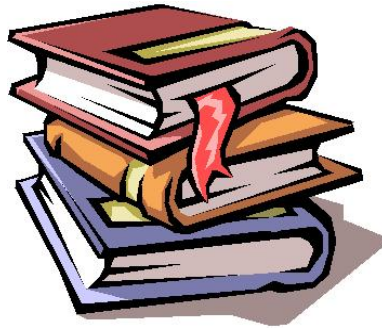


SOCIOLOGY READER



Министерство образования и науки Российской Федерации
ФГБОУ ВПО «Удмуртский государственный университет»

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Практикум ставит целью развитие навыков чтения, перевода, аннотирования и реферирования текстов социологической тематики.

Предназначен для студентов, обучающихся по программе дополнительной квалификации «Переводчик в сфере профессиональной коммуникации».

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Предисловие

Для повышения качества подготовки переводчиков в сфере профессиональной коммуникации необходимы пособия по узкоспециальным дисциплинам профессионального перевода, которые бы учитывали специфику предмета, содержали языковой и речевой материал, наиболее типичный для данной сферы деятельности и учитывали разнообразие типов текстов внутри специальности. В связи с этим был составлен данный практикум, который представляет собой подборку аутентичных текстов по социологии, представляющих научно-учебный, научный и научно-популярный жанры. Тематика текстов разнообразна и охватывает различные стороны жизни современного западного общества. Использование подобных материалов создает благоприятные возможности для объединения специального и гуманитарного образования, способствует личностному росту обучающихся, расширяет их кругозор, обогащает их словарный запас научно-популярной и специальной лексикой, терминологией, знакомит с реалиями страны изучаемого языка, приобщает к мировой культуре. Таким образом, формируется не только переводческая, но и межкультурная компетенция.

Практикум ставит своей целью развитие навыков ознакомительного чтения, оформления извлеченной информации в виде тезисов, написания аннотаций к научным статьям, а также устного и письменного перевода.

Первая часть включает тексты, предназначенные для развития навыков реферирования.

Во второй части представлены научные статьи для аннотирования.

В третьей части содержатся оригинальные тексты разных жанров для письменного перевода с анализом переводческих трудностей.

Материалы пособия апробированы на занятиях со студентами социологического факультета, получающими дополнительную квалификацию в сфере профессионального перевода.

Высокий уровень сложности текстового материала позволяет адресовать данное пособие также магистрантам, аспирантам и преподавателям факультета социологии и философии.

Part I. Texts for summarizing

Text 1

Read the text and write a short summary.

Back to Russia Society

In 1993 Russia signed the United Nations Convention on Refugees, which reclassified it as a "country of first resort" for foreigners fleeing countries outside the CIS. Under the 1951 United Nations convention, this status entails an international obligation to care for such individuals. At the same time, the decline in border security since the dissolution of the Soviet Union has made illegal immigration easier in many areas. In the early 1990s, the number of official refugees swelled when students from Third World nations, particularly Afghanistan, refused to leave Russia when their studies were completed. According to the United Nations High Commissioner for Refugees (UNHCR), about 28,000 foreign refugees were living illegally in Moscow in 1994; figures for other parts of Russia are not available. The UNHCR's Moscow total was divided among 20,000 Afghans, 6,000 Iraqis, 2,000 Somalis, and smaller numbers of Angolans, Ethiopians, and Zairians. A 1995 Moscow press report, however, estimated that 100,000 illegal immigrants were living in Moscow, including 50,000 Chinese and 15,000 Afghans.

The first major influx of refugees into the Russian Republic occurred in 1988 and 1989, when Azerbaijanis and Armenians (mainly the latter) fled the Nagorno-Karabakh conflict between their respective countries, and when Meskhetian Turks fled Uzbekistan following a massacre in that republic in 1989. However, only in 1992 did the Russian government establish its first agency for dealing with such conditions, the Federal Migration Service (FMS). That service monitors refugees and other migrants from both outside and within the CIS, but it is underfunded and understaffed. In 1994 UNHCR transit camps in Moscow had a capacity of 1,000, leaving a large number of Moscow's refugee population to live in primitive conditions. Given the FMS's limited resources, several international social and charitable organizations are active in aiding refugees and migrants, although their work has not been well coordinated with the FMS or among themselves. An additional complication in the early 1990s was the influx of tens of thousands of Russian military personnel withdrawn from former Warsaw Pact member nations and from other CIS nations.

In response to Russia's new status as a country of first resort, a series of laws on refugees and forced migrants were passed in 1993 and 1994. The laws define various categories of migrants, particularly refugees and forced migrants, according to the conditions and motivations that prompted their movement as well as the responsibilities of the state to care for them.

Local branches of the FMS conduct registration of refugees and forced migrants and are responsible for providing material support until they are classified. Individuals in both categories theoretically have some input in their new place of residence; the FMS provides a list of permissible urban destinations, or relatives may accept them elsewhere. Legally, the FMS is obliged to help find suitable employment, schools, and social security and to aid in compensation for lost property. FMS activities receive funding from the Russian state budget, other countries and international organizations according to bilateral agreements, and private donations. Russian citizenship is granted automatically to individuals who were permanent residents of the federation before the Law on Citizenship was passed in February 1992; migrants from elsewhere in the CIS (particularly the 25 million Russians in other former Soviet republics) also have a guarantee of Russian citizenship upon arrival, provided they are not already citizens of another state. A 1993 refinement of FMS regulations added compulsory annual reregistration and stricter requirements for proof of forced migrant status. It also modified the temporary housing guarantee.

As of mid-1996, however, little of the system for carrying out the laws' guarantees had been worked out. Transportation aid is available only in extreme cases, and financial support at the time of settlement is offered only to individuals and families below the poverty line. The FMS reported that, to comply with all aspects of the refugee law, each individual should receive about US\$10,000, a sum far beyond the resources of the agency.

Most illegal immigrants enter the country on tourist visas; some take advantage of leaky borders and vague visa requirements. Most claim to be in transit to another country, usually in the West. Profitable businesses have sprung up smuggling refugees through Russia and then to the West. In 1994 Russian authorities announced plans for a central data bank to monitor all immigration and emigration and a new refugee agency, but no such system was in place in mid-1996. Meanwhile, the prospects of moving large numbers of immigrants to Western countries diminished with new immigration restrictions imposed there; at the same time, the United Nations convention substantially limits Russia's options by forbidding deportation of immigrants to

"countries of persecution." The FMS has optimistically planned to deal with 400,000 refugees per year, but some estimates projected that as many as 2 million would immigrate in 1996 alone.

The proportion of non-Russian immigrants declined noticeably after 1992. In 1995 the estimated share of Russians was 63 percent of refugees and 75 percent of forced migrants, followed by overall immigration shares of 7 to 9 percent each for Armenians, Ossetians, and Tatars, 3 percent for Ukrainians, and 1 percent each for Georgians and Tajiks. Non-Slavic immigrants have encountered hostile attitudes from most Russian authorities. For example, beginning in 1993 Moscow authorities mounted "cleansing" campaigns to rid the city of individuals lacking residence permits; because immigrants from the Caucasus and Central Asia are easily distinguishable from Slavs, such campaigns have detained and deported disproportionately large numbers from those ethnic groups. International human rights organizations have criticized Moscow for such practices.

The Soviet-era internal passport system, which required documentary proof of an individual's place of residence for that person to receive housing, was simplified theoretically in October 1993 to allow an individual to take residence in any area without proof of registration in that location. However, local authorities have ignored this change, especially in cities such as Moscow that are chief targets of migration. In continuing the Soviet registration system, local authorities can restrict housing, education, and social security benefits to migrants, whatever their origin. In the mid-1990s, strict, "temporary" local restrictions on initial admittance of migrants spread rapidly to most of the oblast capitals, often with conditions in clear violation of the human rights provisions of the 1993 constitution, with the official backing of the FMS. Continued local limitations have had the effect of discouraging housing construction and employment, hence exacerbating the situation of nonresidents.

Such a discrimination policy has not stemmed the tide of migration into Russia's cities from other CIS states or from within the federation. Because the Soviet system usually allowed migrants to eventually register, find work, and settle at their destination, continuation of that system also has continued the expectations and the demographic movement that it promoted. As a result, the number of homeless people in Russia's cities has increased dramatically.

Resources: 1. Russia Migration Patterns

http://www.photius.com/countries/russia/society/russia_society_migration_patterns.html

2. The Library of Congress Country Studies; CIA World Factbook

Text 2

Read the text and write a short summary.

Migration Patterns

The increased numbers of Russians arriving from other CIS nations create both logistical and political problems. As in the case of non-Russian refugees, statistical estimates of intra-CIS migration vary widely, partly because Russia has not differentiated that category clearly from the refugee category and partly because actual numbers are assumed to be much higher than official registrations indicate. Many newly arrived Russians (like non-Russians) simply settle with friends or relatives without official registration.

During Russia's problematic economic transition period, the movement of comparatively large numbers of migrants has created substantial social friction, especially over the distribution of scarce urban housing. Nationalist extremist political groups have inflamed local resentment toward refugees of all types. Friction is exacerbated by the state's meager efforts to support migrant populations. Skilled immigrants show particular resentment against a state that fails to provide opportunities and even enough resources to survive, and these people often have drifted into progressively more serious types of criminal activity. Local populations uniformly resent resources provided to migrants in their midst, and they attribute their own economic difficulties to the "strangers" among them, especially if those people are not of the same nationality. Particular tension has been evident in North Ossetia, whose 17 percent immigration statistic is by far the highest in the Russian Federation, in Stavropol' and Krasnodar territories, and in Orenburg, Kaluga, Voronezh, and Saratov oblasts, all of which have numbers of migrants exceeding 1 percent of their populations.

By 1992 the International Red Cross had estimated that about 150,000 ethnic Russians had migrated from CIS states, and at the end of 1993 the head of the FMS estimated that 2 million Russians and non-Russians had arrived from the near abroad in the first two post-Soviet years. As many as 300,000 of the 375,000 Russians in Tajikistan left that country in the first years of the civil war that began in 1992, and in 1994 more than half the Russian arrivals came from Chechnya, Azerbaijan, Georgia, and Tajikistan. However, the structure of this group changes according to security and political conditions in the CIS states; by the end of 1994, almost 60 percent of Russian arrivals came from Kazakstan, Kyrgyzstan, and

Uzbekistan, driven not by armed conflict but by local discrimination, and the share of arrivals from the conflict states had declined to one-third. The official FMS estimate for 1995 was 963,000 people arriving in Russia from other CIS states, slightly lower than the 1994 total. The number of forced migrants rose by 300,000 in 1995, however. The states of origin showing the largest increases in 1995 were Kazakstan, Ukraine, and Uzbekistan, and the Central Asian republics continued to account for more than half the total CIS migrants.

Refugees and migrants from outside the federation have settled in most of the territory of Russia except for parts of the Far North and ethnic republics such as Sakha, Chechnya, and Adygea. The largest numbers of settlers are in the North Caucasus, the southern part of the chernozem agricultural zone of European Russia, the Volga region, and the industrial cities of the adjacent Ural Mountains. Forced migrants show a decided preference for cities. In the north and the east, almost 100 percent of all migrants settle in urban regions, but more than half of migrants to south-central European Russia, the North Caucasus, and the Urals settle in rural areas. Because there has been no state program for distributing forced migrants, they have chosen destinations according to accessibility from their starting point and the location of relatives. Russian refugees seldom settle in an ethnic republic or a region with a high proportion of non-Russians, such as Orenburg Oblast; for that reason, their share of total refugees in the republics is less than 10 percent. Armenian refugees, mainly from the Nagorno-Karabakh enclave of Azerbaijan, are concentrated in the North Caucasus and Saratov Oblast, as well as the large cities and Kaliningrad Oblast on the Baltic Sea. Islamic refugees, mainly Tatar, Bashkir, Tajik, Uzbek, and Kyrgyz, prefer the republics of Tatarstan and Bashkortostan and adjacent regions with large numbers of Tatars. National groups also have varying long-term intentions. Russians and Tatars tend to remain permanently in their new locations; Chechens mostly plan to return to their homeland once conditions improve; and Armenians and Germans are predominantly transit migrants en route to another country.

*Resources: 1. Russia Migration Patterns
<http://www.photius.com>*

2. The Library of Congress Country Studies; CIA World Factbook

Text 3

Read the text and write a short summary.

The sociological imagination

by Kathy S. Stolley

Sociologists talk about the connection between learning to understand and then change society as being the sociological imagination. C. Wright Mills (1916–62), a colorful and controversial professor at New York's Columbia University who is profiled below, coined this term. The sociological imagination is the ability to see the interrelationships between biography and history, or the connections between our individual lives and larger social forces at work shaping our lives (eg, racism or political agendas). Mills urged us to understand that our own personal fortunes or troubles (eg, gain/loss of a job, divorce) must be understood in terms of larger public issues (eg, the health of the economy, societal changes in the institution of marriage). They cannot be fully understood outside of this social context.

Mills opens his well-known classic *The Sociological Imagination* by noting how intertwined social forces and personal lives are:

When a society is industrialized, a peasant becomes a worker; a feudal lord is liquidated or becomes a businessman. When classes rise or fall, a man is employed or unemployed; when the rate of investment goes up or down, a man takes a new heart or goes broke. When wars happen, an insurance salesman becomes a rocket launcher; a store clerk, a radar man; a wife lives alone; a child grows up without a father. Neither the life of an individual nor the history of a society can be understood without understanding both. (1959, 3; italics mine)

Without a sociological perspective, we might tend to think of these personal experiences primarily in individual terms. We might locate both the source of a problem and the solution to that problem as lying within individuals. Unemployment, for example, is an individual problem for the unemployed person that may be due to his or her characteristics such as work ethic, job skills, or opportunities. If this person is one of few unemployed in a city, then employment might be secured if these factors change at the individual level: the person decides to get up when the alarm rings and work hard enough to keep a job, gain job training, or move to a different town where there is a demand for their existing skills. However, when the unemployment rate soars and large numbers of people are unemployed, something is clearly amiss in the structure of the society that results in

inadequate employment opportunities. Although there will certainly still be lazy or unskilled people among the unemployed, millions of cases of unemployment cannot be explained at these individual levels, and individual solutions will not solve the problem. Working harder, getting more training, or seeking different work venues will not produce jobs when the economy is poor and there are no jobs to be had. As Mills puts it, "The very structure of opportunities has collapsed" (1959, 9). Finding solutions to these large-scale problems requires examining the structure of society (Mills 1959).

Mills felt that developing a sociological imagination will help us to avoid becoming "victims" of social forces and better control our own lives. By understanding how social mechanisms operate, we can better work to bring about change and influence history.

Resources: The Basics of sociology <http://edu.learnsoc.org>

Text 4

Read the text and write a short summary.

The formation of religions

by R. Stork & W. S. Bainbridge, "Theory of Religion".

Most religions start out their lives as cults or sects, i.e. groups in high tension with the surrounding society. Over time, they tend to either die out, or become more established, mainstream and in less tension with society. Cults are new groups with a new novel theology, while sects are attempts to return mainstream religions to (what the sect views as) their original purity. Mainstream established groups are called denominations. The comments below about cult formation apply equally well to sect formation.

There are four models of cult formation: the Psychopathological Model, the Entrepreneurial Model, the Social Model and the Normal Revelations model.

According to the "Psychopathological Model, "religions are founded during a period of severe stress in the life of the founder. The founder suffers from psychological problems, which they resolve through the founding of the religion. (The development of the religion is for them a form of self-therapy, or self-medication.)

According to the Entrepreneurial Model, founders of religions act like entrepreneurs, developing new products (religions) to sell to consumers (to convert people to). According to this model, most founders of new religions

already have experience in several religious groups before they begin their own. They take ideas from the pre-existing religions, and try to improve on them to make them more popular.

