



Ю. ЖАРОЇД, Н. РУДЬ

ENGLISH

FOR SOCIOLOGY STUDENTS



НАВЧАЛЬНИЙ ПОСІБНИК

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*Тиражувати
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Навчальний посібник містить тексти з англomовних джерел та лексико-граматичні вправи. Належна увага приділяється роботі над змістом текстів, одночасно розширюється активний словниковий запас. Вправи складено на основі пройденого матеріалу. Завдання сприяють активізації вживання лексики за професійним спрямуванням, удосконаленню навичок діалогічного та монологічного мовлення, а також засвоєнню граматичного матеріалу.

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ВСТУП

Навчальний посібник з дисципліни «Англійська мова за професійним спрямуванням» складений відповідно до програми і призначений для аудиторної та самостійної роботи студентів спеціальностей 6.040200 «Соціологія» і «Соціальна робота» та для підготовки фахівців із галузі спеціальностей, а також для соціологів, які хочуть поглибити свої знання з англійської мови.

Посібник складається з 11 розділів, що охоплюють такі теми: «Шлюб та сучасна культура», «Сім'я», «Дружба і кохання», «Негативні соціальні явища», «Расизм», «Торгівля людьми», «Релігія і суспільство», «Політика та історія колоніалізму», «Історія соціології», «Видатні соціологи», «Природа соціальної роботи», «Україна», «Урбанізація» та інші.

Книга містить оригінальні тексти та лексико-граматичні вправи.

Належна увага приділяється роботі над змістом текстів, водночас розширюється активний словниковий запас, подаються вправи на розширення та згортання інформації.

Вправи складено на основі пройденого матеріалу. Завдання сприяють активізації вживання лексики за професійним спрямуванням, удосконаленню навичок діалогічного та монологічного мовлення, а також засвоєнню граматичного матеріалу.

Посібник допомагає студентам розвивати навички діалогічного та монологічного мовлення, проявляти свою індивідуальність під час виконання завдань творчого характеру.

Послідовне виконання вправ дає студентам можливість вивчити і вдосконалити професійну термінологію, набуті навичок вільного спілкування англійською мовою у професійній сфері.

Працюючи з цим посібником, викладач має можливість змінювати порядок вивчення тем залежно від рівня підготовки конкретної групи студентів та від мети практичних занять.

Готуючи навчальний посібник, автори намагались урізноманітнити завдання, поповнивши його вправами творчого характеру, ролевими іграми.

Мета цього посібника — допомогти студентам оволодіти навичками читання та переказу оригінальних текстів усного і письмового мовлення, активно вживаючи професійно орієнтовану лексику.

Бажаємо успіхів у вивченні англійської мови за професійним спрямуванням!

UNIT 1

MARRIAGE AND MODERN CULTURE

Text 1

WHAT IS MARRIAGE?

Exercise 1. Read the words and word — combinations and learn them:

To involve — залучити, втягнути

Legitimized sexual relationship — узаконені сексуальні стосунки

An inferior social position — низький соціальний статус

Covenant marriage — шлюб за взаємною згодою

Digital marriage — електронний шлюб

Lavender marriage — лавандовий (благитний) шлюб

Marriage by abduction — шлюб унаслідок викрадення

Infidelity — зрада, невірність

Putative marriage — уявний шлюб

Valid — вагомий

Impediment — перепона, затримка

An infertile woman — безплідна жінка

Exercise 2. Read and translate the text.

Part I

Marriage is an institution which can be found in every human culture. Although the forms and rules differ, marriages always involve some form of legally legitimized sexual relationship. Traditionally, marriages have had a religious basis. In the modern, industrialized West, marriage is based on a legal contract. Women occupied an inferior social position to the nearest male relations — fathers, brothers, or husbands. Marriages were usually arranged in the Bible by the parents.

Types of marriages

There are many terms for marriage types:

Arranged marriage — A marriage that is at some level arranged by someone other than those being married.

Boston marriage — marriage-like relationship between two women, not necessarily sexual.

Child marriage — A practice in which the parents of two small children (even infants) arrange a future marriage.

Common-law marriage — A form of interpersonal status in which a man and a woman are legally married because they live together.

Covenant marriage — A marriage in which the couple agrees to obtain premarital counseling before marrying, and accept more limited grounds for divorce.

