role-statuses.

### Notes

1. to tend to - to have an inclination
2. to be likely to be - to be expected to be
3. emotional investment - emotional efforts
4. corporate president - chief officer of a corporation
5. associated roles - subsidiary, secondary roles
6. ascribed statuses - assigned statuses; statuses, pre-defined by social environment
7. attached to - linked with
8. to attain - to gain, to accomplish
9. baby-sitter - a home servant attending to a baby
10. househusband - a man working as housewife
11. appropriate - fit, proper
12. conversely - on the opposite
13. attorney - a lawyer
14. to be affected by - to be influenced by
15. proscription - prohibition, condemnation

### Exercises

I. Practise the pronunciation of the following words and word combinations:

persist, turnover, complementary, prevalent, cease, divorcee, orphan, incumbent, pre-defined, multiplicity, minimise, compartmentalise, spatially, enactment, accomplish, accidental, random, clustering, assume, corporate, civic, compatible, resources, enhance, diminish, requirement, disbar, inappropriate, voluntarily, mandatory, prohibited, impact, accessibility.

II. Replace the underlined parts of the sentences by words and phrases from the text:

1. The sociology department group at your school has probably lasted for several tens of years and in all probability, none of the initial members are still there. 2. The teacher role is senseless in case if the partner role of the student is absent. 3. After she had divorced her husband, her son became deprived of his father. 4. Every person in society is role charged. 5. The

behaviour of role charged persons is predetermined. 6. Roles and role clusters are distributed and made a law for social persons. 7. Social conflicts and strains are decreased by separating various roles. 8. To acquire an achieved role of a high status a person should have certain educational qualifications. 9. A person may be deprived of a high-status role when he is disqualified for non-mandatory behaviour of if he leaves the role on his own will. 10. Combining roles may help reduce role conflicts or strains for the individual.

III. Find in the text equivalents for the following Russian words and use them in sentences of your own:

контингент, преобладающий, predetermined, пространственно, узаконивание, произвольный, корпоративный, совместимый, стимулировать, дисквалифицировать, поволяющее поведение, непозволяющее поведение, добровольно, воздействие, случайный, сирота, сочетание ролей, по всей вероятности, неуместный, гражданский.

IV. Fill in the blanks with the words given below:

1. The ... of roles played by any single person sometimes generates role conflicts. 2. Conflicts and strains are ... although not completely avoided, by separating various roles. 3. For instance a person who performs the role of the president is likely to be a husband, a father, a church member and a leader or at least a member of certain ... organisations. 4. The husband father is expected to be first and foremost a provider of economic resources for his role complements and his ability to do so is ... . 5. Having achieved the role of lawyer, the person will gain considerable ... . 6. Statuses, and the roles to which they are attached, may be ... and ... . 7. Quite a few lawyers have been ... for ... behaviour. 8. To acquire an achieved role, a person must have certain educational ... .

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achieved, enhanced, minimised, multiplicity, civic, prestige, ascribed, disbarred, requirements, inappropriate.

V. Answer the following questions; in doing so, use the key vocabulary of the lesson:

1. Do many collectivities tend to persist over time in a relatively stable fashion?
2. What is the basic unit of group analysis?
3. Is each role defined with reference to another role?

4. What are role conflicts generated by?
5. How can strains and conflicts be minimised?
6. Is the collection of roles played by a given individual accidental?
7. When does clustering help reduce conflicts?
8. What types may statuses and the roles to which they are attached to be of?
9. How are ascribed and achieved roles related?

VI. Give the gist of the text using the following key words and expressions:

to persist over time, turnover, complementary role, multiplicity of roles, a role conflict, to separate one's roles spatially, to minimise, to avoid role conflicts, to segregate role enactments, random, clustering, civic organisations, a provider of economic resources, achieved role, ascribed role, educational requirements, mandatory, prohibited, accessibility.

VII. Translate the following sentences into English:

1. Каждая роль предписывает, что можно ожидать от человека, исполняющего ее.
2. Ролевой конфликт возникает, когда функции, определяемые данными ролями, противоречат друг другу.
3. Люди стараются избежать конфликта, полностью отделяя свою личную жизнь от жизни на работе.
4. Отец семейства часто играет корпоративную роль отца, мужа, члена общественной организации, совмещая отдельные роли.
5. Мать семейства обеспечивает финансовый заряд и выполняет домашнюю работу для своих ролевых партнеров.
6. Предписанные статусы определяются врожденными свойствами индивидов.
7. Приобретенные статусы связаны с социальной ролью, которую индивид приобретает в течение жизни.
8. Человек может потерять приобретенный статус вследствие неподобающего общественного поведения.
9. Социальные предписания устанавливают связь между предписанными и приобретенными ролевыми статусами.
10. Определенный уровень образования требуется для приобретения необходимого ролевого статуса.

VIII. Express the following idea in your own words:

1. Roles vary in how much behaviour is prescribed as well as the extent to which behaviour of role incumbents is pre-defined. 2. A role conflict may arise when the expectations built into two different roles contradict each other. 3. A teacher who befriends a student may find it exceptionally

difficult to criticise the student's performance. 4. Certain roles tend to cluster together, so that a person playing one role in the cluster is likely to play others associated with it. 5. Cluster roles are compatible. 6. The wife-mother is expected to provide time, emotional investment and household services for her role complements. 7. Achieved statuses refer to those attached to roles which are chosen or somehow attained by the individual.

IX. Express your polite disagreement with the following statements. Use the following formulas: I can't accept that, I'm not so certain/ sure about that, I'm afraid:

1. Any person in a human collectivity may play only a single role assigned to him by the society.
2. The multiplicity roles played by any single person never generate role conflicts.
3. A boy behaves similarly at home and with his buddies at school.
4. People always tend to combine their personal lives with their work lives.
5. Work roles played by one person never conflict with his family obligations.
6. People find themselves in permanent, unchanging role situations.
7. All the teachers, physicians, ministers play their roles in exactly the same way.
8. All the wife-mothers are expected to reduce their family role to housekeeping.

X. Make up situations using the following key words and word combinations:

role clusters, civic organisations, a provider of economic resources, household, compatible, to fulfil the time demands, random, diminish, achieved role, role conflict, refer to, innate (fixed) statuses, to be attached to, to attain, to gain prestige.

XI. Topics for discussion:

1. Ascribed and achieved role statuses.
2. Role clustering.
3. Role conflicts.
4. Compatibility and contradiction of roles.

XII. Write your own commentary on the text «Helping Governments to Get On With Investment in Women». Render the text.



## Text 2

### Helping Governments to Get On With Investment in Women

(By Armeane M. Choksi)

Beijing - Despite the clouds of controversy and confrontation at the UN women's conference in Beijing, a resounding message has rung out: It is time for the world's governments and decision-makers to understand that women are the key to economic growth in developing countries. No country can eradicate poverty if it ignores women.

Research shows that gender inequalities slow economic growth and lead to further social deterioration in the poorest countries of the world. Governments cannot claim economic growth and poverty reduction as their objectives, while ignoring roughly half of their populations.

Many studies in recent years have looked at the allocation of resources at the household level. They show that a much greater share of education, health and food expenditures go to boys than to girls. This is where the vicious circle starts, leaving many women in a disadvantaged position for life. The losers are not only the women, but the entire society.

There is no doubt that there has been progress in the past few decades. More girls in developing countries are enrolled in primary schools and they spend more time in school than 20 years ago. Since the 1950s the female labour force has grown twice as fast as the male labour force. Some 30 per cent of the women in the developing countries are part of the formal work force.

But there are still too many failures and unsolved problems. The list of inequalities is long and depressing. Girls between the ages of 6 and 11 are more likely to be out of school than boys, and boys go to school longer than girls. Women spend more time on paid and unpaid work than men do, and they are less likely to be in position of responsibility. Mortality and morbidity rates for women in developing countries often exceed those of men.

Women make up 40 per cent of the world's work force in agriculture. At least 50 per cent of the world's agricultural production today is grown by women in developing countries.

Education is the single most crucial issue that can be decisive for the well-being of a woman and her family. Education in general, as the examples of East Asia have shown so convincingly, is one of the most important keys to sustainable economic growth. The effect is even bigger when women get access to better education:

- Educated women have healthier children.
- Educated women have fewer children.
- Educated women have a profound impact on the status of women in their community and make it easier and more acceptable for future generations of girls to get an adequate education.

*(International Herald Tribune, Sept. 19, 1995)*

### Text 3

#### Max Weber

Weber's principal work on stratification was written early this century and can be viewed as basically a debate and refinement of Marx's work. Weber held that Marx's stress on class, or economic factors, had led him to underestimate the importance of status factors in stratification. Weber writes of a person's position in a stratification structure being determined by his 'life chances', or a person's power to 'obtain a supply of goods, external living conditions and personal life experiences'. Our 'life chances', he argues, are determined by the interrelationship of class and status and a third factor, power.

Weber's analyses of class may be regarded as compatible with Marx's. Class is the economic factor in stratification: how much money we have, or can obtain, by selling our goods or skills. We might simply call this our position in the labour market. This is very similar to Marx's position. But Weber goes on to contest Marx's simple class division of society into those who own property and those who do not. Weber points out that Marx's 'proletariat' is an umbrella concept which covers a range of occupational groups whose skills are priced very differently in the market. Surely the surgeon and the sewage worker occupy different social classes. Writing later than Marx, Weber had a better opportunity to consider the enormous contemporary growth in white-collar, clerical and bureaucratic employment, and his social class model tries to accommodate the much more complex stratification system which such growth produces.

The Weberian model of society, then, is one stratified by class and by status. It is also stratified into what he calls 'parties' or groups whose common denominator is the acquisition of power. Weber is not writing of national political parties, but clubs, societies, pressure groups and so on whose goal is to acquire the power to shift society in a direction desired by them. A 'party' may comprise members from more than one class or more than one status group. Once again, class, status and power tend to be related, but not necessarily so. It might be argued that some trade union officials enjoy a high degree of power, but comparatively little wealth or prestige.