The Social Model emphasises not the founder of the religion, but rather the early religious group. According to this model, religions are founded by means of social implosions. Members of the religious group spend less and less time with people outside the group, and more and more time with each other within it. The level of affection and emotional bonding between members of a group increases, and their emotional bonds to members outside the group diminish. According to the social model, when a social implosion occurs, the group will naturally develop a new theology and rituals to accompany it.

The Normal Revelations model was added to the theory by Stark in a later work. According to the Normal Revelations model, religions are founded when the founder interprets ordinary natural phenomena as supernatural; for instance, ascribing his or her own creativity in inventing the religion to that of the deity.

Some religions are better described by one model than another, though all apply to differing degrees to all religions.

Once a cult or sect has been founded, the next problem for the founder is to convert new members to it. Prime candidates for religious conversion are those with an openness to religion, but who do not belong or fit well in any existing religious group. Those with no religion or no interest in religion are difficult to convert, especially since the cult and sect beliefs are so extreme by the standards of the surrounding society. But those already happy members of religious groups are difficult to convert as well, since they have strong social links to their pre-existing religion and are unlikely to want to sever them in order to join a new one. The best candidates for religious conversion are those who are members of or have been associated with religious groups (thereby showing an interest or openness to religion), yet exist on the fringe of these groups, without strong social ties to prevent them from joining a new group.

Potential converts vary in their level of social connection. New religions best spread through pre-existing friendship networks. Converts who are marginal with few friends are easy to convert, but having few friends to convert they cannot add much to the further growth of the organization. Converts with a large social network are harder to convert, since they tend to have more invested in mainstream society; but once converted they yield many new followers through their friendship network.

Cults initially can have quite high growth rates; but as the social networks that initially feed them are exhausted, their growth rate falls quickly. On the other hand, the rate of growth is exponential (ignoring the limited supply of potential converts): the more converts you have, the more missionaries you can have out looking for new converts. But nonetheless it can take a very long time for religions to grow to a large size by natural growth. This often leads to cult leaders giving up after several decades, and withdrawing the cult from the world.

It is difficult for cults and sects to maintain their initial enthusiasm for more than about a generation. As children are born into the cult or sect, members begin to demand a more stable life. When this happens, cults tend to lose or de-emphasise many of their more radical beliefs, and become more open to the surrounding society; they then become denominations.

The goal or dream of most founders of religions is to convert their entire society; but of the myriad religions founded throughout history, few have been very successful. Most of the world's religious people adhere to one of a few major religions (Christianity, Islam, Hinduism, Buddhism, Judaism). It is very difficult for a religion to grow to this size. Most of these religions (especially Christianity) became established when they were adopted by politically powerful individuals. The religion of the common people took much longer to change (sometimes centuries).

Английский язык для социологов : учебное пособие / КЛ. Брутян, А.Л. Трофимова.-М. : КНОРУС, 2007. - 176 с.

Text 5

Read the text and write a short summary.

"Conflict"

by Georg Simmel

The sociological significance of conflict has in principle never been disputed. Conflict is admitted to cause or modify interest groups, unifications, and organizations. On the other hand, it may sound paradoxical in the common view if one asks whether irrespective of any phenomena that result from conflict or that accompany it, it itself is a form of sociation.

At first glance, this sounds like a rhetorical question. If every interaction among men is a sociation, conflict — after all one of the most vivid [interactions, which, furthermore, cannot possibly be carried on by one in-

dividual alone — must certainly be considered as sociation. And in fact, dissociating factors — hate, envy, need, and desire — are the causes of conflict; it breaks out because of them.

Conflict is thus designed to resolve divergent dualisms; it is a way of achieving some kind of unity, even if it were through the annihilation of one of the conflicting parties. This is roughly parallel to the fact that it is the most violent symptom of a disease which represents the effort of the organism to free itself of disturbances and damages caused by them.

But this phenomenon means much more than the trivial "si vis pacem para bellum" [if you want peace, prepare for war]; it is something quite general, of which this maxim only describes a special case. Conflict itself resolves the tension between contrast. The fact that it aims at peace is only one, an especially obvious, expression of its fixture: the synthesis of elements that work both against and for one another.

This nature appears more clearly when it is realized that both forms of relation — the antithetical and the convergent — are fundamentally distinguished from the mere indifference of two or more individuals or groups. Whether it implies the rejection or the termination of sociation, indifference is purely negative. In contrast to such pure negativity, conflict contains something positive. Its positive and negative aspects, however, are integrated: they can be separated conceptually, but not empirically»

The Sociological Relevance of Conflict Social phenomena appear in a new light when seen from the angle of this sociologically positive character of conflict. It is at once evident then that if the relations among men (rather than what the individual is to himself and in his relations to objects) constitute the subject matter of a special science, sociology, then the traditional topics of that science cover only a subdivision of it: it is more comprehensive and is truly defined by a principle.

At one time it appeared as if there were only two consistent subject matters of the science of man: the individual unit and the unit of individuals (society); any third seemed logically excluded. In this conception, conflict itself — irrespective of its contributions to these immediate social units — found no place for study. It was a phenomenon of its own, and its subsumption under the concept of unity would have been arbitrary as well as useless, since conflict meant the negation of unity.

A more comprehensive classification of the science of the relations of men should distinguish, it would appear, those relations which constitute a unit, that is, social relations in the strict sense, from those which counteract unity. It must be realized, however, that both relations can usually be found in

every historically real situation. The individual does not attain the unity of his personality exclusively by an exhaustive harmonization, according to logical, objective, religious, or ethical norms, of the contents of his personality.

On the contrary, contradiction and conflict not only precede this unity but also are operative in it at every moment of its existence. Just so, there probably exists no social unit in which convergent and divergent currents among its members are not inseparably interwoven. An absolutely centripetal and harmonious group, a pure "unification" ("Vereinigung"), not only is empirically unreal, it could show no real life process. The society of saints which Dante sees in the Rose of Paradise may be like such a group, but it is without any change and development; whereas the holy assembly of Church Fathers in Raphael's Disputa shows if not actual conflict, at least a considerable differentiation of moods and directions of thought, whence flow all the vitality and the really organic structure of that group. Just as the universe needs "love and hate," that is, attractive and repulsive forces, in order to have any form at all, so society, too, in order to attain a determinate shape, needs some quantitative ratio of harmony and disharmony, of association and competition, of favourable and unfavourable tendencies.

But these discords are by no means mere sociological liabilities or negative instances. Definite, actual society does not result only from other social forces which are positive, and only to the extent that the negative factors do not hinder them, this common conception is quite superficial: society, as we know it, is the result of both categories of interaction, which thus both manifest themselves as wholly positive.

Английский язык для социологов : учебное пособие / КЛ. Брутян, А.Л. Трофимова.-М. : КНОРУС, 2007. - 176 с.

Text 6

Read the text and write a short summary.

Collective behavior

By "collective behavior" social scientists typically mean that real of action not governed by the everyday rules and expectations which normally shape social behavior: the behavior of crowds (such as "the wave" rolling around a sports stadium) and mobs; religious revivalism; political bandwagons, fads and fashion; mass sociogenic illness and collective hysteria and rumor (such as urban legends). Besides being large-scale social

phenomena, sociologists' interest in their genesis and development stem from the fact that they are major engines of social change.

Collective action can be understood as the result of an emerging collective definition of the situation. This definition includes elements- of shared cognitive belief (the "facts" that are commonly defined as being real and relevant), emotional factors (such as the personal needs being frustrated and the dominant emotion evoked), and the predominant motivation of those present. How such a commonly-shared mindset comes to be gets us into such topics as how information flows through social networks and connectivity opportunities provided by email and the Web.

A century ago one of the first social science investigations of collective action focused on the behavior of crowds. Gustave LeBon, in *The Crowd: A Study of the Popular Mind* (1897), wrote of the "crowd mind," emerging from anonymity and deindividuation (which often leads to antisocial behavior), contagion (e.g., epidemic hysteria, a variant of Functional Somatic Syndromes), convergence, and emergent norms.

Though contemporary social scientists have dismissed LeBon's "crowd mind," his antecedents continue to influence social research. Indeed, individuals (whether crowd members or observers) frequently act on the basis of their inferences about what the crowd "thinks, fears, hates, and wants."

Being major agents of social change, perhaps the most-studied forms of collective behavior are social movements, such as the American civil rights, anti-war, feminist, and environmental crusades of recent decades. These can arise, for instance, when cultural values become ambiguous during times of social change or crisis, when people find themselves in unanticipated situations, or when individuals' motives are similarly blocked. Such are the occasions when novel shared definitions of the situation arise and a collectivity is formed, experiences solidarity, and mobilizes for action.

Institutional psychologies. Institutions are perceptual, cognitive, emotive and behavioral systems. As grammar allows one to make sense of a string of words, so institutions provide individuals with consensual ways for deriving meaning from their social interactions. They also provide individuals routine ways for making decisions and acting in various situations with various types of others. The instituted community blocks personal curiosity, organizes public memory, and heroically imposes certainty on uncertainty. In marking its own boundaries it affects all lower level thinking, so that persons realize their own identities and classify each other through community affiliation.

From a more social perspective, institutions are social housekeepers in that they program the routine services necessary for the day-to-day

functioning of the group. With social evolution, distinctive institutions emerged to address the separate needs of society. For instance, out of society's need for protection against external threats arose the military; out of the social need for an informed and trained citizenry emerged education; and out of the social need for moral consensus and restraint of selfish impulses arose religion.

Ideally these social needs addressed simultaneously address the needs of individuals, such as the social need for procreating the next generation of members matching the personal needs for intimacy and connectedness in the institution of the family.

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Text 7

Read the text and write a short summary.

The philosophical and sociological conception of religion

The conception of religion crowned the development of Durkheim's idea of collective consciousness as «the highest form of the psychic life» or «the consciousness of the consciousnesses». The attitude to religion traditional for positivism, as the supreme social institution that ensured the integration of society, acquired the form, with Durkheim, of quests for ways and means of a sociological explanation of religion under the influence of English and American anthropologists, in particular Sir James Frazer and Robertson Smith.

Durkheim drew on anthropological material since he considered, in the spirit of early evolutionism, that «all the essential elements of religious thought and life ough to be found, at least in germ, among the most primitive religions". He hoped, by studying totemism as the most primitive form of religion, to understand the essence and functions of religion in «complex» societies which he considered to be «only varieties of the same species».

When approaching the matter of defining religion from study of its primitive forms, Durkheim claimed that the idea of the supernatural and the idea of God were not necessary attributes of religion. He considered the division of all objects into two opposing classes, sanctified by religion, an inherent feature of all religious beliefs without exception.

The sacred had a taboo character, a separateness from earthly phenomena, and was an object of aspiration, love, and respect. The sacred was thus simultaneously a source of constraint (taboo) and respect (authority), in Durkheim's view, that indicated the social nature of the sacred, since only society had such qualities: it was at once a source of authority, love, and adoration, and a source of constraint. The sacred embodied the collective force, and inculcated the idea of the common in individual consciousness, and connected it with something that transcended it.

The earthly was linked with man's everyday life, and his everyday individual occupations, private interests, and egoistic passions. The dichotomy of the sacred and earthly thus went back, in Durkheim, to the dichotomy of the social and the individual. He defined religion as

A religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden beliefs and practices which unite into one single moral community called the Church, all those who adhere to them.

By «Church» he meant an organisation that organized a group's religious life. Even among primitive peoples there were «churches», i.e., people who looked after the timely and proper holding of religious rites and ceremonies. His main example of lay, «vulgar» activity, was labour, the source of grief and sorrow; an example of sacred activity was collective religious ceremonies and rituals, the source of joy and a heightened state of the spirit. He repeatedly declared that his definition was far from acceptable to everyone. Its main sign was the performance of rituals directed to sacred objects, from manipulation of which the solidarity of the group gathered force, and the common, collective consciousness was reinforced, which kept up the spirits of the individuals and gave them the confidence necessary for life.

As the theorist of «sociologism» Durkheim considered that neither physical nor biological causes could explain religion and its origin and essence. He therefore rejected animism, which deduced religion from notions about an immortal soul (Edward Taylor), and «naturism», which deduced religion from involuntary adoration of physical natural forces (Max Muller, and others). These theories were based on an idea that «man has superimposed on the reality available to observation an unreal world built almost completely from the fantastic images that trouble his spirit in dreams». The researcher's task was to find the objectively existing reality that was the cause, object, and goal of religious beliefs and ceremonies. That reality was society.

Донченко Е. Н. Д67 Английский для психологов и социологов. Ростов н/Д: «Феникс», 2002. - 512 с.

Text 8

Read the text and write a short summary.

Underclass or class fraction?

by Andy Pilkington

While the Weberian thesis that ethnic minorities in Britain constitute underclass may seem very different from the Marxist theses that they comprise either a lower stratum of the working class or a fraction of the *working* class, what is more noteworthy is the similarity of their analyses. On four key issues, they are in accord. First, they agree that 'economic and social requirements of British society create disadvantaged positions in the class structure and it is the racism of British society that ensures that black people continue to fill them. Secondly, they concur in recognizing that racism is extremely pervasive, affecting the position of the minorities not only in the labour market but also in other areas, such as housing and education. To comprehend fully the class situation of minorities entails, therefore, an acknowledgement of the wider impact of racism. Thirdly, there is agreement that in locating ethnic minorities in the class structure, particular attention needs to be placed on the field of employment. What is apparent here, it is argued, is that they still constitute a 'replacement population', employed (if at all) in non-skilled manual work which white people are not willing to undertake. Fourthly, there is a shared recognition that the distinctive position of ethnic minorities means that their interests are not always congruent with [those of] the white working class. The result is that the minorities develop distinct forms of consciousness and action.

To discover similarities between the underclass and Marxist theses does not mean that their conclusions are well founded. The most reliable recent data we have come from the Policy Studies Institute (PSI) survey of black and white Britain in 1982. A comparison of the job levels of white men and men of West Indian and Asian origin ... indicates that the job levels of the latter do indeed tend to be skewed towards lower levels, so that they tend to be underrepresented in non-manual jobs, especially the higher ones, and overrepresented in manual jobs, especially the lower ones. A similar pattern is apparent when the job levels of women are compared, although the differences here are less striking, probably because 'for those who already suffer the disadvantage ... of being women, there is little scope for racial disadvantage to have a further, additive, effect'.¹⁰ While the data clearly point to racial disadvantage in employment, they do not, however, indicate that the

ethnic minorities are overwhelmingly concentrated in non-skilled manual work. Indeed, if we disaggregate men of Asian origin and calculate the proportion in semi- and unskilled work for each group, we find 35 per cent of West Indian men, 41 per cent of Indian men, 43 per cent of Pakistani men, 69 per cent of Bangladeshi men and 25 per cent of African Asian men in this kind of work. Compared to the 15 per cent of white men in this kind of work, each of the minorities is overrepresented at this level, but in only one case - that of Bangladeshis - is a majority of men in such jobs. Although this finding glosses over the disadvantage faced by minorities within each job level, a phenomenon which becomes manifest when average earnings or the risks of unemployment are compared, it 'certainly prohibits the notion that they are all in an underclass in occupational terms.'

Sociology. Introductory readings. 1997. Edited by Anthony Giddens.

Text 9

Read the text and write a short summary.

American social relations

Informality

American society is much more informal than that of many other countries. For example, in some ways American society is characterized by less social distinction. There are fewer social conventions that show social differences in America. Informality is seen in customs of greetings. On most occasions one need not be particularly conscious of social status. Americans generally ignore it. One does not always address a person by his title, such as "Professor" or "Doctor", in the case of a holder of a Ph.D. (Doctor of Philosophy degree). "Doctor" is always used, however, for a doctor of medicine. The respectful "sir" is not always used in the northern and western parts of the country. Students do not rise when a teacher enters the room.