Digital marriage — A marriage that occurs within a computer or video game.

Fleet Marriage — The best-known example of an irregular or a clandestine marriage taking place in England before 1753.

Forced marriage — A marriage in which one or more of the parties is married without his/her consent or against his/her will.

Group marriage — A form of polygamous marriage in which more than one man and more than one woman form a family unit, and all members of the marriage share parental responsibility for any children arising from the marriage.

Hollywood marriage — A marriage between Hollywood celebrities or a marriage that is of short duration and quickly ends in separation or divorce.

Interracial marriage — Marriage between two people of differing races.

Intermarriage — Marriage between people belonging to different religions, tribes, nationalities or ethnic backgrounds.

Interreligious marriage — Marriage (either religious or civil) between partners professing different religions.

Lavender marriage — A marriage between a man and a woman in which one, or both, parties are, or are assumed to be, homosexual.

Levirate marriage — A marriage in which a woman marries one of her husband's brothers after her husband's death, if there were no children, in order to continue his line.

Line marriage — A form of group marriage in which the family unit continues to add new spouses of both sexes over time so that the marriage does not end.

Part II

Marriage by abduction — A form of forced marriage in which a woman who is kidnapped and raped by a man is regarded as his wife. This practice is limited to a few traditional cultures in a small number of countries, and is generally regarded as abhorrent by other cultures.

Mixed marriage — An interracial marriage, interreligious marriage or other intermarriage.

Monogamy — Marriage with one spouse exclusively for life or for a period of time.

Morganatic marriage — A marriage which can be contracted in certain countries, usually between persons of unequal social rank, which prevents the passage of the husband's titles and privileges to the wife and any children born of the marriage.

Open marriage — A marriage in which the partners agree that each is free to engage in extramarital sexual relationships, without regarding this as sexual infidelity.

Polyandry — The wife has several husbands.

Polygamy — Plural marriages.

Polygyny — The husband has several wives.

Putative marriage — An apparently valid marriage, entered into in good faith on part of at least one of the partners, but is invalid because of an impediment.

Same-sex marriage — Marriage between two people who are of the same-sex.

Serial monogamy — Marriage to one spouse at a time.

Sexless marriage — A marriage in which no sex is had between the two partners.

Shim-pua marriage — A Taiwanese tradition of arranged marriage, in which a poor family (with too many children) would sell a young daughter to a richer family for labour, and in exchange, the poorer family would be married into the richer family, through the daughter.

Sister exchange — The husbands trade sisters to be each other's wives in order to keep any group from losing a woman.

Sororate marriage — A marriage in which a man marries his wife's sister, usually after the wife is dead or has proved infertile.

Walking marriage — a practice of a matrifocal group in which the woman accepts her lover each evening, but he departs in the morning to work in his mother's household.

Widow inheritance — the widow may have the right to require her late husband's extended family to provide her with a new man; more commonly, she is obliged to marry the one they choose.

Exercise 3. Retell text 1, using the new words.

Exercise 4. Give the definitions of the following types of marriages:

the line marriage

the mixed marriage

the Hollywood marriage

the digital marriage

the open marriage

the child marriage

the putative marriage

the marriage by abduction

Exercise 5. Take part in the Role-play «Marry me» (for groups of 3–4 learners)

Mr O'Hara and the women meet in a cafe.

Mr O'Hara. You are Australian. You want to marry a woman from England. You are talking to the candidates now. You want to learn as much as possible about them. You realise they might be telling you all sorts of things (not necessarily the truth!) to marry you and start a new life as an Australian. You are soon leaving to return to Australia so you must make up your mind now. You begin.

Sophia. You think that all men fish for compliments, want women to agree with them in everything, etc. Pretend to be a stupid, naive woman whose only concern will be to look after her husband. You desperately want to get married to this Australian and go to Australia. Make him like you and not the others (make fun of them, etc.).

Christina. You think that all men like very intelligent, experienced and independent women from whom they can learn things. You desperately want to get married to this Australian and go to Australia. Make him like you and not the others (make fun of them, etc.).

Maria. You desperately want to get married to this Australian and go to Australia. You realise the other candidates are putting on an act. Your only chance to attract him is to make him understand that they are lying. Be natural and do not pretend anything

Exercise 6. Translate the following text from Ukrainian into English.