The more elaborate social model of Weber, then, sees society divided into the economically-based groups called class, cut across by a series of status divisions. This helps explain the stratification of, let's say, the black skilled manual worker. Though a member of the working class, he may be rejected by some members of it: he has a working-class income, but is awarded lower status.

Weber can be criticised for failing to explain the basis of status. Why are the peer and the surgeon esteemed more than the postman and the

sewage worker? Can it be social usefulness? Weber claims that the basis lies in 'tradition'; but compared with the answers offered by the Marxists and functionalists, this claim isn't very satisfactory.

Parsons belongs to the functionalists school, which maintains that social structures exist because they perform a useful social function and help maintain the equilibrium of society.

The consensus approach to stratification tends to stress patterns of harmony and common values, whereas the Marxist approach emphasises exploitation and conflict. Parsons claims that exploitation is not inherent in society, but is simply one of a range of possible outcomes, and he argues that Marx is preoccupied with conflict at the expense of consensus. Power is seen by Marxists as a means of exploitation but, for Parsons, it is used to keep society functioning and so benefits all members of society.

Critics of Parsons have asked why some jobs are considered more skilled than others. After all, who decides? Where do the 'shared values' come from? Are they truly 'shared' or imposed on society by the powerholders?

Davis and Moore, in the 1940s, advanced a now famous functionalist explanation of stratification as being necessary and inevitable. They argue that certain jobs are functionally crucial for the existence of society. These 'key' positions require certain skills which only a limited number of individuals possess. In order for a society to survive, therefore, it must induce those with talent and skills to fill the key positions. However, learning the required skills, say Davis and Moore, will require a long training period during which the trainee must make sacrifices, such as foregoing a good income when young or living on a low grant as a student. This process is what is known as 'deferred gratification'. In order to recruit suitable trainees, society must reward them for initial sacrifices by rewarding high salaries and status when they do take up key jobs. In this way, the doctor, after a long period of study, is rewarded by high esteem and a fairly high income compared with, say, a clerk. Davis and Moore infer from this that stratification is functional and inevitable.

The main criticisms of this come from Tumin. He asks who decides which jobs are 'key' ones, and what criteria are used to measure a job's social worth. He suggests that some jobs appear to have functional importance in a particular society simply because that society is built in such a way as to ensure their importance. We might consider the importance and rewards of stockbrokers, say, from this point of view. Tumin goes on to suggest that our stratification system actually prevents talent being found, and he points to the evidence that suggests educational success may depend more on a student's social class than his ability. Tumin also disputes the view that the acquisition of skills requires sacrifice which must be rewarded.

*(Moore S., Sinclair S.P. Sociology. Chicago: NTC Publishing Group, 1995. - p. 72-73)*

## Unit II

### Text 1

#### Social Groups

Most social interaction from which social structure and culture are created occurs in aggregates. Human beings are social animals. Most of our time is spent interacting with other people in different types of group settings. Groups may vary from the dyad, a two-person group, to the very large groups of people with whom we work, study, pray, or share leisure activities. Most societies and most organisations are composed of groups.

The concept group refers to any number of people who interact with one another; cooperate toward achieving shared common goals (at least some of the time); share at least some definitions about appropriate and inappropriate behaviour; have «boundaries» that permit one to distinguish between members and nonmembers; and provide positions, rights, and obligations (statuses and roles) for their members. Thus, for instance, women is a statistical aggregate; a chapter of the National Organisation for Women is a group. Sociologists is a statistical aggregate; the department of sociology at a given university is a group.

A primary group is «... characterised by face-to-face association and cooperation» (Cooley, 1909, p.23). Because primary groups generally have a small number of members, they allow people to engage in primary relationships with one another. Primary relationships involve individuals responding to one another as whole, unique persons; their interaction becomes an end in itself; communication is personal, frequent, in depth, and extensive, encompassing a full range of topics and communication methods. Primary group members have a sense of cohesion and mutual attraction. The prototypes of primary relationship and of the primary groups founded on such relationships are the family and the friendship clique, or, among children, the play group.

A secondary group, founded on secondary relationships, is essentially the opposite of the primary group. It is not necessarily characterised by face-to-face association and therefore may be quite large. People respond to only a segment of each other's personalities; interaction is oriented to some end other than the joy of interacting per se; communication is restricted to certain topics, is relatively impersonal and superficial; and the means of communication are limited to a small number of «acceptable» methods. The people involved may or may not like one another or share a sense of cohesion. Groups formed at the work place or for purposes of political or community action might be examples of secondary groups.

*Reference Groups.* People develop notions of both appropriate behaviour and valued goals through social interaction. No one is born

wanting to own a house or a car, have a profession, appreciate country and western music, or anything else. Furthermore, no one is born knowing that it is inappropriate to take someone else's money to buy things he or she wants. Throughout life, people identify with reference groups and learn from them what are appropriate aspirations and how to go about achieving them. A reference group is any group of people which provides such definitions for an individual. It may be a group to which the individual belongs (a membership group) or does not belong (a nonmembership group). As a member of a particular group, the individual may learn to aspire to and work towards becoming a fine athlete, a good guitar player, or an outstanding student; moreover, as a nonmember of a group he or she hopes to join, the individual may also accept that group's definitions of appropriate behaviour. Thus, a student who aspires to become a physician will begin not only to learn about the human body, but also to accept, for instance, doctors' views about socialised medicine or their justifications for high fees.

### Notes

1. shared goals - common goals
2. aggregate - the sum total (of people)
3. to engage in - to include, to involve
4. a full range of topics - a full scale of topics
5. friendship clique - an exclusive group of friends
6. to respond to - to react to/on
7. a sense of cohesion - a sense of unity
8. membership group - a sort of community
9. nonmembership group - a temporary association
10. outstanding - prominent

### Exercises

1. Practise the pronunciation of the following words and word combinations:

aggregate, group setting, dyad, leisure activities, refer to, interact, boundary, permit, respond, encompass, cohesion, oriented, impersonal, superficial, acceptable, involve, reference, valued goals, furthermore, appreciate, identify, aspire, aspiration, socialised, justification, to distinguish, to be restricted to.

II. Replace the underlined parts of the sentences by words and phrases from the text:

1. Most of our time is spent in communication with other people in different types of group formations.
2. The concept group characterises any number of people who communicate with one another.
3. Groups have distinctive limits allowing one to tell members from nonmembers.
4. Communication in a primary group is personal, covering a full range of topics and communication methods.
5. Primary group members have a sense of solidarity and a wish to spend time in each other's company.
6. Interaction is aimed at some definite result other than the joy of interacting as it is.
7. Communication may be limited to certain topics, it is often vague and perfunctory.
8. Means of communication in a secondary group are limited to a small number of suitable methods.
9. Moreover no one is born knowing that it is not moral enough to take someone else's money to buy things he or she wants.
10. Throughout life people belong to reference groups and learn from them what their proper ambitions are.

III. Find in the text equivalents for the following Russian words and word combinations and use them in sentences of your own:

делить досуг, коллективы, охватывать, относиться к чему-либо, различать, позволять, границы, чувство единения, поверхностный, приемлемый, стремление, страховая медицина, группа принадлежности, ценить, объяснение (оправдание), неконкретный, вовлекать, ценности, гонорар, ориентироваться на что-либо.

IV. Fill in the blanks with the words given below:

1. Most of our time is spent interacting with other people in different ...
2. Each group has certain ... that ... to ... between members and nonmembers.
3. Primary groups ... a full range of topics and communication methods.
4. In a secondary group the people may or may not share a sense of ...
5. People develop ... through social interaction.
6. Throughout life people in ... learn from them what are appropriate .....
7. An individual may learn ... to become a member of a reference group.

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involved, boundaries, group-settings, permit, encompass, cohesion, valued goals, to aspire, aspirations, reference groups, to tell.

V. Answer the following questions. In doing so, use the key vocabulary of the unit:

1. May group-settings vary in number?
2. What does the concept «group» refer to?
3. Is there any difference in quantitative and qualitative characteristics between primary, secondary and reference groups?
4. What type of the above-mentioned groups has the greatest sense of cohesion?
5. What is a secondary group founded on?
6. What is the difference of interaction orientation in primary and secondary groups?
7. What means of communication do members of primary and secondary groups choose?
8. What do people develop notions of an appropriate behaviour and valued goals through?
9. Which of the three group types has the most personal and profound contact and means of communication?
10. Can primary and secondary groups change qualitatively into one another?

VI. Give the gist of the text using the following key words and word combinations:

group settings, to share activities, to provide positions, a statistical aggregate, a full range of, mutual attraction, a sense of cohesion, to be oriented to, to be limited to, end (purpose), valued goods, social interaction, aspiration, to provide a definition, an outstanding member of a reference group, to exhibit elements of, to remain useful to, definitions of appropriate behaviour, to accept one's views about.

VII. Translate the following sentences into English:

1. Члены небольших первичных группировок связаны чувством взаимной симпатии, но не являются с необходимостью элементами производственного коллектива.
2. Члены группы, являющейся составной частью организации или общества, сотрудничают, стремясь к общим целям.
3. Общение людей в первичном коллективе носит конкретный характер, предполагая взаимодействие индивидов друг с другом.
4. Прототипами первичных взаимоотношений являются дружеские или семейные связи.