Clothing in America to a certain degree reflects a person's social position and income, or, at least among the youth, his attitudes toward society or toward himself. Yet no person is restricted to a certain uniform or manner of dress because of his occupation or class in society. A bank president may wear overalls to paint his house and is not ashamed of either the job or the clothing, and a common laborer may wear a rented tuxedo at his daughter's wedding. However, certain forms of politeness are observed on social occasions. Though people wear hats less now than in the past, women still

occasionally wear hats in church and at public social functions (except those that are in the evening).

Rules of Good Manners and Social Patterns

In spite of the informality, however, there are rules of good manners and social patterns that are followed. There are rules for introducing people to each other. A younger person is generally introduced to an older one, a man is introduced to a woman, a guest to the host or hostess, and a person to the group. For instance, one would say, "Mrs. Gray, this is my younger sister Janet", or "Margaret, may I present Mr. Bradley?" And then one adds, "Mr. Bradley, this is my friend Margaret Haskins from Chicago". One must be sure that each one knows the family names of the other. The usual reply to an introduction is "How do you do?" "I am pleased to meet you". Adding the name of the person just introduced is also common: "How do you do (or: How are you), Mr. Bradley?"

Although Americans like to talk about their accomplishments, it is their custom to show certain modesty in reply to compliments. When someone praises an American on his achievement or on his personal appearance, which, incidentally, is a very polite thing to do in America, if, for example, someone should say, "Congratulations on being elected president of the club", an American is expected to reply, "Well, I hope I can do a good job", or something of the sort. Or if someone says, "What's a pretty blue necktie you are wearing", an American is likely to say, "I am glad you like it", or "Thank you. My wife gave it to me for my birthday".

The custom of shaking hands as a social courtesy in the USA varies in different parts of the country and among different groups of people. It is sometimes difficult to make a set rule. Shaking hands is more likely to be reserved for formal occasions. When men are introduced they generally shake hands. Women shake hands frequently. If a man and a woman are being introduced they may or may not shake hands. Usually the woman extends her hand first. If an American does not shake hands when meeting an old acquaintance, he is not being impolite. He may be paying him the compliment of considering him one of the group.

In the USA there is no consistent practice in regard to tipping. The custom is more common in a large city than in a small town. In general, however, a tip is expected by the porter who carries your baggage, by those who serve you in hotels, by taxi drivers. In some cities the taxi that takes you to your hotel may have one meter that registers the cost of the trip and another that shows a fixed charge, usually about a dollar, for "extra", especially if he carries your suitcase. When you pick up your incoming

luggage at an airport you may tip the man who takes it to the taxi or airport limousine. In restaurants you generally leave about 15 percent of the bill in small change on the table as a tip for the person who served you. If the order is small - a cup of coffee at a lunch counter, for example, - a tip is not usually expected. You do not usually tip those who serve you in fast-food restaurants. The practice of tipping for other services is even more varied. In large cities one usually tips the barber, or the hairdresser. One does not tip the usher who shows him to his seat in a theatre.

*Английский для социологов / Н. С. Харламова, Ю. В. Тишина, И. А. Адрианова:
Учеб. пособие. - М.: ИПК МГЛУ «Рема», 2012. - 124 с.*

Text 10

Read the text and write a short summary.

Only a madman would choose to live in a large modern city

Avoid the rush-hour must be a slogan of large cities the world over.

If it is, it's a slogan no one takes the least notice of. Twice a day, with predictable regularity, the pot boils over. Wherever you look it's people, people, people. The trains which leave or arrive every few minutes are packed: an endless procession of human sardine tins. The streets are so crowded, there is hardly room to move on the pavements. The queues for buses reach staggering proportions. It takes ages for a bus to get to you because the traffic on the roads has virtually come to a standstill. Even when a bus does at last arrive, it's so full, it can't take any more passengers. This whole crazy system of commuting stretches man's resources to the utmost. The smallest unforeseen event can bring about conditions of utter chaos. A power-cut, for instance, an exceptionally heavy snowfall or a minor derailment must always make city-dwellers realise how precarious the balance is. The extraordinary thing is not that people put up with these conditions, but that they actually choose them in preference to anything else.

Large modern cities are too big to control. They impose their own living conditions on the people who inhabit them. City-dwellers are obliged by their environment to adopt a wholly unnatural way of life. They lose touch with the land and rhythm of nature. It is possible to live such an air-conditioned existence in a large city that you are barely conscious of the seasons. A few

flowers in a public park (if you have the time to visit it) may remind you that it is spring or summer. A few leaves clinging to the pavement may remind you that it is autumn. Beyond that, what is going on in nature seems totally irrelevant. All the simple, good things of life like sunshine and fresh air are at a premium. Tall buildings blot out the

sun. Traffic fumes pollute the atmosphere. Even the distinction between day and night is lost. The flow of traffic goes on unceasingly and the noise never stops.

The funny thing about it all is that you pay dearly for the 'privilege' of living in a city. The demand for accommodation is so great that it is often impossible for ordinary people to buy a house of their own. Exorbitant rents must be paid for tiny flats which even country hens would disdain to live in. Accommodation apart the cost of living is very high. Just about everything you buy is likely to be more expensive than it would be in the country.

In addition to all this, city-dwellers live under constant threat. The crime rate in most cities is very high. Houses are burgled with alarming frequency. Cities breed crime and violence and are full of places you would be afraid to visit at night. If you think about it, they're not really fit to live in at all. Can anyone really doubt that the country is what man was born for and where he truly belongs?

*Английский для социологов / Н. С. Харламова, Ю. В. Тишина, И. А. Адрианова:
Учеб. пособие. - М.: ИПК МГЛУ «Рема», 2012. - 124 с.*

Part II. Texts for abstracting

Text 1

Read the article and write an abstract.

Sociology Today (Sociology in a Changing World)

by Kathy S. Stolley

Although sociology emerged in Comte's vision of sociology eventually subsuming all other areas of scientific inquiry, sociology did not replace the other sciences. Instead, sociology has developed a particular niche in the study of social life.

In the past, sociological research focused on the organization of complex, industrial societies and their influence on individuals. Today, sociologists study a broad range of topics. For instance, some sociologists research macro-structures that organize society, such as race or ethnicity, social class, gender roles, and institutions such as the family. Other sociologists study social processes that represent the breakdown of macro-structures, including deviance, crime, and divorce. Additionally, some sociologists study micro-processes such as interpersonal interactions and the socialization of individuals. It should also be noted that recent sociologists, taking cues from anthropologists, have realized the Western emphasis of the discipline. In response, many sociology departments around the world are now encouraging multi-cultural research.

Changes in our social world have required sociologists to focus attention in new ways. Among these changes are the growth of internationally connected systems and the technologies that increasingly allow our interactions to be conducted in ways other than face to face (e.g., the Internet and e-mail). Although more than 6 billion people now live on Earth, many sociologists and others have argued that the advent of jet airliners, telephones, the Internet, and around-the-clock news services beamed by satellite around the world have made the world a smaller place, at least in a social sense.

They often argue that a process of globalization is at work. With globalization, geographical constraints on social and cultural patterns are diminishing, and people are becoming increasingly aware of those changes (M. Waters 2001). Globalization is demonstrated through events as diverse as the growing popularity of soccer in the United States—a sport largely imported from outside—the demand for American movies, blue jeans, and

athletic shoes around the world, the North American Free Trade Agreement (NAFTA), and even the attacks of September 11, 2001. Other terms that refer to forms of globalization include the world-economy, world-market, and world-system. These terms are often used to refer to the economic aspects of globalization. Sociologists have been studying these networks at least since the early 1970s (Chase-Dunn and Grimes 1995, 387–88).

Globalization is a controversial issue. The literature on the topic is steadily growing, and a range of diverse perspectives abound. Debates even surround when the process began. The dawn of history? Trade routes centuries ago? When Europeans traveled to the Americas? Colonialism? The post-World War II era? Whether the ultimate impact of globalization is positive, negative, or both is also a matter of contention (e.g., Barber 1996; Guillen 2001; Gros 2003). However, regardless of their position on these issues, globalization requires that sociologists expand their traditional purviews across societies, cultures, and national borders by examining these interrelationships that make the social world increasingly complex (e.g., Giddens 2000). Sociologist Anthony Giddens is well known for his work on globalization.

The ways in which technologies change social interaction has long been an interest for researchers. Communication and information technologies contribute to globalization and increase the complexity of our social lives. They also often lead to unanticipated effects. For example, the telephone started its “social life” as a business tool and only later became a tool for other types of social interaction (Fischer 1992).

In recent years, sociologists have given much attention to the innumerable implications of the Internet to society. From its initial use by a relatively small, computer-literate population of users, the Internet grew rapidly beginning in the 1990s (Abbate 1999; Castells 2001). It is now used for social interaction, business and commerce (legitimate and illegitimate), education, research, news, propaganda, entertainment, and more. There is widespread agreement among sociologists and others that the Internet and other communication technologies are vastly changing society. There is, however, less agreement about whether those changes are positive, negative, or a combination of both (DiMaggio et al. 2001, 308). Sociologists have now expanded their interests to include the myriad online social activities and behaviors to which these technologies have given rise.

Resources: The Basics of sociology
<http://edu.learnsoc.org/Chapters/1%20introduction/10%20sociology%20today.htm>

Text 2

Read the article and write an abstract.

Black Feminist Reflection on the Antiviolence Movement

by Beth E. Richie

For the feminist-based antiviolence movement in the United States, the new millennium marks the beginning of an interesting third decade that poses particular challenges and concerns for Black feminist activists and our work to end violence against women. The mainstream social movement, organized over twenty years ago in response to an emerging consciousness that regarded gender violence as the most extreme point along the continuum of women's oppression, can claim numerous victories, such as legal reforms that protect the rights of battered women and sexual assault survivors, the criminalization of sexual harassment, and legislative moves to call attention to the needs of children who witness domestic violence. In addition, an elaborate apparatus of social services has been developed to provide emergency shelter, crisis intervention counseling, medical and legal advocacy, and ongoing assistance with housing, employment, and custody issues that women who experience violence need. African-American and other women of color have been at the forefront of the most radical dimensions of this work.

Services and support at the individual level have been matched with an array of academic and public policy initiatives designed to address violence against women. There are several journals dedicated to presenting new research and intervention discussions related to gender violence, and at least four university-based research centers focus on violence against women. Each year witnesses a growing number of national conferences on issues related to gender violence, which attract a range of audiences, some with more activist goals and others with more professional and bureaucratic interests. The National Institute for Justice, the Centers for Disease Control, the Departments of Housing and Urban Development and Health and Human Services, and - paradoxically - even the Department of Defense have established federal initiatives that attempt to reduce or respond to violence against women in this country. The feminist campaign at the grassroots level has influenced government and public policy to a considerable extent, which has resulted in a significant influx of public funding for victim services, law enforcement training, and prevention services. This growth, due in no small part to the grassroots activism of survivors and other women, has deeply

influenced the mainstream consciousness. Evidence of this influence appears in several recent public awareness campaigns and opinion polls that suggest that tolerance for gender-based violence has decreased significantly in the past ten years. Feminist activism has paid off; we have witnessed considerable shift in public consciousness with regard to the problem of violence against women,

Arguably, a critical dimension of the public awareness campaign that has led to this expansion in resources for, and the credibility of, the antiviolence movement in this country is the assertion that violence against women is a common experience, that any woman or child can be the victim of gender violence. In fact, many of us who do training, public speaking, teaching, and writing on violence against women traditionally begin our presentations by saying, "It can happen to anyone" This notion has become a powerful emblem of our rhetoric and, some would argue, the basis of our mainstream success. Indeed, many people in this country finally understand that they and their children, mothers, sisters, coworkers, and neighbors can be victimized by gender violence and that it really can happen to anyone.

The ideas that any woman can be a battered woman and that rape is every woman's problem were part of a strategic attempt by early activists to avoid individualizing the problem of domestic and sexual violence, to focus on the social dimensions of the problem of gender violence, and to resist the stigmatization of race and class commonly associated with mainstream responses to social problems. This approach was based not only on the empirical data available at the time but also on the lived experiences of most women who - at many points in our lives - change our behavior to minimize our risk of assault. This generalized construction helped to foster an analysis of women's vulnerability as both profound and persistent, rather than as particular to any racial/ethnic community, socioeconomic position, religious group, or station in life. As a result, from college campuses to private corporations, from public housing complexes to elite suburban communities, and in all manner of religious institutions progress has been made in increasing awareness that violence against women is an important social problem that requires a broad-based social response. And yet, to a Black feminist activist committed to ending violence against women, something seems terribly wrong with this construction at this point in time, something that leaves many African-American women and other women of color still unsafe and renders our communities for the most part disconnected from the mainstream antiviolence movement, I would even argue that the notion that every woman is at risk - one of the hallmarks of our movement's rhetorical

paradigm - is in fact a dangerous one in that it has structured a national advocacy response based on a false sense of unity around the experience of gender oppression. For, as the epistemological foundation of the antiviolence movement was institutionalized, the assumption of "everywoman" fell into the vacuum created by a white feminist analysis that did not very successfully - incorporate an analysis of race and class.

In the end, the assumed race and class neutrality of gender violence led to the erasure of low-income women and women of color from the dominant view. I contend that this erasure, in turn» seriously compromised the transgressive and transformative potential of the antiviolence movement's potentially radical critique of various forms of social domination. It divorced, racism from sexism, for example, and invited a discourse regarding gender violence without attention to the class dimensions of patriarchy and white domination in this country. Put another way, when the national dialogue on violence against women became legitimized **and** institutionalized, the notion that "It could happen to anyone" meant that "It could happen to those in power." Subsequently, the ones who mattered most in society got the most visibility and the most public sympathy; those with power are the ones whose needs are taken most seriously. When mainstream attention to the needs of victims and survivors was gradually integrated into the public realm of social service and legal protection and became visible in research studies, every woman" became a white middle-class woman who could turn to a private therapist, a doctor, a police officer, or a law to protect her from abuse. She consumed the greater proportion of attention in the literature, intervention strategies were based on her needs, she was featured in public awareness campaigns, and she was represented by national leaders on the issue of violence against

So what began as an attempt to avoid stereotyping and stigma has resulted in exactly that which was seen early in the antiviolence movement as a threat to the essential values of inclusion, equality, and antioppression work. The consequence of this paradigmatic problem *is* that victimization of women of color of low-income communities is invisible to the mainstream public, at best. Worse yet, when poor African-American, Latina, Native American women and other women of color are victimized, the problem is cast as something other than a case of gender violence.

Similarly, scholarship and activism around racial/ethnic and class oppression often ignores gender as an essential variable. This argument is supported by the growing body of research on women who use drugs, women in prison, women who live in dangerous low-income neighborhoods, lesbians

of color, or young women who are involved with street gangs. Where women and girls are included in these studies or activist campaigns, they are seen as "special cases" within those populations rather than as women per se. Gender is not considered a central, defining part of their identity, and their experiences are subsumed by other master categories, typically race and class. They are essentially de-gendered, which renders them without access to claims of gender oppression and outside the category of individuals at risk of gender violence.

It is here, at a critical crossroads, that I ponder my work in the antiviolence movement as a Black feminist activist and academic. From here I offer critical observations and make recommendations for the future. First, it seems that to continue to ignore the race and class dimensions of gender oppression will seriously jeopardize the viability and legitimacy of the antiviolence movement in this country, a dangerous development for women of color in low-income communities, who are most likely to be in both dangerous intimate relationships and dangerous social positions. The overreliance on simplistic analyses (as in the case of "everywoman") has significant consequences for the potential for radical social change. I suggest that we revisit our analytic frame and develop a much more complex and contextualized analysis of gender violence, one rooted in an understanding of the historical and contemporary social processes that have differentially affected women of color.