Міжрасові шлюби

22 % американців налічують серед своїх найближчих родичів представників іншої раси. 77 % жителів США вважають абсолютно нормальним роман із представником іншої раси (наприклад, білого чоловіка та темношкірої жінки чи темношкірого чоловіка та білої жінки). Для порівняння, в 1987 році подібних поглядів дотримувались лише 48 % жителів США.



Interracial marriage

A black/white couple enjoying a moment during their wedding on the beach in Monterey, California

загального відсотка шлюбів США. У 2000 році згідно з даними Бюро перепису населення США цей показник досяг 5 %. На першому місці були міжрасові шлюби між білими чоловіками та азіатськими жінками, за ними йшли темношкірі чоловіки та білі жінки.

Text 2

COMMON-LAW MARRIAGE

Exercise 1. Read, translate and retell the text.

Common-law marriage (or common law marriage), sometimes called informal marriage or marriage by habit and repute is, historically, a form of interpersonal status in which a man and a woman are legally married. The term is often mistakenly understood to indicate an interpersonal relationship that is not recognized in law. In fact, a common law marriage is just as legally binding as a statutory or ceremonial marriage in most jurisdictions — it is just formed differently.

The essential distinctions of a common law marriage are:

Common-law marriages are not licensed by government authorities.

Common-law marriages are not necessarily solemnized.

There is no public record of a common law marriage (i.e., no marriage certificate).

Cohabitation alone does not amount to common law marriage; the couple in question must hold themselves out to the world to be husband and wife.

In some jurisdictions, a couple must have cohabited and held themselves out to the world as husband and wife for a minimum length of time for the marriage to be recognized as valid.

Otherwise, the requirements are the same for common law marriage as they are for statutory marriage, i.e., the parties must mutually consent to be married, be of legal age or have their parents' permission, and so on. There is no such thing as «common law divorce». Once a marriage is validly contracted, whether according to statute or according to common law, the marriage can only be dissolved by a legal proceeding in the pertinent trial court (usually family court or probate court).

Since the mid-1990s, the term «common-law marriage» has been used in parts of Europe and Canada to describe various types of domestic partnership between persons of the same sex as well as persons of the opposite sex. Although these interpersonal statuses are often, as in Hungary, called «common-law marriage» they differ from true common-law marriage in that they are not legally recognized as «marriages» but are a parallel interpersonal status, known in most jurisdictions as «domestic partnership» or «registered partnership».

Exercise 2. Answer the following questions:

1. What are the essentials distinctions of a common law marriage?
2. How is common-law marriage sometimes called?
3. Can you explain the term «cohabitation»?
4. Does cohabitation amount to common law marriage?
5. Is there such thing as «common law divorce»? Why?
6. What is interracial marriage popular in?

Exercise 3. Read the following passage and do the exercises.

The Fate of Dolores Valentine

Dolores Valentine knows all about love. She is sixty-five years old and has been married six times. The first time she was a bride, her wedding day was on her seventeenth birthday. The last time she got married, she was sixty-two. Her bridegroom that day was seventy-five and he died two weeks later.

Dolores Valentine has been married six times, but the remarkable thing is that she has never been divorced. Her six husbands died while they were married to her. Six times she has been a loving wife and six times she has been left a widow.

Now she is engaged again and is going to be married in six weeks' time. But this time she is going to marry a man much younger than herself. Her fiancé is a thirty-nine-year-old farmer — strong and healthy. This time Dolores feels pretty sure that she is going to be the one to die first and leave her husband a widower. But Dolores isn't worried. Until then, she is going to have a good time and enjoy life, because Dolores knows that you are only as old as you feel. They say: «A Woman is as old as she looks, and a man is as old as he feels».

Text 3

HISTORY OF MARRIAGES

Exercise 1. Read and translate the text. Retell the main information.

Most marriages in Europe were common law marriages until the Council of Trent convened 1545—1563. Thereafter, a marriage was only legal in Roman Catholic countries if it were witnessed by a priest of the Roman Catholic Church. This was not accepted in the newly Protestant nations of Europe, of course; nor by Protestants who lived in Roman Catholic countries or their colonies in the Americas or elsewhere; nor by Eastern Orthodox Christians.