5. Производственные коллективы могут отличаться определенной долей чувства единения их членов, но такие взаимоотношения необязательны.
6. Типичными вторичными группами являются производственные коллективы или группы, созданные в политических либо общественных целях.
7. Люди формируют понятия о ценностях в ходе социального взаимодействия.
8. Члены группы принадлежности обладают характерными ценностями и стремлениями, позволяющими отличать их от аналогичных групп другого направления.
9. В течение всей жизни человек познает ценности и устремления той группы принадлежности, с которой он себя идентифицирует.
10. Студент, стремящийся стать врачом должен не только изучать человеческое тело, но должен принять взгляд врачей на страховую медицину и их оправдание высокой платы за лечение.

VIII. Express the following idea in your own words:

1. Human beings are social animals interacting within group settings.
2. Inappropriate behaviour permits to distinguish nonmembers from members of the reference groups.
3. Primary groups allow people to engage in close relationship with one another.
4. All group members possess their own proper positions, rights, obligations, statuses.
5. Sense of cohesion distinguishes any primary group from secondary groups or reference groups.
6. In a secondary group people respond to only a segment of each other's personalities; interaction is oriented to some end other than joy of interacting per se.
7. Communication in work groups, restricted to certain topics, is relatively impersonal and superficial.
8. Knowledge of appropriate aspirations is obligatory for a person eager to join some membership group.

IX. Say whether you agree or disagree with the following statements. Give your reasoning. Use the following formulas:

- a) of agreement: I entirely agree with you on that
- b) of disagreement: I wouldn't agree

1. Human beings are nothing but social animals.
2. There are always distinct boundaries which permit to distinguish members of a group from nonmembers.



3. Primary groups generally have a small number of members.
4. Communication in secondary groups is always formal and impersonal.
5. People in secondary groups never have a sense of cohesion.
6. Primary relationships involve individuals responding to one another as whole, unique persons.
7. No one is born knowing the valued goods of various social groups.
8. In primary social groups communication is always restricted to certain topics.

X. Make up situations using the following key words and word combinations:

appreciate, valued goods, identify, aspirations, obligation, to be oriented, to be restricted to, impersonal, acceptable, involve, to be characterised by, to be formed at the work place, for purpose of, community action, furthermore.

XI. Topics for discussion:

1. Difference of interaction in primary and secondary groups.
2. Communication goals in social groups of different types.
3. Boundaries between social groups of different types.
4. Similarity and difference of valued goals in primary, secondary and reference groups.

XII. Render the following text:

### Text 2

#### American Topics

##### *No Wonder Coaches Out-Earn Professors.*

The conventional wisdom is that it is a disgrace that college football coaches make more than professors. Nonsense, says the syndicated columnist Colman McCarthy: coaches work harder every day, 12 months a year, and take a far stronger personal interest in their charges than professors.

«College and high school coaches who take their calling seriously influence the minds of their kids - as well as shape their hearts - in ways that few classroom teachers ever do», Mr. McCarthy writes. «Why shouldn't they rake it in?»

Professors get «full-time salaries for what is often leisure-time exertion.» Mr. McCarthy writes. Our survey shows that «the average college teacher spends about 10 hours a week in class with students.» Half say they spend less than four hours a week counselling students or attending meetings

and less than five hours a week on research or scholarly writing. «For the strenuousness of that, plus the severity of the nine-month year, full-time professors at universities average \$66,780.»

By contrast, coaches «labour year-round, are with their charges four and five times more than professors, have no tenure, get fired for losing seasons and live under intense media scrutiny».

#### *About People.*

The Federal Election Commission has opened a legal loophole to help Senator John Glenn pay off his 1984 campaign debt, which now stands at more than \$3 million. He will be allowed to spend more than the legal maximum of \$50,000 of his own money. Mr. Glenn long ago put that much into the campaign, but was barred by law from giving any more because - unlike the wealthy Ross Perot in the 1992 campaign - he had accepted \$3.15 million in public financing.

Arthur Higbee.

*(International Herald Tribune. Nov. 22, 1993)*

### **Unit III**

#### **Text 1**

### **The Organisation of Large Scale Social Groupings**

Societies are the largest most encompassing social units studied in sociology. They are geographically or territorially rooted entities with particular, formal political-governmental structures. Other forms of human groupings, such as organisations, particular groups, and communities, are subunits of a society. Communities are the only subunits which are territorially based. Societies are the most encompassing social units usually studied. The formalised structure of societies is the nation-state or central government, but the term society refers to a variety of phenomena beyond the formal political-governmental structure, such as the organisations, institutions, and groups which exist within its boundaries. Societies tend to be the longest-lived or most permanent of the various types of social groupings, precisely because they are based in a relatively fixed territory and because their members are constantly and automatically supplied through the process of birth; there is no need for recruitment into societies. Some people do choose to enter a particular society through migration.

Organisations, also known as associations, are specific purpose groups which are attempting to achieve specified goals by a particular method. In urban-industrial societies, organisations are frequently structured hierarchically, with a formalised division-of-labour and specified responsibilities at all levels. Such organisations are called bureaucracies and are designed to run rationally and efficiently. Organisations are often composed of a relatively large number of people who, through coordination, punishments, and incentives, work together to achieve organisational goals.

Examples of bureaucratic organisations are the United States Army, General Motors, Harvard University, and the American Cancer Society. Organisational roles are often carefully defined and formalised into an organization chart. Those at the top of the chart (the generals, presidents) act as the chief agents of coordination and control; those at the bottom (privates, assembly line workers, teachers) perform the actual tasks designed to achieve the goals of the organization (fight the war, produce the goods, teach the students). Rules are codified through bylaws or other written documents.

The concept *institutions* is a more comprehensive term than *organization* and refers to patterned regularities which characterise a number of groups, organisations, or practices. Despite the fact that millions of distinct entities called families exist in the society and despite the many differences among them, there are some basic similarities. Thus, the nuclear family is an institution. Various economic, educational and political concepts, such as private enterprise, and constitutional government, are other types of institutions.

Popular usage is confused on the distinction between these two phenomena, associations and institutions. Two simple tests can dispel the confusion. The first of these is that an association has a location; it makes sense to ask where it is. An institution, on the contrary, does not have a location, and the question makes no sense. Thus a university can be located in space: education cannot. The second test is that it is possible to belong to an association. Thus one can become a member of a committee, a club, or a corporation; one cannot become a member of journalism, education or religion.

Societies, organisations and institutions as units of social life exist independently of the individuals who happen to participate in them at any given time. they tend to persist as recognisable entities over relatively long periods of time and, because of this, contribute to social predictability and stability.

### Notes

1. territorially rooted - established on a certain territory
2. efficiently - effectively
3. to formalise into - to form into
4. patterned regularity - a permanent association with a steady number of members
5. identity - personality
6. on the contrary - conversely, on the opposite
7. to make no sense - to be illogical
8. to happen to do smth - to have a chance to do smth
9. to contribute to - to bring about, to help bring about

## Exercises

I. Practise the pronunciation of the following words and word combinations:

entity, submit, territorially based, formalised, precisely, supply, recruitment, particular, migration, purpose groups, attempt, specified goals, hierarchically, bureaucracy, to be designed to, punishment, incentive, bottom, a private, an assembly line worker, codified rules, bylaw, comprehensive, nuclear family, succinct, sustain, dispel the confusion.

II. Replace the underlined parts of the sentence by words and phrases from the text:

1. Societies are geographically and territorially rooted formations.
2. Societies tend to be the most durable of social groupings exactly because they are situated on a relatively fixed territory.
3. Organisations are composed of a relatively large number of people who through coordination, penalties, stimulation work to achieve organisational tasks.
4. Rules are fixed through amendments to laws or other written documents.
5. The concept 'institution' is a more global term than «organization».
6. An institution is a formal, recognised, established and stabilised way of holding some activity in society.
7. Briefly speaking, an association is an organised group, an institution is an organised procedure.
8. Institutions always require specific associations to maintain them.
9. Two simple tests may eliminate the mixture of the terms «association» and «institution».
10. Rank-and file soldiers, streamline workers, teachers perform the actual tasks designed to achieve the goals of the organization.

III. Find in the text equivalents of the following Russian words and word combinations and use them in sentences of your own:

сущность, подразделение, поставлять (воспроизводить), вербовка, конкретное общество, пытаться, быть предназначенным, целевая группа, стимулы, наказания, внизу, ядерная семейная ячейка, подзаконный акт, короче говоря, рядовой, сохранять, ликвидировать путаницу, всеобъемлющий, миграция, точно.

IV. Fill in the blanks with the words given below:

1. Societies are automatically ... through the process of birth.
2. People at the ... of society perform the actual tasks, ... to achieve the goals of the organization.
3. Institutions always require specific associations to ... them.
4. Organisations are specific ... which are ... to achieve ... goals by a particular method.
5. Bureaucracies use ... and ... to make society members perform the actual tasks.
6. Societies tend to be the ... or most permanent of the various types of social groupings.
7. Organisational roles are carefully defined and formalised into an ...
8. Those at the ... of the chart act as ... of coordination and control.

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attempting, sustain, bottom, supplied, designed, purpose groups, specified, punishments, incentives, organization chart, longest-lived, top, chief agents.

V. Answer the following questions. In doing so, use the key vocabulary of the unit:

1. What are the main peculiarities of societies as social units?
2. Do societies always have the formalised structure?
3. Why do societies tend to be the most durable types of social groupings?
4. How are organisations usually structured in urban-industrial societies?
5. What are the most vivid examples of bureaucratic organisations?
6. What entities are called families?
7. What is the difference between association and institution?
8. What do institutions need to be sustained?
9. What is the main purpose of an institution?
10. Do units of social life exist independently of the individuals who happen to participate in them?

VI. Give the gist of the text using the following key words and word combinations:

submit, territorially based, longest-lived, supply, recruitment, migration, purpose groups, to attempt, specified goals, bureaucracies, to be designed to, punishment, incentive, to codify, bylaw, comprehensive, to dispel the confusion.