I argue for a reassessment of the responses that have been central to antiviolence work - in particular, the reliance on law enforcement as the principal provider of women's safety. For over a decade, women of color in the antiviolence movement have warned against investing too heavily in arrest, detention, and prosecution as responses to violence against women. Our warnings have been ignored, and the consequences have been serious: serious for the credibility of the antiviolence movement, serious for feminist organizing by women of color, and, most important, serious for women experiencing gender violence who fall outside of the mainstream.

The concern with overreliance on law enforcement parallels a broader apprehension about the expansion of state power in the lives of poor women of color in this country. Just as the antiviolence movement is relying on legal and legislative strategies to criminalize gender violence, women in communities of color are experiencing the negative effects of conservative legislation regarding public assistance, affirmative action, and immigration. And, while the antiviolence movement is working to improve arrest policies, everyday safety in communities of color is being threatened by more

aggressive policing, which has resulted in increased use of force, mass incarceration, and brutality. The conflict between the antiviolenace movement's strategy and the experiences of low-income communities of color has seriously undermined our work as feminists of color fighting violence against women.

Obviously, leadership emerges as central to this dilemma. While there is a renewed call for unity and diversity from some corners of our movement, others (women of color who have dedicated years to this work) are appalled at the persistent whiteness of the nationally recognized leadership.

As the bureaucratic and institutional apparatus of the antiviolenace movement grows - bringing more funding, more recognition, and also more collaborations with partners who do not share our radical goals - there is little evidence of increasing racial/ethnic and class diversity. Despite some notable exceptions, the lack of women of color in leadership roles in antiviolenace programs is startling and contrasts sharply with the rhetoric of inclusion, diversity, and commitment to antioppression work. While there may be structural excuses for this, the fact that so few national organizations (even feminist ones) have successfully promoted the leadership of women of color is almost a mockery of the values on which the movement was built. Given the similar invisibility of women of color as leaders in struggles for racial justice (again, with some exceptions), the situation can seem dire as we face the new millennium.

Yet, for better or worse, the solutions are not enigmatic; they exist within our core values and the principles on which the antiviolenace movement was organized. Feminist women of color need to step forward as never before, reclaiming our place as leaders both in the antiviolenace movement and in struggles for gender equality in our communities. The antiviolenace movement needs only to acknowledge the contradictions between its rhetoric and practice and to deal honestly with the hypocrisy in its work. As members of a social justice movement committed to ending oppression, we must reconsider the complexity of rendering justice by paying attention to specific vulnerabilities of race and class. As we claim victories on some very important fronts, our understanding of gender oppression must be broadened to include state-sanctioned abuse and mistreatment of women. If we are prepared to go there, we can begin the millennium ready to face the really hard, radical work of ending violence against women - for each and any woman.

From "American families". A multicultural reader. Second edition, 2008. Edited by Stephanie Coontz with Maya Parson and Gabrielle Raley.

Text 3

Read the article and write an abstract.

THE PHILOSOPHICAL AND SOCIOLOGICAL CONCEPTION OF MORALITY

Since Durkheim considered society a moral unity of individuals, he clung to the conceptual scheme of «sociologism» in his treatment of the nature, origin, and functions of morals, deducing morality from social conditions, the social milieu, and the social structure in his specific understanding.

He originally regarded morality as a system of objective rules of behaviour, the distinguishing feature of which was their compulsory character to which the individual could not help submitting. He considered duty to be the main attribute of morality. Doing one's duty made a person's behaviour moral. Subsequently his interest was held by the voluntary aspect of morality, and such features of it as desirability, acceptability, and the individual's personal interest in moral values (objective goods, social in their nature).

In trying to give a sociological explanation of both the origin and functioning of moral phenomena, Durkheim reinterpreted the modes of social determination of morals. In *The Division of Labor* he had affirmed the principle of the historical development of moral beliefs in accordance with morphological or structural factors. Later he stressed the significance of periods of mental uplift, «movement of enthusiasm», and creative and innovating periods» which left their memory in the form of ideas, ideals, and values. These ideas, were upheld and reproduced again and again through the organisation of festivals, public, religious and lay ceremonies, through preaching of all sort and dramatic productions in which people could come together and share in the same intellectual and moral life.

In any case Durkheim affirmed the social essence of morality. When stressing the sacred character of morality, he explained it by both religion and morality having society as their source and object, society which transcended the individual by its force and authority. Society demanded personal unselfishness and self-sacrifice—which were obligatory components of morality. Kant, he said, postulated God because morality was unintelligible without that hypothesis. He (Durkheim) postulated a society specifically distinct from individuals, because morality was otherwise without object and duty,

When linking morality with the social conditions giving rise to it, Durkheim did not consider it bring *out and* substantiate a social ideal of a

revolutionary character requiring a radical breaking up of the social structure. Whenever morality lagged behind the real conditions of society, it was only necessary, he considered, to bring it into accord with the changed structure, and no more.

The idea of the determination of morality by a stable social structure led Durkheim to moral relativism. If all the forms of morality were conditioned identically by the existing structure, they were identically legitimate and there were no objective criteria for recognising the superiority of any one of them.

Underlying a social crisis, which (he considered) was mainly of a moral nature, was a change in the character and content of the collective consciousness. A rapid change of standards and values entailed a loss of past discipline and order in society. The morality of individualism was not yet established as the main social value and content of the collective conscience. The organic solidarity of modern society did not exclude a lack of rules of behaviour, and lack of standards. Modern society was therefore put into moral disorder and experienced social strife. The way out of the crisis was to strengthen moral regulation.

In Durkheim's conception the state, which thinks and acts for all the rest of society, was the main agency fulfilling the function of «collective mind» and defender of collective interests. He treated the role of the state in the spirit of liberalism, but foresaw the possibility of an excessive strengthening and hypertrophy of its functions at the expense of the individual's interests. The individual should be defended against extreme state control by «secondary» or intermediate social groups (religious, production, etc.). In line with that Durkheim put forward the idea of special, particular moral codes regulating the behaviour of individuals as members of corresponding social groups, argued the need for historical study of these codes, and developed the idea of the relativity of the moral requirements accepted in various professional

circles. At the same time he called for the establishing of a rigid hierarchy of moral rules according to their social importance. Family, professional, and civil morality shaped the hierarchical structure, at whose pinnacle were the universal values and ideas embodied in the state. Durkheim reproduced the Comtean idea of the state as an agency of universal reconciliation and moral regulation of the interests of all the members of society, irrespective of the social and class content of those interests.

The conception of an unconditional hierarchy of moral standards had a formal character and was aimed at maintaining stability of the social order.

In Durkheim's view a person's moral behaviour had three main, inherent features: a sense of discipline, membership of a group, and autonomy. He

ascribed rather more significance to moral discipline and control, in essence equating discipline and morality. Only a human being was capable of consciously following discipline and only through that did freedom become possible. The social essence of morality was embodied in the feature of «group membership», and the idea of conscious, voluntary observance of social prescriptions in «autonomy».

Durkheim connected his interpretation of the social functions of morality directly with the theory of education. The aim of education and upbringing was to mould a social being, to develop those qualities and properties of a child's personality that society needed. It was the business of education to transform the egoistic, unsocial creature that a child was initially, by the most effective means, into another being, capable of leading a moral and social life.

His treatment of the moral problems of modern times was based on his anthropological theory, and the conception of the duality of human nature, the conception of *HOMO duplex*.

Man's social nature, created through education (standards, values, ideals) was contradicted by his biological nature (capabilities, biological functions, impulses, and passions). That made for incessant inner disquiet, and a sense of tension and alarm. Only society's controlling activity restrained man's biological nature and his passions and appetites, and put them into a certain context. When society relaxed its control over the individual, rose a state of the disintegration of society and the individual. In that social state there was no firm moral control of individual behaviour, and a kind of moral vacuum was created in which the old standards and values no longer played their role, and new ones had not yet been confirmed. This state opposed the moral order, regulation, and control that characterised the normal, «healthy» state of society.

In his *The Division of Labor* Durkheim considered anomy from the aspect of social structure, explaining it by lack of co-ordination of social functions from the growth and development of society. In *Suicide* he treated anomy as a moral crisis in which the system of normative control of individual needs and passions was disrupted through social upheavals, which led to loss of personal balance, and the feeling of belonging to a group, and to loss of discipline and social solidarity. Deviant behaviour was also a consequence of that.

Durkheim believed, in Utopian fashion, that individual and social needs could be consciously regulated, and kept within the context of limitations dictated by the real social possibilities, while preserving capitalist social

relations» That would prevent the rise of tension, spiritual crisis, feelings of disappointment and distress, and consequently of deviant behaviour.

In developing the problem of the social essence of morality, Durkheim expressed many true ideas. His recognition of social conditions as decisive for the genesis of morality was positive; so, too, was his analysis of the functional consequences of moral rules for society, and his recognition of their socio-cultural inconstancy, on the one hand, and universality, on the other. The sociological interpretation of morality was very fruitful in principle, but Durkheim's conception was too abstract and one-sided. His arguments for society as the sole worthy moral goal were unsubstantiated and weak. One can hardly deny, for example, the moral value of the personality and of its harmonious development. And although Durkheim recognised and actively defended the rights and dignity of the individual, his theory did not allow him to examine the interaction of the individual and society dialectically in concrete historical conditions. The principle of the unconditional superiority of society over the individual was unsound. Abstract unhistorical collectivism was just as unjustified as the abstract individualism that he constantly criticised. The relation of the individual and society, considered from the moral aspect, cannot be reduced to a relation of subordination. The relation between them is one of dialectical interaction.

Text 4

Read the article and write an abstract.

Gendered Activities, gender difference, gender exclusion

by Dr. Michael Sosteric Dec 06, 2012

We all see the world through eyes colored by the psychological imposition of gender. Girls are girls and boys are boys and never the twain shall meet. We think what we see is natural reality, but is it really? Sociologists would argue, not so. In truth, gender is less about physical reality and more about social control, the status quo, and power. At birth we are put in little gender boxes and these boxes limit us, and control us. Something to think about in the pink and blue world of modern life.

As sociologists, one of our (my wife and I) biggest pet peaves is gendered activities. These are activities where an individual is excluded from participation based on a superficial external sexual characteristic. You know the drill right? Only boys allowed! Only girls allowed. You can't come in

because you have a vagina. You aren't allowed because you got a penis. It is exclusion and sorting based on sex and gender and to be honest and frank, as two counselors and social scientists working on healing the damage done by patriarchy, and trying to create a saner and just world, it's a real annoyance.

Why?

Well, because gender based exclusion, one sex only activity, is quite literally the root of all female (and male) oppression in this world. We'll stop short of saying it is the root of all evil because as we all know, the root of all evil is love of money. But it is definitely the root of all gender based oppression.

Now we know that's a pretty bold statement, but bare with us for a moment. We all know that women are not treated equally in this world right? That's the reality! Women perform 60% of work world wide, they earn 10% of income, and own 10% of the land (Eitzen and Baca-Zinn, 2003:243). Women are segregated into pink collar occupations, enjoy less financial stability, lower rates of pay, and are generally expected to sacrifice their career paths to raise the family while their men get ahead. Women are generally left at home to raise the children (an incredibly difficult and demanding job) with minimal help from their spouses and ironically, this is true even in relationships where the male and female are overtly egalitarian. You can go into a marriage with very high ideals but when the babies come, traditional scripts tend to come into play and it is the women who are the ones who bear the primary responsibility. Of course, take five or six or ten years off your career path to raise children and what do you get? Less raises and fewer promotions! It is a sacrifice that we have to make when we raise children, but it's almost always the woman who makes that sacrifice. Ironically, this sacrifice can come back and slap ya in the face when the kids grow up, the marriage breaks up, and the female who made the career sacrifice is left with nothing but the pink collar ghetto. As a result of the "sacrifices" they make, women experience higher rates of depression, poverty, and social stigma. And not only that, women and girls are victims of spousal abuse and sexual violence far more often than men. Globally, around the world, women are oppressed and there is no denying that. If you were born female, you are born with a social and economic handicap that is going to make your life a lot harder than it needs to be if genders were treated equally.

And why is this?

Well, there are a lot of reasons why it happens but if you ask us it all comes down to the fact that we (and by "we" we mean the people of this

earth) have convinced ourselves that boys and girls are significantly different on an emotional, intellectual, even spiritual bases. Boys are like this, girls are like that. Boys play with trains, girls play with dolls. Boys are the breadwinners, girls are the nurturers. Boys are stronger, girls are weaker. If you think about it long enough you'll probably come up with a hundred oppositional differences between boys and girls.

And how is this related to gender oppression?

Well think about it for a moment. When you believe that there are significant differences between boys and girls, men and women, you have a ready made JUSTIFICATION for just about any gender based inequality, exclusion, or oppression that you might want to think of.

- Why do women (why should they) stay home and look after the babies?
- Because girls are different!
- They are the ones who nurture.
- Why can't girls be doctors?
- Because boys are different!
- They are smarter and more capable.
- Why don't men participate more in cooking?
- Because men are different.
- They like mechanical things while girls like to bake.
- Why don't women get paid as much as men?
- Because they are different.
- They aren't as motivated or committed as men are.
- Why don't women get promoted as fast?
- Because they are different.
- Why can't women be priests in the catholic church?
- Because they are different.

In order to justify and support gender inequality and oppression all you have to do is invoke gender difference. It is that way because boys are girls are different.

Of course at this point some of you will be thinking, well the genders are different. Boys will be boys and girls will be girls. Girls are emotional, irrational, weak. Boys are tough, strong, achievers. Girls like dolls, boys like cars (though tell that to Danica Patrick). Girls are like this, boys are like that. Honestly though, all that's a load of pseudo-scientific horseshit. There's really no "scientific" basis to suggest that boys are all that much different than girls. For one, the scientific academy has a huge gender bias that makes any scientific defense of gender differences useless and

indefensible. And you can't argue this. When I did my psychology undergraduate degree twenty years ago, we knew there was a bad gender bias in psychology and psychologists knew they had to do something about it. Sad thing is, they didn't! In fact after twenty or thirty years of awareness, the gender bias is still there. As much as they may not like to hear it, psychologists are still referencing reality on the basis of their gender perceptions and worse still, they are justifying their bias. In the article linked above the psychologist actually defends scientific methodology suggesting that when it comes to identifying gender bias, science works. But clearly it does not. If scientific methodology has been unable to make much progress against gender bias in research over the last thirty years, if gender bias still exists, how can anybody make a claim that science works or can provide us with valid knowledge about gender. The conclusions are methodologically straightforward. If there is a systematic bias in the research on gender, the research on gender is not valid. And if after thirty years the bias is still there, then it may certainly be fair to suggest that there is something fundamentally wrong with the way we approach gender in science. Certainly it is more reasonable to suggest that than to say, despite the presence of bias, "it's working."

A second reason that you can't really believe science when it comes to gender is the bell curve, or rather our misuse of the bell curve. As you all know, the bell curve is a graphed distribution of "characteristics." You can put anything you want on a bell curve from height and weight to IQ to hair color. When you do that, or rather when you put the sampling means on a graph, you often get what a statistician calls a "normal" distribution. This normal distribution shows the purported distribution of characteristics in a population.