Interracial marriage occurs when two people of differing races marry. Interracial marriage is a form of exogamy (marrying outside of one's social group) and can be seen in the broader context of miscegenation (mixing of different races in marriage, cohabitation, or sexual relations).

Exercise 2. Answer the questions:

1. What are the essential distinctions of common-law marriage?
2. Express your own opinion as to cohabitation.
3. How do you understand «domestic partnership»?

Exercise 3. Discuss with your partner the following questions:

1. Do you think all families are necessarily composed of a husband, a wife and their children?
2. How do societies vary in the way that power within the family is distributed?
3. What are the basic forms of religious organization? Which of them prevails in modern industrial society and why?

Text 4

CHILD MARRIAGE

Exercise 1. Read, translate and retell the text.

Child marriage is a practice in which the parents of two small children (even infants) arrange a future marriage. The children are betrothed or promised to each other. Often the two children never even meet each other until the wedding ceremony, when they are both of an acceptable marriageable age — which age differs based upon custom. In some cultures, the age is at or even before the onset of puberty.

Child marriage has been practiced in many cultures for centuries. It continues to this day, although it has few advocates. Popular in India and sub-Saharan Africa, it was also common among the nobility of some countries, with betrothal used to secure political alliances in much the same way that marriage was.

In some cultures, arranged marriages are common. What differs here is the age at which the arrangement is made. The rationale behind this practice is that a child's parents can arrange a sensible match with the parents of a child from a suitable family, thus securing the child's future at a young age. Many people who have been married in this way do grow to love and cherish their spouses after the marriage. It is thought by adherents that physical attraction is not a suitable foundation upon which to build a marriage and a family.

A separate consideration is the age at which the wedding, as opposed to the engagement, takes place.

Families are able to cement political and or financial ties by having children intermarry. The betrothal is considered a binding contract upon the families and the children. The breaking of a betrothal can have serious consequences for both the families and the children themselves. The practice of child marriage has continued to fall further and further out of favor in modern times; however, it is still practiced by some sub-cultures.

Exercise 2. Answer the following questions:

1. What is child marriage?
2. How long has child marriage been practiced in many cultures?
3. What is considered a binding contract upon the families and the children?
4. What age does child marriage usually take place at?
5. Does child marriage exist in Ukraine?

Exercise 3. Exchange your opinion about child marriage with your friend. Make up a dialogue.

Text 5

MARRIAGE BY ABDUCTION

Exercise 1. Read the words and word — combinations and learn them:

bride kidnapping — викрадення нареченої
 marriage by abduction — шлюб через викрадення
 economic compensation — економічне відшкодування
 to gain another pair of hands — здобути зайву пару робочих рук
 socially acceptable way — соціально прийнятний спосіб
 to preclude smb from doing smth — завадити комусь зробити щось
 desirable and highly prized status — бажане й високе становище
 validity of marriage — значимість шлюбу
 to urge — прагнути, спонукати
 (syn. to impel on/forward — підганяти; exhort — закликати до)
 to liberate the women — визволяти жінок
 Rwanda — Руанда
 to feel obliged to smb — відчувати вдячність до когось
 instigator — підбурювач
 to warrant — ручатись, виправдати
 parental responsibility — відповідальність батьків

Exercise 2. Read, translate and discuss the text.

Bride kidnapping, also known as marriage by abduction or marriage by capture, is a form of marriage practiced in a few traditional cultures, in countries spanning Central Asia, the Caucasus region, and parts of Africa. In most countries, bride kidnapping is considered a sex crime, rather than a valid form of marriage. However, some versions of it may also be seen as falling along the continuum between forced marriage and arranged marriage.

In agricultural and patriarchal societies, where bride kidnapping is most common, children work for their family. A woman leaves her birth family, geographically and economically, when she marries, becoming instead a member of the groom's family. Due to this loss of labor, the woman's family do not want their daughters to marry young, and demand economic compensation known as a bride price when they do leave them. This conflicts with the interests of men, who want to marry early, as marriage means an increase in social status, and the interests of the

groom's family, who will gain another pair of hands for the family farm or business. Paradoxically, being «kidnapped» might also be in the interests of the woman in such societies, as her role in the society would preclude her from choosing a husband for herself, at the risk of being disowned or even killed. It may also be the only socially acceptable way for her to become a mother, a desirable and highly prized status for many women. Depending on the legal system under which they live, the consent of the woman may not be a factor in judging the validity of the marriage.