VII. Translate the following sentences into English:

1. Организации, группы, общины являются подразделениями общества.
2. Общества автоматически пополняются в результате рождаемости.
3. Нет необходимости вербовки новых членов общества, однако некоторые люди вследствие миграции могут стать членами нового общества.
4. Задача бюрократий - рационально и эффективно управлять обществом.
5. Люди нижних слоев общества выполняют непосредственные задания по достижению целей общества.
6. Различные экономические и политические концепции, такие как частное предпринимательство, конституционное правительство, являются определенными видами институтов.
7. Подзаконные акты и другие документы кодифицируют правила социального поведения членов общества.
8. Институт - узаконенный и санкционированный способ осуществления какой-либо деятельности в обществе.
9. Ассоциации служат для поддержания тех или иных институтов.
10. Понятие «институт» более всеобъемлюще, чем организация, и относится к ряду групп, организаций или их практике.

VIII. Express the following idea in your own words:

1. Societies tend to be the longest-lived or most permanent of the various types of social groupings.
2. Organization roles are often carefully defined and formalised into an organization chart.
3. Millions of distinct entities called families exist in the society and there are some basic similarities among them.
4. Institutions always require specific associations to sustain them.
5. Wherever we find an institution, therefore, we find also at least one association - and usually more - whose function is to pursue the institutionalised activity.
6. Popular usage is confused on the distinction between associations and institutions.
7. Institutions pursue their principal and auxiliary functions in ways that have become established in the society and that are roughly the same in all associations.
8. In urban-industrial societies organisations are frequently structured hierarchically with a formalised division of labour and special responsibilities at all levels.

IX. Express your agreement with the following statements. Use the following formulas: that's just how I see it; that's how I feel.

1. Organisations through efficient incentives may achieve all their goals.
2. People at the bottom perform the actual tasks designed to achieve the goals of the organization and they sustain its whole structure.
3. The nuclear family is an institution.
4. Division of labour and specified responsibilities at all levels are immanent traits in urban-industrial societies.
5. Organisations achieve specified goals by a particular method.
6. Those at the top of the chart act as the chief agents of coordination and control.
7. Members of societies are constantly and automatically supplied by birth.
8. Some people do choose to enter a particular society through migration.

X. Make up situations, using the following key words and word combinations:

specified goals, incentives, those at the bottom, recruitment, supply, to be designed to, precisely, actual tasks, bylaw, chief agents of coordination and control, attempt, hierarchically.

XI. Topics for discussion:

1. Structural peculiarities of societies.
2. Functional properties of organisations.
3. Role of associations.
4. Distinction between associations and institutions.

XII. Render the following text:

## Text 2

### Measuring Social Class

Various attempts have been made to divide the population into strata for research purposes, but all these proposed classifications embody problems for the researcher. The first attempt was the Registrar-General's Classification, originally used in 1911 to illustrate different infant mortality patterns according to social class. The classification divided the population into five categories, based on employment, which intended to indicate the degree of skill involved in a job and the social position implied:

- Class 1 Capitalists, managers, scientists, artists, professionals
- Class 2 Small shopkeepers, lower professionals, farmers, etc.
- Class 3 Skilled labourers
- Class 4 Semi-skilled labourers
- Class 5 Unskilled labourers

However, these divisions reflect some somewhat eccentric classification. University lecturers and factory owners share the same stratum, for instance, although we would expect to find clear differences between such people in lifestyle and attitude. Other categories include groups which share an occupational title but, in reality, have little else in common, such as gentry farmers with huge estates and farmers with modest small holdings. And importantly this classification fails to distinguish between employers and employees. Gradually, government researchers began to refine this rather crude system and, according to Leete and Fox, in a review, although:

the allocation of occupational groups to particular social classes can still be arbitrary; [it is] less so for barristers or barmen than for engineers or company directors. Since the 1961 census, the allocation has been refined to distinguish between people in the same occupation but with different levels of responsibility; account has been taken of an individual's employment status (for example, whether or not he is a foreman) in addition to his occupational group he is allocated to a particular social class.

The classification system that emerged from this is:

- Non-manual I Professional occupations (for example, doctors and lawyers)
- II Managerial and lower professional occupations (for example, sales managers and teachers)
- IIIN Non-manual skilled occupations (for example, clerks and shop assistants)
- Manual IIIM Skilled manual occupations (for example, bricklayers and underground coalminers)
- IV Partly skilled occupations (for example, bus conductors and postmen)
- V Unskilled occupations (for example, porters, ticket collectors and general labourers)

The division of Class III into manual and non-manual subdivisions reflects not only the sheer size of this category, but also the marked differences of 'behaviour and aspirations' repeatedly observed between the two subgroups. It is also worth noting that this classification scheme allows for the promotion or demotion of occupations between categories according to perceived changes in their social status: thus pilots have moved up, while clerks and postmen have moved down.

*(Moore S. Singular S.P. Sociology. Chicago: NTC Publishing Group, 1995. p. 80-81)*



## Unit IV

### Text 1

#### Culture

Culture, like social structure, promotes stability, continuity, and predictability in social life. Because culture is the content of social structure, it gives meaning to social interaction. This meaning provides a link between social structure and individual behaviour. Sociologists often make a distinction between micro- and macrosociology. Macrosociology deals with the larger, more abstract elements of social structure, like societies, communities, and groups. In contrast, microsociology deals with more concrete individual behaviour. Usually, individual behaviour is dealt with in the context of roles, groups, associations, or institutions. Culture specifies for individuals how to behave within the social structure and what their behaviour means. Culture, along with the concept of socialisation, makes it possible to explain how individuals fit into the social structure.

There are three common elements in definitions of culture: it is shared, it is learned, it is transmitted. The first common element - that culture is shared - stipulates that a culture's membership criteria require an individual to know and to believe in most aspects of the culture. Part of becoming a member of any group is learning to share the culture of that group. The shared nature of culture has direct implications for social interaction, because members of a group share beliefs about how people in a given role should behave. It is possible for social interaction to occur in a relatively smooth manner.

The other two common elements in definitions of culture (culture is learned, and culture is transmitted) are usually considered to be the cultural fundamentals that set humans apart from animals. Only humans are capable of creating and sharing sophisticated symbolic systems such as language. Language not only makes abstract learning possible but it also makes possible the transmission of past learning to new generations. Because humans can symbolically represent learned methods of coping with the physical and social environment, it isn't necessary for each new generation to work out these ways for itself.

Becoming human involves learning about the society one lives in - learning about the technology and common forms of social interaction for the society. Culture is transmitted by socialisation or acculturation; both of these processes involve learning.

It is now possible to suggest a more complete definition of culture. Culture is the learned ways of coping with the physical and social environments which are shared by members of the culture and which are transmitted from one generation to the next. The most interesting aspects of

cultures for sociologists are the learned and shared ways of dealing with the social environment.

### Notes

1. to promote smth - to maintain smth
2. to specify for - to assign for
3. in a smooth manner - without complications
4. to involve doing smth - to mean doing smth
5. to cope with - to manage to do smth
6. the learned ways of doing smth - theoretical provisions for doing smth
7. shared ways of doing smth - a mutual approach to smth

### Exercises

- I. Practise the pronunciation of the following words and word combinations:

continuity, predictability, link, macrosociology, microsociology, fit into, share, transmit, stipulate, implications, belief, set apart, sophisticated, transmission, cope with, environment, socialisation, acculturation.

- II. Replace the underlined parts of the sentence by words and phrases from the text:

1. There is always some connection between social culture and individual behaviour.
2. Culture makes it possible to explain how individuals adapt themselves to the social structure.
3. Culture is common for all society members, it may be acquired and spread.
4. The shared nature of culture has a direct significance for social interaction.
5. Culture is shared and that confirms that a culture's membership requires an individual to know and to believe in most aspects of the culture.
6. Members of a group share credences about how people in a given role should behave.
7. Cultural fundamentals distinguish humans from animals.
8. Only humans are capable of creating and sharing complicated symbolic systems such as language.
9. Language makes possible the conveyance of past learning to new generations.
10. Culture is conveyed by socialisation and assimilation.

III. Find in the text equivalents of the following Russian words and word combinations and use them in sentence of your own:

предсказуемость, связь, непрерывность, социализация, адаптироваться, передавать, подтверждать, смысл, вера, отличать, сложный, окультуривание, социализация, символически, воздействовать на.

IV. Fill in the blanks with the words given below:

1. The shared nature of culture has direct ... for social interaction.
2. The concept ... makes it possible to explain how individuals ... the social structure.
3. Cultural fundamentals ... humans ... from animals.
4. Humans can ... represent learned methods of ... the physical and social environment.
5. Culture is transmitted by socialisation and ...
6. There is a ... between social structure and social behaviour.
7. Language makes possible the ... of past learning to new generations.
8. Culture is the learned ways of ... the physical and social environments.

link, cope with, implications, fit into, set apart, symbolically, acculturation, socialisation, transmission, coping with.

V. Answer the following questions. In doing so, use the key vocabulary of the unit:

1. What does culture promote in social life?
2. What distinction do sociologists make between macrosociology and 'microsociology'?
3. What are three common elements in definitions of culture?
4. What does the shared nature of culture directly imply?
5. Do members of a group share beliefs about the way the members should behave?
6. What sets humans apart from animals?
7. What is the social function of language?
8. What does becoming human involve?
9. What is culture transmitted by?
10. What is the necessary precondition for acculturation?

VI. Give the gist of the text using the following key words and word combinations:

link, macrosociology, microsociology, fit into, shared, transmitted, stipulate, implications, set apart, sophisticated, symbolically, cope with, socialisation, acculturation.