Now, there's a lot of problems when it comes to using the normal distribution to describe human characteristics but putting those aside for now, what we notice when we graph male and female characteristics on a bell curve is not difference but similarity. You can look at the example graph in this article showing the height and weight of humans differentiated by gender and ask yourself, what do you see. Do you see the little bit of difference in the tails of the distribution, bend to the statistical indoctrination, and tell yourself the difference is highly significant, or do you look at the amazing overlap? In my view, when you consider the height and weight of male and female what is most striking are the similarities. That is, we are more alike than we are different. Yet if you were a psychologist, or a pop culture pundit, or a chauvinistic male, you might highlight the difference (perhaps because talking about difference makes it look like you've actually discovered something) without ever commenting on the similarity. It is a bit odd when you

think about it. While it is true there may be difference in the extremes in abilities, sometimes, really what is so remarkable about the genders is their similarities. The truth is, male or female, we all have two arms, two legs, two eyes, an identical looking brain, an intellect, emotions, feelings, and all the things that make us human. We would argue that it is not our differences that are important (though admittedly they can be a lot of fun), it is our similarities and these similarities far outweigh any superficial sexual characteristics that might differentiate us.

Of course, the pseudo-scientific clap trap about gender differences, or the fact that we all chose to focus on difference rather than similarity, isn't the main point here. The main point is that once you do that, once you allow for the idea that men and women are significantly different (even though it's their similarities that are arguably more remarkable) then you have created the necessary ideological support (i.e. the rationalization and justification) for gender oppression on this planet. You buy into that dichotomy, you become the oppressor (even if you are the sex being oppressed). It really is as simple as that.

And what does this have to do with gendered activity? Well, gendered activity is the prototypical gender oppression. It is the prototypical exclusion upon which all other exclusions are based. Of course, I understand you might have a hard time swallowing this. I mean, what does a girl's only baby shower, or a boy's only hockey club, have to do with the suppression of women on this planet? Well, everything because once you polarize the genders, once you create a distinction, once you allow exclusion and sorting based on difference, then it becomes possible to rank, and sort, and organize and deny and exclude along any other indices you can care to think about. If you say, only girls can play or only boys can play then by default you give legitimacy to the mythology of gender difference. And if you give legitimacy to the myth of gender difference, then you have provided support for the reality of gender oppression. Of course, you may not like to hear this. You may be sitting comfortably in a life organized around gender based activities, but that doesn't change the fact that if that is your life, then you are supporting the gender based oppression of women on this planet, even if you don't want to. It is exactly like the feminists say, the personal is political.

So what are you going to do about it? Well, if you are a male and you have a wife, or a sister, or a mother, or a daughter, and you are interested in seeing them treated equally in this world, then you have to stop thinking about gender differences, stop supporting gendered activities, and start working towards gender inclusion. If you do anything else you are a part of

the problem, and a component of the oppression. If you need help, take a page out of this grade school lesson book on peer exclusion and just say no (<http://www.tolerance.org/activity/peer-exclusion>)

Problem: Sometimes a group of children won't let another kid play with them just because of their gender. Gender is whether you are a boy or a girl. Sometimes boys will say that a girl can't play with them. Sometimes girls will say that boys can't play with them.

Rationale: This isn't nice. It is wrong to exclude someone just because they are a boy or a girl, or because of their gender. Not letting someone play with you just because of their gender is called bullying, and bullying is not allowed...

If you are a female and you don't like the social, political, economic and (even) spiritual inequality that becomes possible when we allow gender difference and gender exclusion, if you don't like the idea of maybe one day finding yourself on the wrong end of a glass ceiling, submerged in a pink collar ghetto, or crying as your husband of twenty years, whom you sacrificed your entire life and career for, leaves you to go hang with a younger female because "that's what men do," then take a page out of the same grade school lesson book on peer exclusion and just say no. You can't say "you can't play just because you're a boy."

And just to be clear, just because you are female doesn't give you free pass. You don't get to engage gender inclusions and then complain about the sorry state of this world, or your life, or your daughter's awful marriage to that "typical male," down the road. The personal is political and change starts with you.

Oh an incidentally, everything we've said here about gender difference and exclusion applies equally well to ageism, racism, or any of the other exclusions, based on difference, that make the inequality of this world go around. As long as we keep thinking of ourselves as different and not as a unified human race, as long as we hang onto our "we and they" mentality (however we choose to spin that), we create the wedge that allows the inequality that causes the suffering that ruins the lives of the vast majority of people on this earth.

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Text 5

Read the article and write an abstract.

Who will speak, and who will listen? Comments on Burawoy and public sociology by John Scott

Michael Burawoy's (2005) call for a renewal of commitment to a public sociology has had a massive impact. Writing in the tradition of C. Wright Mills's (1959) clarion call, Burawoy seeks to defend the critical and reflexive role of the sociologist through his or her autonomous engagement in the public sphere of political decision.

His argument has had a mixed reception in the USA. For the most part his views have been welcomed as re-emphasizing an important dimension of sociological activity that has, perhaps, been lost or submerged in the current political and financial climate of conservatism and retrenchment. Within the universities, many have found it easier to keep their heads down and get on with purely academic work, lest political involvement bring unwanted attention. Burawoy has been seen as re-asserting the political legitimacy of public participation. In some quarters, however, his views have met with a more negative reaction and have been seen as a scarcely concealed attempt to abandon impartiality and to advocate a leftist radicalism. This mixed reception was, perhaps, inevitable, given the political context in which Burawoy has intervened. He is, necessarily, critical of sociologists, other social scientists, the universities and the other institutions for which sociologists work, and also the wider structures of power in which these are enmeshed.

So far, the response to his views in Britain have been somewhat muted. To the extent that British sociologists are aware of the debate, there is confusion between the idea of a public sociology and the related – but quite distinct – ideas of policy research and critical sociology. The publication of Burawoy's Presidential address in the *BJS* is an important step towards clarifying and opening up the debate for a British audience.

Burawoy draws a distinction between four types of knowledge production and application within sociology, without seeking to privilege any one of them. There is, first, the *professional* 'objective' knowledge embodied in academic research, both theoretical and empirical. Secondly, there is the 'expert' knowledge of the *policy* sociology that generates knowledge geared to the provision of solutions to problems defined by clients or external agencies.

Thirdly, the knowledge generated through a *critical* stance engages with both professional and policy sociology to disclose their limitations and the interests that underpin them. *Public* sociology, finally, is seen as the autonomous and reflexive engagement with external audiences in which the preferences of the sociologist him or herself are made clear and those audiences are spoken to as equals.

Within the academic division of labour, Burawoy notes, there is a differential distribution of these forms of knowledge amongst sociologists. For some, a professional commitment to the advancement of knowledge is uppermost, while others are heavily involved in policy agendas and advisory relations with government and private sector bodies. This is not, however, a sharp and rigid division of labour. Burawoy shows that people typically move from one or other category during the course of the trajectories they follow in their professional careers, and they may shift back and forth fairly frequently. Many sociologists are engaged in two or more sociological styles simultaneously. Thus, Burawoy's concern is not to disclose fixed sociological roles among which people must choose, but specific aspects or moments of the academic career around which people should be able to move with ease. His arguments for public sociology are intended to ensure that such a commitment retains its rightful place amongst the others ways of being a sociologist.

Burawoy notes, however, that the social sciences and the universities are fields of power embedded in wider fields of power. This produces an academic hierarchy that privileges professional sociology by rewarding those who pursue their careers in this direction. In this respect, Burawoy's arguments must be seen in the tradition of Max Weber's (1918, 1919) great essays on science and politics as vocations, which Alvin Gouldner (1973) sought to update in his view of the modern university as a context for social scientific knowledge production. Advocacy of a public sociology is a crucial means for redressing an imbalance in the development of sociology as a discipline and the development of its professional 'pathologies' that overemphasize one or the other of the types of sociological knowledge.

It is important to recognize, however, that the privileging of professional sociology is, in one respect a very beneficial thing. The ability of sociologists to get on with their work without undue interference from outside is a marker of the autonomy that the profession has been able to achieve. The growth of regulation through research assessments has been an onerous burden, but it has not subordinated sociological concerns to extraneous and heteronomous interests. This autonomy has, however, been attained only at the price of

public isolation. Because of this autonomy isolation, sociologists have been largely absent from public debates. They have been marginalized because of their own professional commitments to the pursuit of academic knowledge and because of the lack of awareness among informed publics that sociologists might actually have anything interesting to say. Our silence has led others to ignore us. In such a situation, we can hardly blame the publics for this neglect.

Public sociology and a commitment to advancing it involves a willingness to engage with publics in ways that go beyond the conventional, professional criteria of science. Scientific objectivity must, of course, be maintained, but there is an obligation to communicate this effectively in contexts where policy is formed from contested political goals. This is what distinguishes public sociology from policy sociology.

The promotion of public sociology, however, is empty unless publics are willing to listen. If sociologists are to speak out, then there is also an obligation to ensure that publics listen to and pay attention to what is said. This is easier said than done. How is it possible to *make* people listen? More importantly, how is it possible to make people *want* to listen.

Many of those who constitute the publics to which sociologists should speak have their own answers. They feel that sociologists should be attended to only on very limited terms. They tend to restrict any engagement with sociology to that of the client's – the user's – adoption of policy advice. Politicians, civil servants, business leaders, journalists, and others assume that sociologists should be the subservient providers of answers and solutions to practical problems related to externally-determined and given goals.

This instrumentalist view of the contribution of sociology is manifest in the frequent statements that sociologists have a responsibility to communicate their work more effectively to policy makers: that they should not write only in professional journals, they should avoid professional 'jargon', they should write in non-technical ways that can be easily understood by busy policy makers, and so on. There is, of course, much that is important in these arguments. Sociologists should write in accessible ways and should not use unnecessary technical language. They should seek to contribute in the forums where they are likely to encounter the publics that they wish to influence. But none of this will ensure that sociology adequately informs public discussion in a way that reflects the subtlety and depth of sociological analysis.

It is striking that such comments are rarely made about natural scientists. We do not hear policy makers and politicians arguing that nuclear physicists must avoid technical terminology and make their work comprehensible to non-scientists. Natural science can – and has – been popularized. High street bookshops and newsagents are full of books and magazines on popular science. Many of these, however, are quite technical in their content, and require some intellectual effort on the part of their readers. If these works could be understood by untrained members of the public without any significant effort, then it would arguably have been unnecessary to have trained and employed scientists to discover the ideas they contain. Why should sociology be any different in this respect? Indeed, many of the books and articles produced by sociologists are quite as accessible as the works in popular science. The problem is that publics do not want to read them.

A key element in a strategy of public sociology must be to persuade publics that engagement with professional sociology is worth the effort. A strategy of simplification is, arguably, counter-productive: when journalists read simplified accounts of sociological research their response, all too often, is that ‘of course, we knew that already – it’s obvious. Why do sociologists waste their time on such trivia . . .’ and so on. Sociologists must not, of course, obfuscate, but they must make it clear that sociology is a technical and difficult discipline and that its value to public discussion lies precisely in its complexity and difficulty. This is all the more important where sociologists seek to shape the direction of public policy. Such contributions cannot be achieved through short and accessible newspaper articles alone. The details of sociological knowledge have to be conveyed. This is what happens in areas depending on natural science research. In debates over global climate change, GM foods, and similar issues, for example, the need to engage with specific pieces of natural science research and to assess their findings on their own terms is recognized. No one would alter a policy on the basis of newspaper articles alone, they would require access to the research that underpins them.

The key task for public sociology, then, is to establish the means through which publics are motivated to take seriously and to engage with its academic products. This is a slow, incremental process in which people must be persuaded and enticed into reading sociology and, most importantly, thinking sociologically. A great deal can be achieved through the public that we encounter every day – our students – but there is a more difficult task of building a dialogue with the publics outside the universities.

The advocacy of public sociology is a claim for autonomy combined with a claim for engagement – and that is its challenge. The public role of the sociologist, as Max Weber might have said, is not to participate in policy research (though he or she may, of course, do that) but to speak autonomously as a citizen from the standpoint of a well-grounded base of sociological knowledge.

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Text 6

Read the article and write an abstract.

Mommies and Daddies on the Fast Track in other Wealthy Nations

by Gwen Moore

Social and cultural contexts, as well as public policies, shape the experiences of women and men in demanding occupations. Women's employment in influential positions in the public and private sectors varies cross-nationally. Taking politics as an example, in the 2003 Swedish election, more than 45 percent of the parliamentarians who were elected are women. This contrasts sharply with the United States, where women hold just 14 percent of congressional seats, a smaller proportion than in fifty-nine other nations (Interparliamentary Union Web site, www.ipu.org, accessed January 16, 2004). Still, men hold nearly all top economic posts in all countries throughout the world (Adler and Izraeli 1994; Wirth 2001). These variations across countries and sectors demonstrate the importance of placing the topic of work and family in an international perspective.

In this comment, I will compare some work-family themes to research outside of the United States, especially to the findings of a mid-1990s survey of approximately twelve hundred women and men who held the highest positions in elected politics and private business in twenty-seven capitalist industrial nations, including twenty-one European nations, Australia, New

Zealand, and others in North America and Asia (Vianello and Moore 2000). This collaborative project—the Comparative Leadership Study—gathered information on the leaders' backgrounds and careers, experiences in office, and gender and career attitudes as well as current family characteristics (Vianello and Moore 2000).

Consistent with findings on lawyers, professors, scientists, and finance managers, the majority of the women and men in the Comparative Leadership Study were or had been married or cohabiting. Marriage was more common for the men leaders than for their women counterparts, as has been found in previous research. Eighteen percent of the women and 8 percent of the men had never married. Virtually all of the men (94 percent) and most (75 percent) of the women leaders were currently married or cohabiting (Neale 2000, 158-59).

Most leaders of both sexes in the international study were also parents. Just over one-fourth of the women and less than 10 percent of the men had no children (Kuusipalo, Kauppinen, and Nuutinen 2000, Table 15.1). Among parents, women more often had just one child (Neale 2000, 158-59). The vast majority of men (88 percent) and three-fifths of women were living with both a partner and at least one child at the time of the survey (Kuusipalo, Kauppinen, and Nuutinen 2000, Table 15.1).

Most top business and political leaders in the comparative study, as well as those in professional and managerial positions in the United States, marry and have at least one child. These leaders face the dilemma of combining a demanding career and family life.

How do they manage this work-family conflict? Rarely by cutting back on working time. Even in countries with relatively shorter workweeks and longer vacations than the United States, the national leaders in our study reported far longer working hours than the general workforce in their country (Woodward and Lyon 2000; also see Jacobs and Winslow 2004). Politicians average more than sixty-five hours per week and business leaders about ten hours fewer, with little gender difference (Woodward and Lyon 2000, Table 8.1). In addition, few female leaders and almost none of their male colleagues had worked part-time or interrupted their careers for care work (Neale 2000; also see Epstein et al. 1998). Especially among managerial elites, the typical career proceeds without interruption from its beginning (Blair-Loy 2003).

In dual-career families, both partners work hard and long in paid employment. Taking time from paid work for child care or household labor is difficult. Some leaders—mostly men—have spouses who were not in paid employment, worked part-time, or had less demanding occupations. Dual-

career families—with both partners in senior positions in the labor force—were far more common for the women leaders in our study than for the men (see Boulis 2004 for similar patterns among physicians). More than 70 percent of the men—and just more than one-third of the women—had partners who were not in paid employment or who worked in nonprofessional jobs with no supervisory responsibilities (Kuusipalo, Kauppinen, and Nuutinen 2000, Table 15.2; see Stone and Lovejoy 2004).