The mechanism of bride kidnappings varies depending on where it is taking place.

In Ethiopia and Rwanda it is quite brutal, where the man kidnaps the woman and rapes her. The family of the woman either then feels obliged to consent to the union, or is forced to when the kidnapper impregnates her, as no one else would marry a pregnant woman.

In Central Asia the practice is different. Bride kidnapping exists in Kyrgyzstan, Turkmenistan, and Karakalpakstan. The young man decides he wishes to marry and asks his parents to pick him out a suitable bride, or is told by his parents that it is time he settled down and that they have found someone of the right background and attributes. (In this sense it is similar to an arranged marriage, although the arranging is all on one side.) The prospective groom and his male relatives or friends or both abduct the girl (in the old nomadic days, on horseback; now often by car) and take her to the family home, where the older women of the family try to get her to accept the marriage.

They may do this by pointing out the advantages of the union, such as the wealth of their smallholding, to show her what she would gain by joining their family. Some families will keep the girl hostage for several days to break her will. Others will let her go if she remains defiant; she may, for example, refuse to sit down or to eat, as a sign that she is refusing their proffered hospitality. During this period the groom typically does not see the bride until she has agreed to marry or at least has agreed to stay. The kidnapped woman's family may also become involved in the process, either urging the woman to stay (particularly if the marriage is believed socially acceptable or advantageous for the prospective bride and her family), or opposing the marriage on various grounds and helping to liberate the woman.

In Catholic canon law, the impediment of raptus specifically prohibits marriage between a woman abducted with intent to force her to marry, and her abductor, as long as the woman remains in the abductor's power.

Forced marriage is a term used to describe a marriage in which one or more of the parties (usually the woman) is married without his/her

consent or against his/her will. It is different from an arranged marriage, in which both parties consent to the assistance of their parents or a third party in identifying a spouse.

Exercise 3. Take part in the Role-play:

Baby girl for adoption (for groups of 4—5 learners)

You are on an adoption committee and your task is to select a family for a baby girl. Here are the candidates:

Mr and Mrs Thompson. She is twenty-seven and a telephonist. He is a thirty-year-old bus driver. Average income. They cannot have children. Both would prefer a boy but as they have been waiting for a baby for a very long time, they are prepared to adopt a girl.

Mr and Mrs Green. Both are thirty-one and doctors. They have been married for seven years. They can have children of their own but feel that the world is overpopulated as it is.

Mr and Mrs Hill. A teacher aged twenty-four and an engineer aged twenty-five. They have a five-year-old son and very much want a girl. Doctors say that it would be dangerous for Mrs Hill to give birth to another baby.

Miss Wilson. She is forty and works as a cleaner in a kindergarten. She comes from a big family. She has never been married and has always dreamt of having a daughter.

Mrs Diggs. She is a thirty-five-year-old divorced nurse. She had a child of her own, who died.

Procedure:

1. Learners work in groups of 4—5. They decide who should adopt the baby girl.
2. Depending on the decision the learners arrive at, one of the following letters to the adoption committee is given to them. The groups then discuss the problem of how tragedies like that can be avoided, what advice should be given, what factors adoption committees should take into consideration, etc.

The letter for learners who have selected the Thompsons, the Greens or the Hills:

Dear Adoption Committee

We were very happily married for several years until we adopted a child and from then on things have gone from bad to worse. From the beginning I have never had any feeling for the child. I should never have

listened to all the friends and relatives who told me that I would learn to love her. I should have followed my instinct and sent her back before it was too late (she is five now). I did not seriously consider that possibility then because my husband loved her so much from the beginning. I feel lonely and guilty. I tried so hard to love the girl but I can't. My husband hates me for this. I really don't know what to do. Please help me.

Text 6

MARRIAGE AND MODERN CULTURE

Exercise 1. Read and translate the text.

A form of group marriage where an individual (male or female) is married to more than one other person is called polyamory. This is unique from traditional group marriage in that each member of the group would be legally married to each other member of the group regardless of gender.

It is difficult to estimate the number of people who actually practice group marriage in modern societies, as this form of marriage is not officially recognized or permitted in any jurisdiction, and illegal in many. It is also not always visible when people sharing a residence consider themselves privately to form (or self-identify as) a group marriage. With the legalization of Same-sex marriage in Canada and some parts of the United States, some members of the polyamory movement are talking about a reform movement to also allow group marriage.