VII. Translate the following sentences into English:

1. Культура как социальная структура обеспечивает стабильность, непрерывность и предсказуемость социальной жизни.
2. Существует тесная связь между культурой общества и индивидуальным поведением.
3. Культура вместе с концепцией социализации делает возможным объяснение, как индивиды приспосабливаются к социальной структуре.
4. Язык способен передавать знания прошлого новым поколениям.
5. Поскольку люди могут в символах представлять ученые методы описания физической и социальной среды, нет необходимости каждому новому поколению вырабатывать их для себя.
6. Культура передается посредством социализации и окультуривания.
7. Индивидуальное поведение рассматривается в контексте ролей, групп, ассоциаций и институтов.
8. Культура указывает индивидам, как вести себя в социальной структуре и что их поведение означает.

VIII. Express the following idea in your own words:

1. Sociologists often make a distinction between micro-and macrosociology.
2. Culture specifies for individuals how to behave within the social structure.
3. Part of becoming a member of any group is learning to share the culture of that group.
4. The shared nature of culture has direct implications for social interaction.
5. Culture makes it possible for individuals to fit into the social structure.
6. Only humans are capable of creating and sharing sophisticated symbolic systems such as language.
7. Becoming human involves learning about the society one lives in.
8. Because members of a group share beliefs about how people in a given role should behave, it is possible for social interaction to occur in a relatively smooth manner.

IX. Express your disagreement with the following statements. Use the following formulas:

I'm not really sure if I would agree on that.

Well, I'm not really sure you're right.

1. Sociologists seldom make distinction between macro-and microsociology.
2. Individual behaviour is not necessarily dealt in the context of groups, associations or institutions.
3. Culture doesn't always help individuals to fit into the social structure.
4. To become a member of any group one needn't necessarily share the culture of that group.
5. Any social interaction in any society occurs in a relatively smooth manner.
6. Language does not always make abstract learning possible.
7. Humans are not the only living beings who can create and share sophisticated symbolic systems.
8. Each new generation must work out methods of coping with the physical and social environment.

X. Make up situations, using the following key words and word combinations:

set apart, cope with, transmission, beliefs, stipulate, fit into, socialisation, acculturation, link, social environment.

XI. Topics for discussion:

1. Social role of culture.
2. Language and culture.
3. Role of culture in social education of an individual.

XII. Comment on the text «Murderous Movie is Hardly a Hit At a Centre for Youthful Offenders» using the following vocabulary units from the text:

inmates, detention centre, serial killers, Hollywood immorality, to get away scot-free, to attend the screening, to pend trial, to report the incident, to rent the movie, to glorify violence, rating.

## Text 2

### Murderous Movie is Hardly a Hit At a Centre for Youthful Offenders

By Michael Kunzelman.

*Staff Reporter of THE WALL STREET JOURNAL*

If life imitates the cinema's violent tableaux, as Sen. Robert Dole would have us believe, then the guards at the Hartford Juvenile Detention Centre may be a little on edge.

In casting about for a video diversion for the inmates, somebody at the Connecticut detention centre - no one will say who - recently chose to screen "Natural Born Killers," a gory profile of a pair of serial killers that was recently singled out by Sen. Dole as an example of Hollywood immorality.

The second half of the Oliver Stone film is set in prison, where serial-killing protagonists Mickey and Mallory (played by Woody Harrelson and Juliette Lewis), have been jailed. Mickey springs himself and his girlfriend during a riot set off by - what else? - a TV program, and the two butcher the warden and any guard that stands in their way before they get away scot-free.

Anyone for the "The Sound of Music"?

As many as 40 kids, ranging from 10 to 16 years old, were at the centre when the movie was shown, although it is unclear how many attended the screening. Inmates at the juvenile centre, which holds youths accused of serious crimes pending trial, were unavailable for comment. But the father of one inmate, who says he was "amazed" and outraged at the choice, reported the incident to state Republican Sen. Kevin F. Rennie. After talking to the father, "I asked myself, what happened that night?" says Sen. Rennie.

He rented the movie, and after watching it, Sen. Rennie says he was "shocked that someone in a position of trust would allow these children to watch a movie that glorifies violence."

Juvenile-detention officials acknowledge that showing the film was a misjudgement. "It was a dumb thing to do," says Larry Moore, spokesman for the state judicial department.

An investigation found that a supervisor at the centre screened the film for the inmates without the approval of his superiors, a violation of institutional policy for movies with an R rating such as "Killers." The supervisor is no longer employed by the detention centre, but Mr. Moore says his departure was unrelated to the "Killers" screening. Since the incident, the centre has changed its policy: Now only movies with ratings of PG-13, PG or G will be shown.

*(The Wall Street Journal, August 28, 1995)*

### XIII. Render the following text:

#### Text 3

#### Different Types of New Religions

The period since the 1960s has seen an enormous growth in sects or new religious movements. Wallis has classified these into three types according to how they view the society around them. He argues that religions can do one of three things, they can accept the world as it is, they can reject the world as it is or they can accept the world and attempt to change the individual's position in it.

World accommodating new religions do not separate themselves off by rejecting the values of society. These 'cults' or movements may well take place within a Church - for example the Charismatic 'movement' within the Catholic Church, which believes that much of the dynamic, spiritual aspects of Catholic life have been lost. Followers of the Charismatic movement gather together to 'speak in tongues' (as mentioned in the New Testament), for example. The point is that these movements are challenging the effectiveness of the Church rather than rejecting the society, or bringing any new moral message. A similar development within the Protestant Churches has been the growth of Pentecostal sects.

World rejecting religions consist of movements, which completely reject the conventions of society. These often seem to provoke great fear in the media and are often accused of 'brainwashing' adherents. Examples of such movements include the 'Moonies' or Unification Church, and Krishna Consciousness. One of the key beliefs of these religions is that as the world is so corrupt, the only way to achieve spiritual peace is by isolating members from the corrupting society. Once new members join, they are expected to give their entire lives over to the religion, including working for it, even often living in communal accommodation. The leaders of the sects are seen as emissaries from God. Famous examples include Rev. Sun Myung Moon and Guru Maharji. The world rejecting religions recruit among those who are unhappy with the world and wish to live separate lives from the conventional society. These religions claim to provide a means to do so.

World affirming new religions do not contradict the values of society, but argue instead that full personal attainment can be achieved only through the new movements. The religion does not demand full-time commitment or to live in communal accommodation, but it does demand 'contributions' or fees, from its membership. Typically, the adherents practise some meditation or exercises in «human growth» potential which will allow them to achieve and develop their potential to the full. Perhaps, the best known example of this is scientology. World affirming religions have been particularly successful in recruiting middle class individuals who wish to find ways to achieve Western society's goals of power, status or personal attractiveness.

*(Moor S., Sinclair S.P. Sociology. Chicago. NTC Publishing Group, 1995. - p. 311-312)*

XIV. Explain the following in your own words:

to challenge the effectiveness, brainwashing, adherent. the conventional society, full-time commitment, human growth potential.

## Unit V

### Text 1

#### Components of Culture

A complex concept like culture inevitably has numerous components. It is useful to classify these components in some fashion. One useful classification system is to divide culture into its normative, cognitive, and material components. When this classification is used, however, it is not clear where language - a critical cultural element - fits. Therefore, a section on language has been added to complete the discussion.

*The Normative Component.* Sociologists probably pay most attention to the normative component of culture. Norms are directly related to roles.

*Norms.* The expectations built into roles specify how role incumbents should and should not behave in given circumstances. These rules of proper behaviour are called norms. People are often unaware of the norms that govern their behaviour. In work groups, to the dismay of employers, there are often unspoken, informal rules about how much work ought to be done in a day; if an individual does less work than the norm specifies, he or she is accused of «goldbricking»; work beyond the norm is called «rate-busting». Norms against «being a «tattletail» characterise children's groups; norms against a woman paying for a couple's expenses characterise most dating relations.

All groups have at least some norms. In fact, some degree of consensus about norms is necessary to define an aggregate of people as a group. Once norms emerge from the group interaction, they more or less take on an independent existence, exerting pressure toward conformity on old and new group members alike. In this way, norms help to provide social stability and predictability. This is not, however, to suggest that conflict over norms does not exist.

Norms vary in their importance to the group. William Graham Sumner, one of the earliest sociologists in the United States, distinguished between folkways and mores in his famous book *Folkways* (1906). Folkways are the enormous number of behavioural norms that are not considered essential to the survival of the society. We are largely unconscious of folkways as we go about such daily activities as taking a bath, putting on clothes, eating with a fork and knife, sleeping on a bed, saying, «thank you», crossing the street on the green light, drinking coffee



from a cup rather than a glass, knocking on doors rather than walking in unannounced, and having our largest meal in the evening rather than at noon.

Mores are norms of great import to members of the society. Violations of mores are considered threatening to the well-being of the society or group. Examples include the general taboo against incest, murder, and (in specific context) violations of the honour code at the United States military academies. When violations of mores are discovered, response is strong and severe, for people feel that upholding the group mores is essential to ensure morality, peace, and stability.

Folkways and mores are norms whose origins are lost in history; they have been built up over the years. Laws, on the other hand, are enacted norms. They are either explicitly brought into being by legislation or decreed by political officials. They are formal norms, in part because they're written down and in part because some agency or agencies (police, courts, juries, judges) is assigned the responsibility for enforcing laws and deciding on punishment for the offender.

Both the informal norms (folkways and mores) and the formal norms (laws) vary in importance to the group and in severity of punishment. Sanctions are punishments applied by others when someone breaks a norm. At one extreme, the deviant (norm violator) is deprived of life (capital punishment), or deprived of freedom (imprisonment). These severe sanctions are reserved for those who break norms, usually laws, considered central to the existence of the collectivity. Other sanctions associated with relatively important mores are of a less severe, though still substantial, nature; they include steep fines, being fired, or expulsions from the group. Economic and social ostracism are especially potent sanctions for a group that is not empowered to use legal sanctions.