Most leaders earn high enough salaries to pay others to perform some of the household labor and child care. Yet most women in our research did some of these tasks themselves in spite of their long workweeks. The amounts done differ considerably between men and women. Well more than half of the men and none of the women reported that their spouse had cared for their children when they were preschoolers (Kuusipalo, Kauppinen, and Nuutinen 2000, Table 15.4). Likewise, one in five women (nearly all politicians) and no men had cared for their preschool children themselves (Neale 2000, Tables 13.1 and 13.2; Kuusipalo, Kauppinen, and Nuutinen 2000, Table 15.4). Child care responsibilities clearly fell disproportionately on women, even for those holding top economic and political positions.

In response to a question about the division of household labor, few women (9 percent) and about a quarter of the men reported doing none (Kuusipalo, Kauppinen, and Nuutinen 2000, Table 15.2). Nearly a third of the women business and political leaders said they did more than half of the household labor themselves, including 13 percent of the women business leaders who reported doing all the housework (Neale 2000, 164-65; Kuusipalo, Kauppinen, and Nuutinen 2000, Table 15.2; Esseveld and Andersson 2000, Table 16.2).

Family responsibilities, including care of young children and completion of household labor, fall disproportionately on women, even among those in top leadership positions in the professions, management, and politics. Marriage and, even more, parenthood impinge on women's careers to a far larger extent than they do on similarly situated men's. Compared to women, fast-track men are more frequently married and parents. And men also more often have wives who are not in a demanding career and are thus more available for child care, housework, and involvement in building his career (see Stone and Lovejoy 2004). Women are frequently married to highly placed men who have as many time constraints as they do and thus are less available for sharing family labor and focusing on advancing the woman's career.

Research beyond the United States generally paints a similar picture to that portrayed.... But this broad picture obscures variations in patterns within regions or countries. When one looks more closely at work-family conflicts in European and other industrialized countries variations appear. National cultural norms and social policies provide contexts for the employment and family lives of workers in demanding occupations (see Wax 2004).

The Nordic countries stand out as models of (relatively) woman- and family-friendly societies. Gender equality norms and government policies support women's equal participation in public life, and women's rates of paid employment are high. According to Kuusipalo, Kauppinen, and Nuutinen (2000) the Nordic countries have replaced the male breadwinner model with the dual-earner model. They wrote. "Parental leave, flexible working hours and state childcare support women's right to work and men's right to fatherhood" (p. 178). Data from the Nordic countries in the Comparative Leadership Study (Denmark, Finland, Norway, and Sweden) do show fewer gender differences in family status and duties than are seen in other areas of Europe, North America, Asia, Australia and New Zealand (Vianello and Moore 2000, pt. III).

Public child care is available in the Nordic countries, and about 30 percent of leaders placed their preschool children in it. Nordic male leaders were more involved in household labor than men in the other regions: 20 percent reported doing at least half of the housework themselves. Nordic men's higher rate of household labor may be partly due to Nordic norms against employing private household workers.

Despite men's greater participation in family care in the Nordic countries, women do even more. Twice as many women leaders reported caring for their preschool children (26 percent of women vs, 14 percent of men), and nearly two-thirds of women reported doing at least half of the housework (Esseveld and Andersson 2000). Primarily mothers, not fathers, apparently use the generous parental leave policies available in the Nordic countries.

Career pathways and occupational settings also affect work-family conflicts. ... Careers in management and science, for instance, require an early and steady commitment from aspirants, often beginning in high school. Dropping in and out or beginning a career later in life is hardly an option for these fields. In the Comparative Leadership Study, business-women had the lowest rates of marriage and childbearing (Vianello and Moore 2000). By contrast, some top careers are more flexible and more easily entered at an older age. Elected politicians, for example, often enter politics in their late twenties or even thirties. Politics, then, is not closed to women who have

reared children or begun in other careers. Some strategies to improve the work-family balance for women and men in demanding careers seem unrealistic for those in senior leadership positions. Jerry Jacobs (forthcoming) has called for institutions to clearly state that tenure-track faculty are expected to work no more than fifty hours per week to create a "family-compatible workstyle." Reduced working hours for national leaders in politics, business, or voluntary associations is not a workable solution. Top leaders in key institutions are expected to show total devotion to their work (e.g., Kanter 1977; Blair-Loy 2003). Possibly more feasible is Phyllis Moen's (2004) advocacy of social expectations that careers include "second acts" and "time-outs" allowing men and women to develop integrated career and family lives. For those aspiring to national elite positions, a time-out early in their career to have and rear children—as taken by many women politicians—could facilitate a more compatible career and family life.

An international perspective on the work-family conflicts helps to show in what ways the United States is similar to and different from other countries. In many ways, the United States differs little, as I have shown above. Yet the Nordic countries appear more successful in lessening work-family conflicts, even for women and men in top positions. These countries have made extraordinary progress in opening political decision-making positions to women. Women are prominent among prime ministers, cabinet members, and members of parliament in Denmark, Finland, Norway, and Sweden. Women constitute a critical mass in their parliaments, erasing their token status and normalizing the image of politics as a woman's game as well as a man's game (Kanter 1977; Epstein 1988). Scholars and policy makers would benefit from a closer examination of these models promoting gender equality.

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From "The Kaleidoscope of gender: prism, patterns, and possibilities". Second edition, 2008. Joan Z. Spade. Catherine G. Valentine. (Part II. Patterns)

Text 7

Read the article and write an abstract.

Don't get lost in the translation

by Gary M. Weqerspahn

In this era of rapid globalization, international business executives invariably face the problem of needing to communicate with foreign counterparts who do not speak their language. The solution, in most cases, is to use an interpreter. But the ability to work well with one is definitely an art, not a science, and miscommunication is all too common.

The result can be humorous, confusing, and even alarming. An American hotel guest in Bogota, Colombia, called the maintenance department to find out why the water was off. Unfortunately, when relating the explanation given by the repairman, a hotel employee interpreted incorrectly and said, "Its because of the bomb in the basement" (*bomba* being the word for 'pump' in Spanish).

The confusion generated by faulty interpretation is generally only a minor irritation. However, in some cases, major problems can be created, adding to the frustration and cost of cross-language business transactions. For example, an American businessman had been negotiating a potential joint

venture with a Japanese counterpart, but the discussion wasn't very productive. Then the Americans potential partner offered a few key concessions. The American responded with relief, "This makes it a whole new ball game." Unfortunately, because the interpreter translated this statement literally the Japanese businessman believed the American doubted his seriousness and thought that he was just playing around. This incident was a serious setback to the process of trust building.

In another incident, a major business opportunity in Germany was nearly lost by the Sunbeam Corporation when it tried to advertise a new mist-producing hair curling iron called "The Mist Stick." In German, the word Mist means "dung" or "manure." An alert interpreter was able to spot the blunder-in-the-making and help Sunbeam avoid it.

The key to avoiding such problems and ensuring effective translation is to consider the situation from the viewpoints of the interpreter, the

listener, and the person using the interpreter. Techniques and strategies based on those different perspectives effectively reduce the risk of being misinterpreted and misunderstood.

Jean-Claude Arteau, a specialist in French-English technical communications, suggests that you give your interpreter a written text or at least an outline of what you intend to say. In situations requiring specialized or technical vocabulary, also provide a glossary of terms. He warns clients to avoid expressions that are, by nature, somewhat vague and imprecise, such as "high quality" or "as soon as possible." These terms are prone to cultural, as well as linguistic, misunderstanding. Use of specific, quantifiable terms will help to avoid this problem.

He also urges you to be aware of defective cognates. These are words that sound similar in both languages but have very different meanings. "Demand" in French, for example, means to ask, not to demand.

The best way to ensure not making mistakes, says Dr. James Terada, a business consultant to Japanese and American companies, is to use professional interpreters. Relying on bilingual colleagues to informally interpret business dealings with outsiders places unreasonable demands on them and lowers their prestige in countries such as Japan, where the interpreter's role is one of low status.

He also recommends that both parties in a negotiation employ their own interpreters. Depending entirely on a single interpreter places an unfair burden on that person. In addition, the interpreter may unconsciously represent the interests of his or her employer, which may cause subtle

changes in how the interpreter translates what you and your counterpart are saying.

Tony Marsh represents several magazines in Taiwan. While interpreting for his Chinese employers, he has learned that one should carefully monitor the listener's facial expressions for signs of confusion. When in doubt regarding the clarity of the message received, ask for a reverse interpretation. This technique is a valuable, yet unobtrusive, check on accuracy. It is especially useful in cultures where face-saving is important.

He also suggests that you make use of charts, diagrams, photographs, outlines, and other visual aids. Often, a single picture is worth a thousand words.

Deborah Gittes, marketing director at Rocky Mountain Translators, recommends that you speak slowly and pronounce clearly. Limit your sentences to short, simple ones but avoid oversimplifying, which may give the impression that you are being condescending. Pause after every three or four sentences. Plan your presentation so that each group of sentences conveys a single topic or unit of the broader subject.

She also advises her clients to remember to talk to the person with whom they are dealing - not to the interpreter. Maintain eye contact, if culturally appropriate, and convey interest. It is also important to avoid the use of slang, jargon, idiomatic and colloquial expressions, and specialized sports terms. And be aware that your own regional accent may be difficult for the interpreter to understand.

Experience also suggests that jokes, satire, or other attempts at humor can be counterproductive. They rarely translate well and often result in bafflement at best and unintended insult at worst. This pitfall is especially dangerous for American public speakers who frequently start a presentation with a joke. For example, a U.S. Army general in Japan opened his speech with a joke ending with the punch line, "Show me, I'm from Missouri." His interpreter knew that the audience would have no idea what the general meant, so he said: "The general has made a joke and I'll be in trouble if you don't laugh." The listeners obligingly burst into laughter, saving face for the embarrassed interpreter.

If you choose to use metaphors, analogies, or literary allusions, be sure they are familiar to your listener and are commonly understood within the local cultural context. For instance, a reference to "the prodigal son" would have no meaning in most of Asia and the Arab world.

Another lesson comes into play late at night in restaurants and bars where much business is informally conducted. Be aware of the interpreter's

physical and emotional state. Fatigue, hunger, stress, and alcohol consumption often have a negative impact on the quality of the communications. Also watch for signs of listener fade-out. Remember that the unnaturalness and difficulty of using an interpreter may be causing stress and fatigue in your listener.

Perhaps the best advice for the international businessperson is to practice using an interpreter before the situation requires one. The skills and techniques needed to make the most of an interpreter require time and effort to master.

In today's global business environment, skillful use of an interpreter is indeed a competitive edge.

*Английский для социологов / Н. С. Харламова, Ю. В. Тишина, И. А. Адрианова:
Учеб. пособие. - М.: ИПК МГЛУ «Рема», 2012. - 124 с.*

Text 9

Read the article and write an abstract.

American marriage relationships

The idea of equality also affects the relationships between husbands and wives. Women have witnessed steady progress toward equal status for themselves in the family and in society at large. According to Letha and John Scanzoni, two American sociologists, the institution of marriage in the USA has experienced four stages of development. In each new stage, wives have increased the degree of equality with their husbands and have gained more power within the family.

Stage 1: Wife as Servant to Husband

During the nineteenth century American wives were expected to be completely obedient to their husbands. As late as 1850 wife beating was legal in almost all the states of the USA. Although both husbands and wives had family duties, the wife had no power in family matters other than that which her husband allowed her. Her possessions and any of her earnings belonged to her husband. During the 19th century women were not allowed to vote, a restriction that in part reflected women's status as servant to the family.

Stage 2: Husband-Head, Wife-Helper

During the late 19th and early 20th centuries opportunities for women to work outside the household increased. More wives were now able to support

themselves, if necessary, and therefore were less likely to accept the traditional idea that wives were servants who must obey their husbands. Even though the great majority of wives chose not to work outside the home, the fact that they might do so increased their power in the marriage. The wife was freer to disagree with her husband and to insist that her views be taken into account in family decisions.

Even though the wife's power increased, the husband remained the head of the family. The wife became his full-time helper by taking care of his house raising his children. She might strongly argue with him and sometimes convince him, but his decision on family matters was usually final.

This increase in equality of women in marriages reflected increased status for women in the society at large and led to women's gaining the right to vote in the early twentieth century.

Stage 3: Husband-Senior Partner, Wife-Junior Partner

During the twentieth century more and more wives have taken jobs outside the home. By 1930 more than 50 percent did so. The wife's income becomes important in maintaining the family's standard of living.

Although she has become a partner, however, she is still not an equal partner with her husband, since his job or career still provides most of the family income. He is therefore, the senior partner and she is the junior partner of the family enterprise. Even though she has a job, it has a lower priority than her husband's. If, for example, the husband is asked to move to advance his career, she will give up her job and seek another in a new location.

In the USA today most marriages are either the husband-head or the husband-senior partner type, but the latter is becoming more typical as more and more wives take jobs outside the home. This is due partly to the desire of American women for greater economic opportunity, but the main reason seems to be that in the last ten years it has become increasingly difficult for families to maintain their standard of living in the face of rising inflation and declining abundance. Most American families simply cannot make ends meet on just one income. More than any other factor, the need to maintain a good standard of living is making the husband-senior partner, wife-junior partner the typical form of American marriage.

Stage 4: Husband-Wife Equal Partners

Since the late 1960s a growing number of women have expressed a strong dissatisfaction with any marriage arrangement wherein the husband and his career are the primary considerations in the marriage. By the end of the 1970s, for example, considerably less than half of the women in the USA (38 percent) still believed that they should put their husbands and children

ahead of their own careers. More and more American women have come to believe that they should be equal partners rather than junior partners in their marriages. In an equal partnership marriage, the wife pursues a full-time job or career which has equal importance to her husband's. The long-standing division of labor between husband and wife comes to an end. The husband is no longer the main provider of family income, and the wife no longer has the main responsibilities for household duties and raising children. Husband and wife share all these duties equally. Power over family decisions is also shared equally.

The rapid change in women's attitudes toward marriage in the 1970s reflected rapid change in the larger society. The Women's Liberation movement appeared in the late 1960s, demanding an end to all forms of sexual discrimination against females. An Equal Rights Amendment to the U.S. Constitution was proposed which would, make any form of discrimination on the basis of sex illegal, and though it has failed to be ratified, it continues to have millions of supporters.

The Role of the Family in Society

The American attitude toward the family contains many contradictions, for example, Americans will tolerate a good deal of instability in their families, including divorce, in order to protect such values as freedom and equality. On the other hand, they are strongly attached to the idea of the family as the beat of all lifestyles. Americans look upon the family as a necessary refuge from the competitive world outside. Competition and hard work are basic American values, but they also place a psychological strain on the individual. By contrast, the family is basically a noncompetitive, cooperative institution. The ideal of the American family is group cooperation to help achieve the fulfillment of each individual member, and shared affection to renew each member's emotional strength.

*Английский для социологов / Н. С. Харламова, Ю. В. Тишина, И. А. Адрианова:
Учеб. пособие. - М.: ИПК МГЛУ «Рема», 2012. - 124 с.*

Part III. Texts for written translation

Text 1

Translate the text into Russian and analyze grammatical and lexical problems of the translation.

Education and ethnicity

Sociologists have carried out a good deal of research into the educational fortunes of ethnic minorities in Britain. Governments have also sponsored a series of investigations, including Education for all, the report of the Swan Committee. The Swann Report found significant differences in average levels of educational success between groups from different backgrounds. Children from West Indian families tended to fare worst at school, as measured by formal academic attainments. They have improved from ten years earlier, however. Asian children were equal to white children, in spite of the fact that on average the families from which they came were economically worse off than white families (Swann committee 1985).

Subsequent research indicates that the picture has shifted, however. Trevor Jones (1993) carried out research which indicated that children from all minority group backgrounds were more likely to continue on in full-time education from sixteen to nineteen than were white children. Only 37 per cent of white children stayed on in education in 1988-90, compared to 43 per cent from West-Indian backgrounds, 50 per cent of South Asians and 77 per cent of Chinese.