Polygamy

The term polygamy is used in related ways in social anthropology and sociobiology and sociology. Polygamy can be most succinctly defined as a «form of marriage in which a person has more than one spouse».

In social anthropology, polygamy is the practice of marriage to more than one spouse simultaneously. Historically, polygamy has been practiced as polygyny (one man having more than one wife), or as polyandry (one woman having more than one husband), or, less commonly as «polygamy» (having many wives and many husbands at one time). In contrast monogamy is the practice each person having only one spouse at a time. Like monogamy, the term is often used in a de facto sense, applying regardless of whether the relationships are recognized by the state.

In sociobiology, polygamy is used in a broad sense to mean any form of multiple mating. In a narrower sense, used by zoologists, polygamy includes a pair bond, perhaps temporary.

Polygamy exists in three specific forms, including polygyny (one man having multiple wives), polyandry (one woman having multiple husbands), or group marriage (some combination of polygyny and polyandry). Historically, all three practices have been found, but polygyny is by far the most common.

Polygyny

Polygyny is described as when a man is either married to or involved in sexual relationship with a number of different females at one time. This is the most common form of polygamy. Polygyny is practiced in a traditional sense in many African cultures and countries even today, including South Africa and most of Southern and Central Africa.

Polyandry

Polyandry is a mating practice where a woman has more than one male sexual partner simultaneously. Fraternal Polyandry was traditionally practiced among nomadic Tibetans including Nepal and parts of China, where it meant that two or more brothers share the same wife, having equal sexual access to her. It is believed to have occurred in societies with scarce environmental resources, as it is believed to limit human population growth. The wife can only have so many children in her life time, no matter how many husbands she has. (This number would be increased if polygyny were practiced, and a man had more than one wife. These wives could be simultaneously pregnant). It is a rare form of marriage that is not just among the poor families.

Exercise 2. Answer the following questions:

1. What is polygamy?
2. Is polygamy a rare form of marriage?
3. How many children can a woman have in her life time in polygamy?
4. Does the number of children depend on the number of woman's husbands?

Exercise 3. Find synonyms to the following words:

- | | |
|---------------|------------------|
| Unique — | To consider — |
| Difficult — | To share — |
| To estimate — | Simultaneously — |
| Actually — | To permit — |
| Modern — | To state — |

Exercise 4. Make up a plan to the text and retell it according to your plan.

Exercise 5. Make up 10 sentences with the words from Exercise 3.

UNIT 2

SOCIOLOGICAL PROBLEMS OF FAMILY

Text 1

THE FAMILY: UNIVERSAL, BUT VARIED

Exercise 1. Read the words and word — combinations and learn them.

- | |
|---|
| To be related by blood — бути зв'язаним узами крові |
| Adoption — усиновлення |
| To share the responsibility — ділити відповідальність |
| Descent — передавання у спадок |
| Married couple — подружжя |
| To fit — підходити |
| Provide assistance — забезпечити допомогу |
| Emotional support — емоційна підтримка |
| Common enterprise — спільне підприємство |
| Observer — спостерігач |
| Household — сім'я, домашнє господарство |
| Householder — глава сім'ї |
| Monogamy — моногамія |
| Devalue — обезцінювати, проводити девальвацію |
| Cultural view — культурний аспект |
| Kinship — рідня |
| Narrow term — вузьке поняття |
| Simultaneously — одночасно, водночас |
| Economic support of smb's kinfolk — економічна підтримка своїх близьких |
| Marital relationships — шлюбні стосунки |
| To evaluate — оцінювати, визначати кількість, якість |

Exercise 2. Read and translate the text.

Part I

The family as a social institution is present in all cultures. A family can be defined as a set of persons related by blood, marriage (or some agreed-upon relationship) or adoption who share the primary responsibility for reproduction and caring for members of society.

Although the organization of the family can vary greatly, there are certain general principles concerning its composition, descent patterns, residence patterns, and authority patterns.

Composition: What Is the Family?