Different groups have different norms. What may be a very important norm to one may be irrelevant or of minor importance to another. For instance, in our society a male breaks a norm if he expresses his affection for another male by embracing him; in Mediterranean countries such behaviour is not only acceptable but is expected. In some states marijuana use violates an important law and may be punished by imprisonment. In other states the user may be violating a lesser law and will be punished with only a minor fine. Despite the diversity of norms among groups, in all cases violation of norms (assuming the violation is known) brings about some kind of sanction from other group members.

Values. Once norms become established, they take on an imperative nature. People who hold a set of norms believe that their norms are intrinsically good and that people should behave in accord with them. Not only is it normative that on a hot, humid day we still wear clothes (and many clothes at that, if we are going to work or to a formal event), but we feel we should dress that way in spite of our discomfort. Our cultural values

dictate such behaviour. Values can be defined as general standards which indicate what is good and desirable and moral.

Often value conflicts get resolved in favour of the most central value. This suggests that values occur in a hierarchy. Values are also interrelated and conflict often is resolved in favour of the solution which will least disrupt the value system.

### Notes

1. to fit somewhere - to refer to smth
2. to be unaware - to be ignorant of, not to know smth
3. to be accused of - to be blamed for
4. to emerge from - to result from
5. to be unconscious of - to be unaware of
6. mores - customs
7. potent - effective
8. to be interrelated - to interact

### Exercises

1. Practise the pronunciation of the following words and word combinations:

normative, cognitive, to fit, role incumbent, become aware of, aggregate, to exert pressure, folkways, mores, violation, upholding the mores, enacted norms, punishment, offender, deviant, capital punishment, imprisonment, steep fines, to fire, expulsion, ostracism, potent sanctions, empowered, diversity, to take on an imperative nature, intrinsically, in accord with, to get resolved, disrupt.

- II. Replace the underlined parts of the sentences by words and phrases from the text:

1. The expectations built into roles specify how role performers should behave in given circumstances.
2. In work groups to the indignation of employers there are informal rules about how much work ought to be done in a day.
3. Norms emerge from the group interaction and influence old and new group members alike.
4. Some degree of accord about norms is necessary to define a multitude of people as a group.
5. In sociology they distinguish between popular habits and social behaviour norms.
6. Laws are norms, enforced by the juridical system.

7. Some agency or agencies (police, courts, juries, judges) are imposed the responsibility for enforcing the laws and deciding on punishment for the violator.
  8. At one extreme the law violator is deprived of life (death punishment) or deprived of freedom (incarceration).
  9. Sanctions may include severe penalties, sacking or elimination from the group.
  10. Economic and social persecution are especially powerful sanctions for a group that is not entrusted with a legal authority.
- III. Find in the text the equivalents of the following Russian words and word combinations and use them in sentences of your own:

правонарушитель, ответственность, узаконенные нормы, высокие штрафы, общественное преследование, быть уполномоченным, уволить, устоявшаяся мораль, строгие санкции, разнообразие норм поведения, приобретать настоятельно необходимый характер, внутренне, в соответствии с, решаться, иерархия, нарушать.

IV. Fill the blanks with the words given below:

1. Economic and social ... are especially .. sanctions for a group that is not empowered to use legal sanctions.
2. When violations of mores are discovered, ... is strong and severe.
3. People who hold a set of norms believe that their norms are ... good.
4. People should behave ... .. norms.
5. Often value conflicts ... .. in favour of the most central value.
6. Laws are either ... brought into being by legislation or decreed by political officials.
7. In work groups to the ... of employers there are unspoken rules about how much work ought to be done in a day.
8. ... the group mores is essential to ensure morality, peace, and stability.

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in accord with, intrinsically, potent, ostracism, response, get resolved, upholding, dismay, explicitly.

V. Answer the following questions. In doing so, use the key vocabulary of the unit:

1. What do the expectations built into roles specify?
2. What kind of informal rules exist in work groups?
3. What is some degree of consensus about norms necessary for?
4. What do norms emerge from?
5. What is considered violation of mores?

6. What are laws explicitly brought into being by?
7. What kind of punishment may be inflicted on the deviant?
8. When do norms take on an imperative nature?
9. How do value conflicts get resolved?
10. How can values be defined?

VI. Give the gist of the text using the following key words and word combinations:

normative, cognitive, to fit, to the dismay of, goldbricking, rate-busting, to exert pressure, folkways, mores, enacted norms, offender, steep fines, social ostracism, in accord with, to get resolved, to disrupt.

VII. Translate the following sentences into English:

1. Правила подходящего поведения называются нормами.
2. Возникая из взаимоотношений членов группы, нормы существуют независимо и определяют поведение людей в группе.
3. Устой - поведенческие нормы, которые не считаются существенными для выживания общества.
4. Строгие санкции существуют по отношению к тем, кто нарушает нормы, законы и подрывает общественную мораль.
5. Во всех случаях нарушение норм предполагает санкции со стороны членов коллектива.
6. Ценности могут определяться как общепринятые стандарты, указывающие на то, что хорошо, желательно и морально.
7. Ценностные конфликты решаются, как правило, в пользу преобладающей ценности.
8. Как неформальные, так и формальные нормы варьируются по их значимости для членов группы.

VIII. Express the following idea in your own words:

1. Laws are enacted norms, explicitly brought into being by legislation.
2. We are largely unconscious of folkways as we go about many daily activities.
3. Sanctions are punishments applied by others when someone breaks a norm.
4. Violations of mores are considered threatening to the well-being of the society.
5. Some agency is assigned the responsibility for enforcing the laws.
6. Norms vary in importance to the group.

7. When mores or folkways and laws do not coincide, the laws become very difficult to enforce.
8. Folkways are the enormous number of behavioural norms that are not considered essential to the survival of the society.

IX. Express your approval (disapproval) the following statements. Use the following formulas:

I approve of your suggestion/ idea  
Whoever heard of such a thing?

1. Mores are arbitrarily established by group members.
2. Laws never coincide with mores, but are introduced by group leaders to their liking.
3. Mores are norms of great importance to members of society.
4. When violations of mores are discovered, response is strong and severe.
5. Severe sanctions are occasionally reserved for those who break laws.
6. Folkways violations are never condemned or punished.
7. All norms are of equal importance for group members.
8. Folkways and mores are just the same thing.

X. Make up situations using the following key words and word combinations:

deviant, capital punishment, imprisonment, steep fines, to be empowered to do something, offender, to be assigned the responsibility for, potent sanctions, severity of punishment, social ostracism.

XI. Topics for discussion:

1. Norm varieties and their social importance.
2. Folkways and mores.
3. Values.

XII. Write an outline of the text «Violence on Television».

## Text 2

### Violence on Television

Networks and cable executives in the United States complained when the debate over "V-chip" legislation for television sets forced them to confront the possibility that consumers who found their programs too violent might soon be able to block them with the flick of a switch. Imagine their reaction if Canadian regulators follow through on threats to adopt a

television-violence-screening system that would include "blacking out" offensive U.S. cable shows from Canadian reception during prime time.

It is unlikely to happen, and if it does the effect will likely be minimal. Canada gets a huge amount of its radio and television reception across the border to its south, a fact that has always irked cultural nationalists. Canada also, by virtue of its legal system, leans more toward regulating what citizens can broadcast or publish, but it is frequently stymied in this by the ease with which the same material can be picked up from the unregulated U.S. markets. Details of a recent sordid murder trial, for instance, were kept from publication or broadcast inside Canada but were widely available by U.S. transmission.

If Canada's Radio-Television and Telecommunications Commission follows through on promised guidelines to rate and block Canadian-produced programming, and if it then takes up a suggestion that has been advanced in public hearings that U.S. programming available through Canadian cable channels be blocked and replaced with "child-appropriate" alternative material during prime time, it may prove no more than a gesture, impossible to give practical force. But the gesture itself is interesting, and those American broadcast executives who think they are giving the public what it wants should take note of this large-scale equivalent of a negative review.

A consumer group in Canada complains that the government is in an "eat your spinach it's good for you" mode and asks, "Who speaks for the public?"— the public presumably being hopelessly hooked on the Mighty Morphine Power Rangers and other blood, guts and fistfighting specialities. But the American public, at least, seems to be slowly coming around to the notion that children don't need to see everything that the industry may care to transmit. Canada's throat-clearing on the subject suggests that, cultural protectionism aside, that grumpy verdict on television violence has international resonance.

*(Herald Tribune. Sept. 19, 1995)*

## Unit VI

### Text I

#### Language

Language is usually considered to be a crucial component of culture. Because the shared, learned, and transmitted aspects of culture are dependent upon symbolic communication, language can be treated as a separate cultural component. Communication takes many forms, such as signals, gestures, and even spatial relationships, but language is by far the most useful and sophisticated form. Language can be defined as a form of communication based on verbal symbols which convey meaning.

Language is influenced by the culture's social and physical environment. For example, Eskimos have many words to describe snow in its various states and there are supposedly six thousand terms associated with camels in the Arabic language. In our culture, women typically make much finer colour distinctions (use many more descriptive colour words) than men do. Most females readily distinguish among earth brown, taupe, beige, ochre, coffee, camel, and rust; most males call all these colours brown. It's apparent, then, that culture, subcultures, and societies develop words for crucial elements in their environments: snow is important to Eskimos, camels to Arabs, and colour distinctions to females, (who are most likely than males to be concerned with interior decorating and fashion).

A new field within sociology, called sociolinguistics, is developing because of the recognition by sociologists that language is a useful tool for understanding social phenomena. For example, language codes can be used to denote group membership. Language influences perceptions of reality. Language can give clues about social relationships. In addition, linguists acknowledge that language occurs in a social context: therefore to study language adequately, the social context must be considered.