In spite of this apparently positive picture, Jones suggested something of a negative reason. Many members of ethnic minority groups might stay on in education because of the problem of finding a job.

On the whole, members of ethnic minority groups are not under-represented in British higher education. In 1998, 13 per cent of students under the age of twenty who were enrolled in higher education were from ethnic minority backgrounds. Among the overall population of the same age, ethnic minorities comprise only 9 per cent of the population. Young people from Indian and Chinese backgrounds are more likely to carry on in higher education, while black Caribbean men and women and Bangladeshi and Pakistani women remain under-represented (HMSO 2000).

Text 2

Translate the text into Russian and analyze grammatical and lexical problems of the translation.

Lifelong learning

New technologies and the rise of the knowledge economy are transforming traditional ideas about work and education. The sheer pace of technological pace is creating a much more rapid turnover of jobs than once was the case. Training and the attainment of qualifications is now occurring throughout people's lives, rather than just once early in life. Mid-career professionals are choosing to update their skills through continuing education programmes and internet-based learning. Many employers now allow workers to participate in on-the-job training as a way of enhancing loyalty and improving the company skills base.

As our society continues to transform, the traditional beliefs and institutions that underpin it are also undergoing change. The idea of education – implying the structured transmission of knowledge within a formal institution – is giving way to a broader notion of “learning” that takes place in a diversity of settings. The shift from “education” to “learning” is not an inconsequential one. Learners are active, curious social actors who can derive insights from a multiplicity of sources, not just within an institutional setting. Emphasis on learning acknowledges that skills and knowledge can be gained through all types of encounters – with friends and neighbours, at seminars and museums, in conversations at the local pub, through the internet and other media, and so forth.

The shift in emphasis towards lifelong learning can already be seen within schools themselves, where there are a growing number of opportunities for pupils to learn outside the confines of the classroom. The boundaries between schools and the outside world are breaking down, not only via cyberspace, but in the physical world as well. “Service learning”, for example, has become a mainstay of many American secondary schools. As part of their graduation requirements, pupils devote a certain amount of time to volunteer work in the community. Partnerships with local businesses have also become commonplace in the US and UK, fostering interaction and mentor relationships between adult professionals and pupils.

Lifelong learning should and must play a role in the move towards a knowledge society. Not only is it essential to a well-trained, motivated workforce, but learning should also be seen in relation to wider human

values. Learning is both a means and an end to the development of a rounded and autonomous self-education in the service of self-development and self-understanding. There is nothing utopian in this idea; indeed it reflects the humanistic ideals of education developed by educational philosophers. An example already in existence is the “university of the third age”, which provides retired people with the opportunity to educate themselves as they choose developing whatever interests they care to follow.

Text 3

Translate the text into Russian and analyze grammatical and lexical problems of the translation.

Immigration and ethnic relations on the continent

Like Britain, most other European countries have been profoundly transformed by migration during the twentieth century. Large-scale migrations took place in Europe during the first two decades after World War Two. The Mediterranean countries provided the nations in the north and west with cheap labour. Migrants moving from areas like Turkey, North Africa, Greece and Southern Spain and Italy were for a period actively encouraged by host countries facing acute shortages of labour. Switzerland, Germany, Belgium and Sweden all have considerable populations of migrant workers. At the same time, countries that used to be colonial powers experienced an influx of immigrants from their former colonies: this applied primarily to France (Algerians) and the Netherlands (Indonesians), as well as the UK.

Labour migration into and within Western Europe slowed down appreciably two decades ago, as the boom turned into a recession. But since the fall of the Berlin Wall in 1989 and the transformations occurring in the countries of Eastern Europe and the former Soviet Union, Europe has witnessed the birth of what has been termed the new migration. This “new migration” has been marked by two main events. First, the opening of borders between East and West led to the migration of some 5 million people in Europe between 1989 and 1994. Second, war and ethnic strife in the former Yugoslavia has resulted in a surge of approximately 5 million refugees into other regions of Europe. The geographical patterns of European migration have also shifted, with the lines between countries of origin and countries of destination becoming increasingly blurred. Countries in Southern and central Europe have become destinations for many migrants, a notable departure from earlier immigration trends.

Another feature of the “new migration” is that of ethnic “unmixing”. In the former Soviet Union, the former Yugoslavia, and in some Central European states, shifting borders, changing political regimes or the outbreak of conflict have led to migrations on the principle of “ethnic affinity”. A clear illustration of this can be seen in the case of the thousands of ethnic Russians who found themselves living in newly independent countries – such as Latvia, Kazakhstan and Ukraine – following the break-up of the Soviet Union. Many of them are choosing to migrate back to Russia as part of a process of ethnic unmixing.

Text 4

Translate the text into Russian and analyze grammatical and lexical problems of the translation.

Refugees, asylum-seekers and economic migrants

With the tightening of EU borders, submitting an application for asylum has become one of the remaining channels through which non-EU citizens can gain permission to settle in the EU. An asylum-seeker is a person who requests refuge in a foreign country due to a fear of persecution in his or her country of origin. The right to apply for asylum is accepted as a universal one, yet the policies aimed at reviewing asylum cases have become highly controversial in many EU states. Critics charge that asylum applicants are treated no better than criminals – forced to live in overcrowded prison-like detention centres while their applications are processed. Lengthy backlogs of cases have built up in many countries, including the UK, where more than 100,000 asylum-seekers were awaiting decisions on their applications in early 2000.

EU governments, however, stress the need to prevent “bogus” applications for asylum while protecting the rights of those with a genuine and well-founded fear of persecution in their country of origin. Because the EU is home to some of the highest wages, welfare services and standards of living in the world, some “economic migrants” not in fear of persecution but seeking a better life, and who cannot gain entry by other means, may seek to do so by applying for asylum. Strict policies on asylum have led many to speak of fortress Europe – protected zone which acts collectively to protect its assets and high standard of living against an “assault” by migrants from other parts of the world who seek to share in its prosperity.

Many West European countries have witnessed campaigns for migrants to be returned to their countries of origin, and threats of deportation should they be unemployed or commit an offence.

Moral panics portraying migrants as criminals and dependent on the welfare state are prompting a further tightening of immigration policies in many countries. Robin Cohen (1994) uses the phrase “frontiers of identity” to refer to the way that public debates promote a particular vision of national heritage and throw up barriers against people who are “foreign” or “different”.

The racism associated with anti-immigration sentiment has produced some explosive incidents in Europe in the 1990s. In the newly unified Germany hundreds of attacks on foreigners – and on Turkish workers, some of whom had been in the country for more than twenty years – took place in 1991 and 1992. Violent attacks on Roma (gypsy) populations in many countries of central and eastern Europe have become more frequent.

Text 5

Translate the text into Russian and analyze grammatical and lexical problems of the translation.

Models of ethnic integration

The first avenue is assimilation, meaning that immigrants abandon their original customs and practices, moulding their behaviour to the values and norms of the majority. An assimilationist approach demands that immigrants change their language, dress, lifestyles and cultural outlooks as part of integrating into a new social order. In the United States, which was formed as a “nation of immigrants”, generations of immigrants were subjected to pressure to become “assimilated” in this way, and many of their children became more or less completely “American” as a result. Most official policies in the UK have been aimed at assimilating immigrants into British society.

A second model is that of the melting pot. Rather than the traditions of the immigrants being dissolved in favour of those dominant among the pre-existing population, they become blended to form new, evolving cultural patterns. Not only are differing cultural values and norms “brought in” to a society from the outside, but diversity is also created as ethnic groups adapt to the wider social environments in which they find themselves.

Many have believed that the melting pot model is the most desirable outcome of ethnic diversity. Traditions and customs of immigrant populations are not abandoned, but contribute to and a constantly transforming social

milieu. Hybrid forms of cuisine, fashion, music and architecture are manifestations of the melting pot approach. To a limited degree, this model is an accurate expression of aspects of American cultural development. Although the “Anglo” culture has remained the pre-eminent one, its character in some part reflects the impact of the many different groups that now compose the American population.

The third model is that of cultural pluralism. In this view, the most appropriate course is to foster the development of a genuinely plural society, in which the equal validity of numerous different subcultures is recognized. A pluralist approach regards ethnic minority groups as equal stakeholders in society, meaning that they enjoy the same rights as the majority population. Ethnic differences are respected and celebrated as vital components of larger national life. The United States and other Western countries are pluralistic in many senses, but ethnic differences have for the most part been associated with inequalities rather than equal but independent membership in the national community.

In Britain and elsewhere in Europe the leaders of most ethnic minority groups have increasingly emphasized the path of pluralism. To achieve “distinct but equal” status will demand major struggles, and as yet this is a very distant option. Ethnic minorities are still perceived by many people as a threat: a threat to their job, their safety and the “national culture”. The scapegoating of ethnic minorities is a persistent tendency. With the young in Western Europe quite often still holding similar prejudices to those of older generations, ethnic minorities in most countries face a future of continued discrimination, in a social climate characterized by tension and anxiety.

Text 6

Translate the text into Russian and analyze grammatical and lexical problems of the translation.

Education and new communications technology

The spread of information technology is already influencing education in schools in a number of different ways. The knowledge economy demands a computer literate workforce and it is increasingly clear that education can, and must, play a critical role in meeting this need. While household computer ownership has risen sharply in recent years, many children still do not have access to a computer at home. For this reason, schools are a crucial forum

for young people to learn about and become comfortable with the capabilities of computers and online technology.

Over the past decade, the use of technology in schools has been utterly transformed, with a series of national initiatives aimed at modernizing and computerizing British schools. The average number of computers per school has increased dramatically; some 96 per cent of children aged five to fifteen have access to computers at school. By 1998 British secondary schools had an average of 101 computers apiece, while in primary schools the average was sixteen.

By 1998-9, 93 per cent of British secondary schools and 62 per cent of primary schools could access the Internet. The National Grid for Learning, which was launched in 1998, is designed to connect all schools, colleges, universities and libraries in the country by 2002. According to the 1997 policy paper, Connecting the Learning Society, the grid will allow educational institutions across the country to collect and share data with each other. Teachers will be able to discuss curriculum development and share teaching successes with counterparts in other schools. Students can access the grid – even from home computers – for additional materials to provide help in developing literacy and numeracy skills. Schools in isolated regions will be able to make links with institutions in other parts of the country and share learning activities. Students of foreign languages will be able to access native speakers of the language for practice and assistance.

Text 7

Translate the text into Russian and analyze grammatical and lexical problems of the translation.

Dimensions of globalization

You have probably heard many references to globalization, even if you are not entirely sure what it means. The concept of globalization is one that has become widely used in debates in politics, business and the media over the past few years. A decade ago, the term “globalization” was relatively unknown. Today it seems to be on the tip of everyone’s tongue. Globalization refers to the fact that we all increasingly live in “one world”, so that individuals, groups and nations become more *interdependent*.

Globalization is often portrayed solely as an economic phenomenon. Much is made of the role of transnational corporations (TNCs) whose massive operations stretch across national borders, influencing global

production processes and the international distribution of labour. Others point to the electronic integration of global financial markets and the enormous volume of global capital flows. Still others focus on the unprecedented scope of world trade, involving a much broader range of goods and services than ever before.

Although economic forces are an integral part of globalization, it would be wrong to suggest they alone produce it. Globalization is created by the coming together of political, social, cultural and economic factors. It has been driven forward above all by the development of information and communication technologies that have intensified the speed and scope of interaction between people all over the world. As a simple example, think of the last football world cup, held in France. Because of global television links, some matches were watched by over 2 billion people across the world.

Text 8

Translate the text into Russian and analyze grammatical and lexical problems of the translation.

The violent price of inequality

Wednesday, 21 May 2008

When you need an explanation of xenophobic or tribal violence in Africa look to the money. The shocking wave of violence against foreigners in South Africa which has seen more than 20 people killed, hundreds injured and 10,000 fleeing their burning and looted homes has its roots in the country's economic woes.

Growth has been robust in South Africa in recent years thanks to the macroeconomic stability produced by the policies of its finance minister, Trevor Manuel. That, and a global commodities boom, has brought growth exceeding 5 per cent along with low inflation and high levels of foreign investment. The problem is that too little of the benefits have filtered down to South Africa's poorest people despite the use of state-owned enterprises to deliver basic services like housing and water to low-income areas. Daunting economic and social problems remain from the apartheid era. Outdated infrastructure has constrained growth – roads are overcrowded, cement has to be imported, and power shortages are a growing problem. Unemployment has fallen but not at the bottom of the market; there were nearly 3 per cent more jobs in South Africa's well-developed financial, legal and communications sectors in 2006 but only 1 per cent more in manufacturing,

where the less skilled jobs are. So South Africa has one of the highest rates of income inequality in the world. The vast majority of its people remain poor, though the solutions proposed by South Africa's left and trade unions would almost certainly have only made things worse.

The plain fact is that post-apartheid South Africa faced a huge task building a new mass-based economy. Aids has made that more difficult. So has the high drop-out rate from black schools. But the final straw has been the huge burden of immigration. One in 10 of the population are now foreigners. Some are immigrants from Mozambique and elsewhere who take jobs in South Africa's mines and farms that many blacks in the urban townships will not deign to take. But 60 per cent of the foreigners – some three million people – are refugees from the chaos of neighbouring Zimbabwe.

President Thabo Mbeki should have addressed that much earlier by taking a more robust line with President Robert Mugabe's systematic destruction of the Zimbabwean economy and polity. Instead, he followed a softly-softly policy of appeasement. And now his country is paying the price. The violence has already caused a sharp fall in the rand and there are fears it could frighten away tourists who provide 8 per cent of national income. Most analysts already expected growth in the South African economy to slow this year. Unless Mr Mbeki acts decisively, a vicious circle will only grow tighter.

Recourse: The Independent

Text 9

Translate the text into Russian and analyze grammatical and lexical problems of the translation.

Character and communication

Communication is the most important skill in life. We spend most of our waking hours communicating. But consider this: You've spend years learning how to read and write, years learning how to speak. But what about listening? What training or education have you got that enables you to listen so that you really, deeply understand another human being from the individual's own frame of reference?

Comparatively few people have had any training in listening at all. And, for the most part, their training has been in the personality ethic of technique,

truncated from the character base and relationship base absolutely vital to authentic understanding of another person.

If you want to interact effectively with me, to influence me – your spouse, your child, your neighbor, your boss, your coworker, your friend – you first need to understand me. And you can't do that with technique alone. If I sense you are using some technique, I sense duplicity, manipulation. I wonder why you are doing it, what your motives are. And I don't feel safe enough to open myself up to you.

The real key to your influence with me is your example, your actual conduct. Your example flows naturally out of your character, or the kind of person you truly are – not what others say you are or what you may want me to think you are. It is evident in how I actually experience you.

Your character is constantly radiating, communicating. From it, in the long run, I come to instinctively trust or distrust you and your efforts with me.

If your life runs hot and cold, if you are both caustic and kind, and, above all, if your private performance doesn't square with your public performance, it's very hard for me to open up with you. Then, as much as I may want and even need to receive your love and influence, I don't feel safe enough to expose my opinions and experience and my tender feelings. Who knows what will happen?

But unless I open up with you, unless you understand me and my unique situation and feelings, you won't know how to advise and counsel me. What you say is good and fine, but it doesn't quite pertain to me.

You may say you care about and appreciate me. I desperately want to believe that. But how can you appreciate me when you don't even understand me? All I have are your words, and I can't trust words.

I'm too angry and defensive – perhaps too guilty and afraid – to be influenced, even though inside I know I need what you could tell me.