Language usage varies with position in the social structure. Roger Brown (1965) wrote about the discriminate use of the first name or of title and last name, depending on the relative status and intimacy of the individuals conversing. Unless individuals are intimate, only higher status persons address others by their first names: those of lower status address higher status persons by title and last name. For example, teachers typically address students by their first name while students address teachers by title and last name (Professor Jones or Mrs. Brown). The English linguist, Basil Bernstein (1967), posits another instance of the relationship between language and position in the social structure. He distinguishes between elaborated and restricted codes of language. In Bernstein's examples, the restricted code is the form of language used extensively in all communication contexts by lower class British people. It is a personal language, often incomprehensible to those outside its use boundaries. The elaborated code is the mode of communication used by educated middle and upper class individuals in formal and impersonal settings - although these groups also use a restricted code in personal and informal settings. Indeed, most people use a restricted code in personal or informal settings. Family members, for instance, often have abbreviated or unique ways of communicating certain thoughts to one another.

Robin Lakoff (1972) claims that there are distinct male and female language usage patterns. These differences in language are seen to reinforce male and female roles in our society. Again, this suggests a link between social position and language. For example, forms of address which distinguish the marital status of women, but not of men, imply that marital status is a more crucial clue in interacting with women than with men.

Lakoff also states that many women have a much more tentative and polite way of speaking than men, which reinforces the stereotype of women as passive, undecided, uninformed, and dull. It should be noted that Lakoff's data is based on personal observation only - not empirical research.

### Notes

1. to be dependent upon - to depend upon
2. boundaries - limits
3. to claim that - declare, to suggest
4. settings - environment
5. crucial clue - a key point
6. dull - stupid
7. tentative - controlled, restrained
8. to reinforce - to strengthen

### Exercises

I. Practice the pronunciation of the following words and word combinations:

crucial, convey, supposedly, readily, apparent, perception, clue, discriminate, intimacy, conversing, incomprehensible, impersonal settings, to reinforce, tentative, dull.

II. Replace the underlined parts of the sentence by synonymic words or phrases:

1. Language is a crucial component of culture.
2. Language is the system of verbal signals which express meaning.
3. There are probably six thousand terms associated with camels in the Arabic language.
4. Language influences concepts of reality.
5. Language can give key ideas about social relationships.
6. Personal language is often incomprehensible to those outside its use boundaries.
7. The elaborated code is used by educated middle and upper class individuals in formal and impersonal settings.
8. Many women have a much more tentative and polite way of speaking than men.



III. Find in the text the equivalents of the following Russian words and word combinations and use them in sentences of your own:

передавать значение, предположительно, очевидно, восприятие, ключ, отличительный, теплота в общении индивидов, непонятный, усиливать, скучный.

IV. Fill in the blanks with the words given below:

1. There are ... six thousand terms associated with camels in the Arabic language.
2. In European languages we observe the ... use of the first name and the last name, depending on the ... of conversing.
3. Personal language is often ... to outsiders.
4. The elaborated code is used by educated individuals in ... .
5. The differences in language are seen to ... male and female roles in our society.
6. Many women have a much more ... way of speaking than men.

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impersonal settings, discriminate, supposedly, intimacy, incomprehensible, reinforce, tentative.

V. Answer the following questions. In doing so, use the key vocabulary of the text:

1. Why is language considered to be a crucial element of culture?
2. What is language as a form of communication based on?
3. What forms does communication take?
4. What is the subject matter of sociolinguistics?
5. What are language variations conditioned by?
6. What is the discriminate use of the first name and the last name in English conditioned by?
7. What is the difference between elaborated and restricted codes of language?
8. Is there a link between social position and language?

VI. Give the gist of the text using the following words and word combinations:

convey meaning, perception of reality, clue, discriminate use, intimacy, conversing, incomprehensible, elaborated code, restricted code, reinforce, dull, mode of communication.

VII. Translate the following sentences into English:

1. Все аспекты культуры нуждаются в символическом выражении их понятий знаками языка.
2. Язык - самая полезная и сложная форма общения.
3. Язык находится под влиянием социальных и культурных факторов, которые могут быть обусловлены условиями физического окружения носителей языка.
4. Адекватное изучение языка требует рассмотрения социального контекста, в котором он функционирует.
5. Социологи признают, что язык является полезным инструментом понимания социальных явлений.
6. Культура, субкультуры и общества создают слова для обозначения ключевых элементов окружающей среды.
7. Робин Лакофф утверждает, что существуют четкие различия моделей узуса мужчин и женщин.
8. Данные американского лингвиста основаны на личном наблюдении, а не абстрактных, пусть даже и эмпирических, рассуждениях.

VIII. Express the following idea in your own words:

1. Language is a form of communication based on verbal symbols which convey meaning.
2. Language influences the way individuals perceive their environment.
3. Unless individuals are intimate, only higher status persons address others by their first name.
4. Personal language is often incomprehensible to those outside.
5. Language codes may be used to denote group membership.
6. Language can give clues about social relationships.
7. Family members often have abbreviated or unique ways of communicating certain thoughts to one another.
8. Marital status is a more crucial clue in interacting with women than with men.

IX. Express your opinion of the following statements. Use the following formulas: As far as I am able to judge ...

From my point of view ...

I reckon ...

1. Communication takes a unique form in all cases, it is carried out exclusively by means of verbal symbols.
2. Language is by no means influenced by physical environment.
3. Use of the first and the last name in the elaborated English usage is totally indiscriminate.

4. Differentiation between elaborated and restricted language codes was done by linguists long ago.
5. Family members have unique ways of communicating certain thoughts to one another.
6. There is a close link between social position and language.
7. Language cannot be treated as a separate cultural component.
8. Sociolinguistics has been developing rapidly and extensively of late.

X. Make up situations, using the following key words and word combinations:

symbolic communication, to be defined as, to convey meaning, social environment, supposedly, it's apparent that, perception of reality, conversing, language codes, incomprehensible, to reinforce one's stereotype, empirical research.

XI. Topics for discussion:

1. Language as means of communication.
2. Social factors of language development.
3. Language codes.

XII. Give definition to the following vocabulary units:

live pop (live stand-up), news anchor, to ad-lib, to move with the mass, to do powder puff interviews, to do probing interviews, to enliven, co-anchor.

XIII. Render the following text:

### Text 2

#### **Bringing the Micro and Macro. Structuralism and Structuration**

Structuralism and poststructuralism are labels which were applied to a diverse collection of ideas and thinkers whose main identifying features were their collective interest in developments in the theory of language (linguistics) and their common intellectual heritage (all were inspired by the Swiss linguist Ferdinand de Saussure). However, besides these central shared features, it was never more than a loose coalition of similar interests and approaches - it was certainly never a unified theory nor set body of ideas and concepts as, for example, functionalism or Marxism was. Indeed, several of the writers who are usually described as the most important structuralists have specifically disavowed this description - most notably the French theorists Michel Foucault, and Jacques Derrida - which is why the prefixed notion of poststructuralism is necessary in some cases.

Saussure pioneered a new way of looking at language. Hitherto, the focus in this discipline had been on the history and development of particular languages - their etymology and phonetic change. This diachronic or historical approach was rejected by Saussure. Instead he studied language synchronically - that is, as it stood at a particular point in time - and saw it as a system of signs which had certain essential features which were common to all languages. One of the key common features of language, Saussure held, was that they were all organised as «arbitrary» signs (or what he called «signifiers») whose meaning arose from the differences between their symbols, be this speech or writing. To repeat an example from our earlier discussion of symbolic interactionism: we know the meaning (what it refers to, or what the structuralist call the «signified») of the word «tree» by its difference from words which refer to similar objects or ideas) such as «bush», «shrub», «hedge», and also from words which have a similar sound, such as «three». As was argued in our earlier discussion, there is nothing intrinsic to the objects which we call «trees» which gives them this common name or which fully sets them apart from other vegetation for which we have different names. The meaning of the word comes from its difference within the language from related words, and is in a sense arbitrary - other languages have different signifiers for the same thing - in French «tree» is l'arbre, in Serbo-Croat it is stablo. What this implies for the study of speech (or what structuralists call 'parole', as opposed to 'langue' which is the language, or code, as a whole) is that different languages have different principles of organising concepts and so will have different sets of ideas and ways of thinking because of this. Such an insight is demonstrable as soon as we try to translate from one language to another - we often find that there are simply no concepts or signifiers which mean the same thing and have to settle for a possibly misleading synonym which has different connotations. Everyone knows the story that Eskimos have dozens of words for «snow» - how would we translate their thoughts on this seemingly commonplace phenomenon with all the subtlety which they bring to it? If that is difficult, think how much more so it can be to translate poetry or descriptions of inner states of mind adequately.

*(S. Moore, S.P. Sinclair. Sociology. Chicago: NTC Publishing Group, 1995. - p. 385-386, 387-388)*

### Cultural Universals and Cultural Diversity

The most common way of studying cultures is to focus on variations in culture. The variations are almost infinite. However, some elements seem to occur in all cultures. The specifics of these elements may vary across cultures, but the elements themselves are universal.

Rites of passage or ceremonies to signal important changes in status are cultural universals too. Marriage marks the movement from the status of single individual to that of a couple. Funerals mark the passage from life to death. In most industrialised societies, graduation from high school, college, or graduate school marks the change from student to working adult. It is interesting that the age range for moving from student to adult status can vary from 17 or 18 to 26 or 30.

The existence of cultural universals suggests that there are common problems with which all cultures must deal or common elements necessary in smooth social functioning. Solutions vary, but the issues seem to be universal.

*Cultural diversity.* As has been noted, there are an almost infinite number of cultural variations. Because of different physical environments and different experiences, societies develop different languages, different ways of meeting needs, different artefacts. Individuals in different cultures often perceive different needs.

Rather marked cultural diversity often exists within a particular society, especially in complex urban industrial societies. The amount of diversity within a society is a function of the number of subcultures in that society.