Unless you're influenced by my uniqueness, I'm not going to be influenced by your advice. So if you want to be really effective in the habit of interpersonal communication, you cannot do it with technique alone. You have to build the skills of empathic listening on a base of character that inspires openness and trust. And you have to build the Emotional Bank Accounts that create a commerce between hearts.

From "The Seven Habits of Highly Effective People" by Steven R. Covey, 1989.

Text 10

Translate the text into Russian and analyze grammatical and lexical problems of the translation.

Looks: Appearance Counts with Many Managers

by Sherry Buchanan

There is something downright undemocratic about judging managers' abilities on the colour of their eyes, the size of their lips, the shape of their noses or the amount of their body fat. Yet looks matter a lot more in hiring and promotions than employers will admit to others, or even to themselves.

Airlines and police forces have long had height and/or weight requirements for their staff, arguing that being physically fit and strong – not too fat or too small – is in the interests of the public safety. In some cases, unhappy employees are challenging the arbitrary rules, which have been used by the airlines to recruit only good-looking women; in other cases, employers are trying to be fairer to avoid lawsuits.

Scotland Yard requires its male employees to be at least 5 feet 8 inches (1.73 meters) tall and female employees to be at least 5 feet 4 inches. The Yard decided to accept shorter women a few years ago to conform with Britain's equal-opportunity rules.

Being too small or overweight is only one way that looks can have an impact on someone's career. Academic research at Edinburgh University, New York University and Utah State University shows that the better-looking a person is, the more positive qualities they are thought to have and the more positive impact that has in a career.

There is some evidence, however, that women who are too attractive – unless they are television commentators or have other high visibility jobs – do not rank well as managers. There is enough research now to conclude that attractive women who aspire to managerial positions do not fare as well as women who may be less attractive.

Some French employers and recruiters decide whether a manager is right for the job based upon looks. In some cases, morphopsychologists – a term coined by a French neuropsychiatrist in 1935 – attempt to determine personality traits according to a job applicant's face, eyes, mouth, nose, ears and hands.

Unfortunately, morphopsychology has become a criterion for recruitment in some countries. When it is used as the sole criterion, it is a catastrophe.

“Some people hire you because of the colour of your tie; why not the shape of your ears?” said Frederique Rollet, a psychotherapist in Paris who is the author of several books on morphopsychology.

*Resource: International Herald
Tribune*

Text 11

Translate the text into Russian and analyze grammatical and lexical problems of the translation.

Informality and the opportunity to shift frames

In order to meet our responsibilities and commitments, even in institutionalized settings, we need to rely on more than merely our trained skills and official roles. In situations of team work, people's cooperation depends upon their capacity for interpersonal concordance, which is a capacity 'which comes directly not so much from a propensity to identify with others as from an ability and readiness to assume their point of view and interpret their intentions', Goffman's example of a chief surgeon's informal behaviour well illustrates how people, in order to achieve integration and ensure a successful team performance, make use of various styles of informal behaviour. A chief surgeon, who wants to assure that the members of his team sustain the rigour and pressure of the operation, employs functionally useful informalities, such as uttering supportive remarks, telling jokes or playing the 'good guy' (Goffman 1961:124). The informality 'displayed' in an interaction order by an individual in a position of power is a functional strategy permitting to do a 'morale maintaining job', and therefore it profits all participants. This example, by pointing out that besides the trained skills and the formal prescription of the role, cooperation relies on a more basic 'human capacity' for communication and understanding, suggests several important problems connected with the issue of informality.

In order to cooperate with others, we need to make sense of what we are doing. It means that in order to secure collaboration, we need to share a tacit understanding of the situation with other members of a group. However, the impression of reality, as granted in common meaning and 'fostered by a performance, is a delicate, fragile thing that can be shattered by very minor mishaps'. Therefore, we can understand our social world only in terms of a practical agreement on the 'frame' of the moment. Interaction proceeds smoothly through the use of frames and it is stabilized by frames, which are

accepted by all the parties to the interaction. 'Frames organise involvement as well as meaning; any frame imparts not only a sense of what is going on but also expectations of a normative kind as to how deeply and fully the individual is to be carried into the activity organised by the frame' (Burns 1992:248). Frames, as elements out of which definitions of situations are built up, specify the meaning of social situations and help us organize our experiences. Their primary reference is not so much to social structures but to the organization of individual experience; therefore Goffman's perspective on frame analysis cannot be thought to be merely a theory of situation. Instead, social structures are seen as involving meanings systems and treated as 'merely forms that multiple actors produce', Framing is, therefore, a complex and subtle process in which individuals use implicit understanding and their common knowledge to make actions intelligible.

From Informality. Social theory and contemporary practice. 2000. Barbara A. Misztal

Text 12

Translate the text into Russian and analyze grammatical and lexical problems of the translation.

Are you my “friend?”

by Tim Hutchcraft Apr 24, 2011

For more than fifteen years I have been just to the right of the “cutting edge” in technology. Coming from a small town, internet service was something only a few families had in 1996, and the term “Social Media” would still be years away from becoming part of my vernacular. Since this time, I seem to be just behind the trends in internet connectivity.

Cut to 2011, where international superstars like Justin Bieber are born from self-recorded YouTube videos, and anyone with a video camera and a certain amount of shamelessness can become a viral video sensation, or better yet, a meme. The connections people make through social media are great for touching base with old friends and sharing the work of unknowns like Bieber. However, as friendships have been a popular social construction for many years, we must wonder if society can adapt and change to the new definition of “friend,” and a completely new way of defining a society.

Websites like YouTube, Facebook and MySpace were created in order to help connect people around the world connect to those with similar interests or backgrounds. This is true in almost any interpersonal relationship,

as similar socioeconomic factors are often what bring people together. However, these relationships have often been fostered through direct contact, either through written word, telephone calls or personal visitations. If this model for friendship and social interactions has withstood the past millennia of human interaction, how can it be maintained through impersonal communiqué as posted on public social media sites?

While it would be terribly dramatic to state that MySpace and Facebook have destroyed the age-old idea of an interpersonal and social relationship per se, obviously a certain change has taken place. Rather than connecting face to face, or voice to voice, our connections are mediated. We see the means of communication that sustained our personal relationships deteriorating rapidly. While email was certain to replace the hand written letter for reasons of convenience and cost, the art of written communication has dwindled to a few lines of prose posted for public consumption, coupled with planate smileys. This not only negates the sincerity of the message, but it also takes away the ability to connect on a one-to-one basis with the recipient.

Resource: <http://www.sociology.org/featured/friend/>

Text 13

Translate the text into Russian and analyze grammatical and lexical problems of the translation

Leadership responses to a conflict of gender-based tension: A comparison of responses between men and women in the US and South Africa

by William A. Gentry

Social Identity Theory

A seemingly contrasting argument explaining how a person would act, behave, or respond as a leader to a conflict of gender-based tension in the workplace could be made from the social psychology literature. According to social identity theory (Tajfel and Turner, 1986), being a member of a social group and the strength of the emotional and psychosocial value that is attached to being a member of that group, shapes an individual's self-concept and helps to fulfill a person's need for inclusion (Brewer and Brown, 1998; Roccas and Brewer, 2002; Turner and Giles, 1981). As a result, a person engages in cognitive processes that classify people into groups or categories as a way to define oneself and others within the social environment (Ashforth and Mael, 1989). A person who identifies with other members of the same

social group typically views that social group in a more positive light than other groups and seeks to preserve a favorable group self-image (Abrams and Hogg, 2004; Chrobot-Mason et al., 2007).

A person's sense of his or her identity is influenced by social groups to which he or she belongs (Tajfel and Turner, 1986; Turner et al., 1987). If a person strongly identifies with a particular group, it is more likely that the person sees himself or herself primarily as a member of that particular group.

This categorization process impacts a person's behavior, perceptions, and affective reactions and responses to group membership (Brewer and Brown, 1998) particularly when environmental stimuli and one's own group membership are connected and become salient (such as it would in a conflict of gender-based tension in the workplace). This is also true for leadership (Hogg, 2001). Leadership prototypes are linked to social identity categories (Hogg, 2001; Roccas and Brewer, 2002). Therefore, how a person acts, behaves, and responds as a leader to a conflict of gender-based tension in the workplace may be influenced by one's own social identity and group membership.

From "Cross Cultural Management" International Journal of Cross Cultural Management 10(3) 285-301 © The Author(s) 2011

Text 14

Translate the text into Russian and analyze grammatical and lexical problems of the translation

Models of Ethnic Integration

The first avenue is **assimilation**, meaning that immigrants abandon their original customs and practices, moulding their behaviour to the values and norms of the majority. An assimilationist approach demands that immigrants change their language, dress, lifestyles and cultural outlooks as part of integrating into a new social order. In the United States, which was formed as a "nation of immigrants", generations of immigrants were subjected to pressure to become "assimilated" in this way, and many of their children became more or less completely "American" as a result. Most official policies in the UK have been aimed at assimilating immigrants into British society.

A second model is that of the melting pot. Rather than the traditions of the immigrants being dissolved in favour of those dominant among the pre-existing population, they become blended to form new, evolving cultural patterns. Not only are differing cultural values and norms "brought in" to a

society from the outside, but diversity is also created as ethnic groups adapt to the wider social environments in which they find themselves.

Many have believed that the melting pot model is the most desirable outcome of ethnic diversity. Traditions and customs of immigrant populations are not abandoned, but contribute to and a constantly transforming social milieu. Hybrid forms of cuisine, fashion, music and architecture are manifestations of the melting pot approach. To a limited degree, this model is an accurate expression of aspects of American cultural development. Although the “Anglo” culture has remained the pre-eminent one, its character in some part reflects the impact of the many different groups that now compose the American population.

The third model is that of cultural pluralism. In this view, the most appropriate course is to foster the development of a genuinely plural society, in which the equal validity of numerous different subcultures is recognized. A pluralist approach regards ethnic minority groups as equal stakeholders in society, meaning that they enjoy the same rights as the majority population. Ethnic differences are respected and celebrated as vital components of larger national life. The United States and other Western countries are pluralistic in many senses, but ethnic differences have for the most part been associated with inequalities rather than equal but independent membership in the national community.

In Britain and elsewhere in Europe the leaders of most ethnic minority groups have increasingly emphasized the path of pluralism. To achieve “distinct but equal” status will demand major struggles, and as yet this is a very distant option. Ethnic minorities are still perceived by many people as a threat: a threat to their job, their safety and the “national culture”. The scapegoating of ethnic minorities is a persistent tendency. With the young in Western Europe quite often still holding similar prejudices to those of older generations, ethnic minorities in most countries face a future of continued discrimination, in a social climate characterized by tension and anxiety.

Text 15

Translate the text into Russian and analyze grammatical and lexical problems of the translation

Leadership in contemporary society

Leadership - whether it is in business, in the public sector, or in politics - has never been harder. More and more is revealed to the merciless public eye. Many of those once hailed as great business leaders are now seen as flawed or greedy (often both) or have left deeply flawed legacies. On the one hand, we have interventionist governments, strengthened corporate governance processes, increased disclosure and shareholder activism; on the other hand, we have a continually and rapidly changing business environment. Technology continues to force the pace of change, as ever, in directions we consistently fail to predict. We have continuing economic instability in the Euro-zone, Japan is still in recession, the US economy hovers on the brink and there is growing political instability in the Middle East. We also face increasingly frequent travel disruption due to fears of terrorism, global viruses and a plague of bombings and kidnappings, all of which make the need for clarity, the need to navigate with clear strategies, clear direction and great flexibility more necessary than ever and harder than ever to achieve.

In particular, the cult of the charismatic chief executive appears to be coming to an end. It is increasingly accepted that other competencies and characteristics are of greater importance. In the longer term, the key to success lies in the ability to create and manage effective teams, to stimulate an environment in which innovation and knowledge-sharing are not just given lip-service and to communicate complex concepts of strategy comprehensibly to a wide stakeholder group. Furthermore, understanding of and experience in how to effect change in an organisation is increasingly vital, given the speed with which organisations must adapt their strategies to the dynamics of rapidly changing markets.

Leadership in all its aspects is still perceived as an art form rather than a science and indeed, seems still to be an art form many have to master and execute on their own. We have not yet seen much on the issues of collective leadership beyond the issues of effective team-working and executive reward. It does seem perverse, though, to pin so much hope on the abilities of one individual. The shelf life of CEOs is decreasing and with unstable stock markets, rewards for the job are constantly under scrutiny. Most publicity on

the subject of executive reward is negative and has raised, rather than answered, many issues about the linkage of pay to performance. There is no clarity on what constitutes appropriate reward, or on what performance should be measured to generate it. This is perhaps less obviously the case in the public sector but leadership challenges abound there as well, although the teamwork issues involving trade unions to a far wider degree raise issues of the greatest subtlety.

In the next 20 years the real challenges for leadership lie almost exclusively in the human capital field. We know how to write good strategies, effect a transaction, or re-engineer a supply chain, but almost without exception, current research shows that that is not enough. We need to know how to lead the resulting organisations to sustainable success in the longer term. That involves winning the hearts and minds of the stakeholders affected by transformational change — employees, suppliers, customers, advisers, pensioners — and then engaging them in the business going forward.

To advance the science of leadership is a major challenge. We must not allow the need for inspiration to be overwhelmed by the rational and analytical and yet to identify, once and for all, the characteristics of good leadership and to make them measurable and reproducible should now be a goal well within our grasp.

Английский для социологов / Н. С. Харламова, Ю. В. Тишина, И. А. Адриана-нова: Учеб. пособие. - М.: ИПК МГЛУ «Рема», 2012. - 124 с.

Text 16

Translate the text into Russian and analyze grammatical and lexical problems of the translation

Parents are too permissive with their children nowadays

Few people would defend the Victorian attitude to children, but if you were a parent in those days, at least you knew where you stood: children were to be seen and not heard. Freud and company did away with all that and parents have been bewildered ever since. The child's happiness is all-important, the psychologists say, but what about the parents' happiness? Parents suffer constantly from fear and guilt while their children happily romp about pulling the place apart. A good old-fashioned spanking is out of the question: no modern child-rearing manual would permit such barbarity. The

trouble is you are not allowed even to shout. Who knows what deep psychological wounds you might inflict? The poor child may never recover from the dreadful traumatic experience. So it is that parents bend over backwards to avoid giving their children complexes which a hundred years ago hadn't even been heard of. Certainly a child needs love, and a lot of it. But the excessive permissiveness of modern parents is surely doing more harm than good.

Psychologists have succeeded in undermining parents' confidence in their own authority. And it hasn't taken children long to get wind of the fact. In addition to the great modern classics on child care, there are countless articles in magazines and newspapers with so much unsolicited advice flying about, mum and dad just don't know what to do any more. In the end, they do nothing at all. So, from early childhood, the kids are in charge and parents' lives are regulated according to the needs of their offspring. When the little dears develop into teenagers, they take complete control. Lax authority over the years makes adolescent rebellion against parents all the more violent. If the young people are going to have a party, for instance, parents are asked to leave the house. Their presence merely spoils the fun. What else can the poor parents do but obey? Children are hardy creatures (far hardier than the psychologists would have us believe) and most of them survive the harmful influence of extreme permissiveness which is the normal condition in the modern household. But a great many do not. The spread of juvenile delinquency in our own age is largely due to parental laxity. Mother, believing that little Johnny can look after himself, is not at home when he returns from school, so little Johnny roams the streets. The dividing-line between permissiveness and sheer negligence is very fine indeed. The psychologists have much to answer for. They should keep their mouths shut and let parents get on with the job. And if children are knocked about a little bit in the process, it may not really matter too much. At least this will help them to develop vigorous views of their own and give them something positive to react against. Perhaps there's some truth in the idea that children who've had a surfeit of happiness in their childhood emerge like stodgy puddings and fail to make a success of life.

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