*Subcultures.* A subculture is defined as the way of life of a group within a larger society which participates in the dominant culture but holds norms, values, and beliefs that are variations on the themes of the dominant culture. The variations may be slight or extensive. Often these subcultures grow up around occupations, religions, racial or ethnic groups, regions of the country, groups from different national origins, age groups, or social classes. The differences include such things as language, eating restrictions, dress, or worship practices. The term counterculture is used to refer to subcultures whose central values or behaviour are diametrically opposed to those of the dominant culture. Often members of countercultures are quite young: the hippies and flower children of the 1960s were part of a counterculture. Becoming a member of the hippie counterculture involved a change of values -- a process of desocialization. Generally, this desocialization necessitated giving up the values and life style of the

dominant culture and was aided by adopting symbols of counterculture membership such as long hair, unpresed clothes, and bare feet. The process also involved a disengagement from past social relationships and complete immersion in the group.

The reaction of the dominant culture to subcultures and countercultures varies. Differences in values, beliefs, or behaviours which are not seen as threatening to the dominant cultures — such as those held by occupational or regional subcultures or by subcultures that don't receive much publicity — are usually tolerated. Political (Students for a Democratic Society), racial or ethnic (Black Panthers, the Mexican-American Youth Organization), and religious (Children of God, Amish) subcultures are more likely to be the objects of harassment from the dominant culture. Members of countercultures, like the acid culture, often are harassed by police, acting as representatives of the dominant culture. Such harassment is instigated because those with a vested interest in the dominant institutions are threatened by the very existence of the counterculture.

*Viewing Cultural Diversity.* There are many ways to view and evaluate cultural diversity. Ethnocentrism refers to the belief that the only right, good and moral way to behave is the dominant way in one's own culture. This narrow perspective distorts perceptions of other cultures, as well as the evaluation of observed differences. In India there is a cultural proscription against eating beef because cattle are considered sacred. A Hindu might condemn a beefeater from another culture as an immoral, evil, sacreligious person. In doing so, the Hindu would be taking an ethnocentric view of another culture's dietary habits. Or, imagine our reaction to Chinese food preferences — they consider dog a delicacy.

In Latin America, female children have their ears pierced as infants. That custom would seem strange to many parents in our culture. From an ethnocentric viewpoint it could even be seen as bad or immoral or dangerous or just stupid. On the other hand, in the Latin culture where all women wear earrings, infant ear-piercing is considered quite practical. The infant will not remember the piercing and is young enough not to touch the ears until they are healed. In addition, in Latin cultures, no matter how children are dressed, one can distinguish males and females by looking at their ears. Think of the embarrassment this practice could save; have you ever said "What a handsome, husky boy!" to the mother of an infant daughter?

*Cultural relativism* is just the opposite of ethnocentrism. It refers to evaluating aspects of a culture in terms of that culture as a whole, rather than in comparison to one's own culture. The concepts of cultural relativism and ethnocentrism are also relevant in assessment of the reactions of a dominant culture to a subculture or counterculture.

## Notes

1. to signal smth - to indicate to smth
2. artefacts - man-made objects
3. to perceive - to observe
4. to grow up around - to emerge from
5. worship practices - religious rites
6. to be aided by - to be supported by
7. complete immersion in the group - complete adaptation in the group
8. vested interests - vital interests, self-interested concerns
9. embarrassment - confusion
10. assessment - evaluation

## Exercises

I. Practice the pronunciation of the following words and word combinations:

to focus on, rites, to mark, moving from ... to ..., smooth social functioning, to meet needs, diversity, extensive, counterculture, desocialization, disengagement, tolerate, instigate, to distort perceptions, sacreligious, social scientist.

II. Replace the underlined parts of the sentence by words and phrases from the text:

1. To study culture is to concentrate on its variations.
2. Funerals mark the transfer from life to death.
3. Societies develop different ways of satisfying needs.
4. Subcultures have values quite opposite to those of dominant cultures.
5. Desocialization requires giving up the values of the dominant culture.
6. There are many ways to view and assess cultural variation.
7. A Hindu may condemn a beefeater as a cynical person.
8. Sociologists must take an unbiased view on social problems.

III. Find in the text the equivalents of the following Russian words and word combinations and use them in sentences of your own:

сосредоточиться, знаменовать, переход от ... к ..., бесперебойное функционирование общества, культурное разнообразие, нуждаться в ..., получать широкую огласку, объект преследования, подстрекать, исказить понимание.

IV. Fill in the blanks with the words given below:

1. Ethnocentrism ... perceptions of other cultures as well as the evaluation of observed differences.
2. A Hindu may condemn a beefeater as a ... person.
3. Values which are not seen as threatening to the dominant culture are usually ...
4. Desocialization involves a ... from past social relationships.
5. Political and religious ethnic subcultures ... more frequently ... of ...
6. The most common way of studying cultures is ... variations in culture.

disengagement, sacreligious, distort, tolerated, to be objects of harassment, to focus on.

V. Answer the following questions. in doing so, use the key vocabulary of the text:

1. What is the most common way of studying cultures?
2. What kind of rites are cultural universals?
3. What is the relation between a dominant culture and a subculture?
4. What kind of subcultures are likely to be tolerated by members of the dominant culture?
5. What subcultures easily become the objects of harassment?
6. What is the essence of ethnocentric approach of culture?
7. In what terms does cultural relativism evaluate aspects of culture?

VI. Give the gist of the text using the following words and word combinations:

to focus on, passage, to move from ... to ..., smooth social functioning, cultural diversity, dominant culture, counterculture, diametrically opposed, desocialization, disengagement, to receive publicity, to tolerate, to instigate.

VII. Translate the following sentences into English:

1. Ритуалы значают важные переходные состояния в жизни человека.
2. Культурное разнообразие особенно велико в высокоиндустриализованных обществах с преимущественно городским населением.
3. Субкультуры, если они не угрожают основной культуре, воспринимаются терпимо и не подвергаются преследованию в обществе.
4. Термин «контркультура» обозначает субкультуру, диаметрально противоположную господствующей.



5. Узкая перспектива искажает восприятие культур, отличающихся от господствующей культуры.
6. Существует много путей оценки культурного разнообразия.
7. Культурный релятивизм оценивает культурные аспекты нации в целом, не сравнивая доминирующую культуру с субкультурами.

VIII. Express the following idea in your own words:

1. Marriage marks the movement from the status of single individual to that of a couple.
2. The age range for moving from student to adult status can vary from 17 to 30.
3. Rather marked cultural diversity exists within a particular society, especially in complex urban-industrialised societies.
4. The variations in culture may be slight or extensive.
5. Generally, desocialization necessitates giving up the values of the dominant culture.
6. Desocialization involved a disengagement from past social relationship.
7. Cultural relativism evaluates aspects of culture in terms of that culture as a whole, rather than in comparison to one's own culture.

IX. Express your opinion of the following statements. Use the following formulas: It would seem to me that ...

I'd tend to agree with you that ...

I can't accept that. My view is that ...

1. Countercultures are always objects of harassment on behalf of the dominant culture.
2. In urban-industrial societies subcultures don't tend to develop.
3. Cultural relativism presupposes a broader and more unbiased outlook on the subject.
4. The narrow perspective of ethnocentrism often distorts perceptions of cultural diversity.
5. In India there is a cultural proscription against eating beef as cattle are considered sacred.
6. Subcultures seldom grow up around racial or ethnic group.
7. Subcultures borrow many habits and ways from the dominant culture.

X. Make up situations, using the following key words and word combinations:

ethnocentrism, cultural relativism, evaluate, objects of harassment, to distort perceptions, narrow perspective, sacreligious, to instigate, diametrically opposed, extensive.

XI. Topics for discussion:

1. Cultural universals.
2. Cultural diversity in modern society.
3. Viewing cultural diversity.

XII. Find English equivalents in the text «More to See Now on Romania TV» for the following units:

мыльная опера, развлечение, коммерческий канал, записывать на видеокассету, обсуждать политические и экономические проблемы, киноинтервью, игровая передача, совещание специалистов, выкрикивать, оживленный.

XIII. Render text 2 «More to See Now on Romania TV»:

**Text 2**

**More to See Now on Romania TV**

BUCHAREST — Soap operas and melodramas are the real new entertainment on Romanian television. Both state and private channels carry aging episodes from U.S. shows such as «Dynasty», «Santa Barbara», «Falcon Crest» and «Hotel», all haphazardly subtitled in Romanian. What must the Romanians think of Americans?

The handsome men on these shows are square-jawed, self-confident and tanned, so different from at home to make sure the Peruvian show was being videotaped.

One evening as I was flipping across the 30 channels on my hotel set — the four Romanian stations are surrounded on cable by profligate Euro-television, primarily Italian, German and French — I was overwhelmed by the fatuousness of the Western programs, most of which were game shows featuring maniac hosts, glassy-eyed contestants and permanently howling audiences.

I switched from a Romanian panel discussion in which four sober men dressed in heavy suits and historic eyewear pondered methods of privatisation to an Italian game show in which a man dressed in a chicken suit was being introduced to a bikini-clad woman on roller skates by a grande dame in a see-through evening gown.

Change comes most noticeably in unexpected bursts. The night before leaving I found the main state channel showing a pornographic French movie, which as far as I could tell was uncut. Many words in the subtitles could not be found in my grammar book.

The next morning on the way to the airport I asked my taxi driver, whom I had got to know a bit, if he had seen the movie.

He is an unhappy man, given to lamenting the lack of discipline of present-day Romania and recounting how much better things were under Nicolae Ceaușescu and spitting when he pronounces the word «democracy». But he became suddenly animated at the mention of the movie. «At last,» he exclaimed, «something about democracy that I can enjoy.»

*(International Herald Tribune, Sept. 19, 1995)*

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