In human society the family has traditionally been viewed in very narrow terms — as a married couple and their unmarried children living together. However, this is but one type of family, what sociologists refer to as a *nuclear family* upon which larger family groups are built. But only a certain part of households will fit this model. A family in which relatives other than parents and children — such as grandparents, aunts and uncles — live in the same home is known as an *extended family*. While not common, such living arrangements do exist. The structure of the extended family offers certain advantages. Crises, such as death, divorce, and illness involve less strain for family members, since there are more individuals who can provide assistance and emotional support. In addition, the extended family constitutes a larger economic unit than the nuclear family. If the family is engaged in a common enterprise — for example, running a farm or a small business — the additional family members may represent the difference between prosperity and failure.

In considering these differing family types, we have limited ourselves to the term of marriage which is called *monogamy*. The term monogamy describes a form of marriage in which one woman and one man are married only to each other. Some observers, noting a high rate of divorce in modern society, have suggested a more accurate term «*serial monogamy*» under which a person is allowed to have several spouses in his or her life but can have only one spouse at a time.

Some cultures allow an individual to have several husbands or wives simultaneously. This form of marriage is known as *polygamy*. You may be surprised to learn that most societies throughout the world, past and present, have exhibited a preference for polygamy, not monogamy. Polygamy cultures devalue the social worth of women.

Descent Patterns: To Whom Are We Related?

The state of being related to others is called kinship. The family and the kin group are not necessarily the same. While the family is a household unit, kin do not always live or function together. Kin groups include aunts, cousins, in-laws, and so forth.

Family Residence: Where Do We Live?

Formally, a married couple is expected to establish a separate household. However, if we take a cross-cultural view, it is relatively uncommon. In many societies, the bride and groom live either with his or her parents. The reason for it is that the new couples need the emotional support and especially the economic support of their kinfolk.

Authority Patterns: Who Rules?

Imagine that you are recently married and must begin to make decisions about the future of your new family. Immediately, an issue is raised: «Who has the power to make the decision?», in simpler terms, who rules the family?

Part II

Societies vary in the way that power within the family is distributed. If a society expects males to dominate in all family decision making, it is termed a *patriarchy*. Women hold low status in such societies. By contrast, in a *matriarchy*, women have greater authority than men. But researchers have come to the conclusion that in modern history there is not a society which truly has this pattern of family organization.

Some marital relationships may be neither male-dominated nor female-dominated. The third type of authority pattern, the *egalitarian family*, is one in which spouses are regarded as equals. This does not mean, however, that each decision is shared in such families. Mothers may hold authority in some spheres, fathers in others. In the view of many sociologists, the egalitarian family has begun to replace the patriarchal family as the social norm.

A century ago Frederick Engels, a colleague of Karl Marx, described the family as «the ultimate source of social inequality». More recently other theorists have stated that the family contributes to social injustice, denies opportunities to women, and limits freedom in sexual expression and mate selection.

Exercise 3. Examine the functions the family fulfils. Discuss them. Discuss them. Number them in order of their importance. Express your own point of view.

1. **Reproduction.** For a society to maintain itself, it must replace dying members.
2. **Protection.** Human infants need constant care, economic security, upbringing.
3. **Socialization.** Parents and other kin monitor a child's behavior and transmit the norms, values and language of a culture to the child.
4. **Regulation of sexual behavior.** Standards of sexual behavior are most clearly defined within the family circle.

5. *Affection and companionship.* The family is obliged to serve the emotional needs of its members. We expect our relatives to understand us, to care for us, and to be there with us when we need them.

6. *Providing of social status.* We inherit a social position because of the «family background» and reputation of our parents. Moreover, the family resources affect our ability to pursue certain opportunities such as higher education and specialized lessons.

Exercise 4. Give the English equivalents for the following words and word — combinations.

Ділити відповідальність
Бути пов'язаним узами крові
Піклуватись про когось
Склад сім'ї
Підходити комусь
Розлучення
Надавати допомогу та підтримку
Вести домашнє господарство
Високий рівень розлучень
Відавати перевагу комусь
Знецінювати соціальну значимість
Походження
Жити окремо
Наречений
Наречена
Прийняти рішення
Основне джерело прибутків
Вести до соціальної несправедливості

Exercise 5. Make up 5 questions of different types to the text.

Exercise 6. Find synonyms to the following words.

To build — To begin —
Child — To include —
Kinship — To make decisions —
Common — To rule the family —
To think — Power —
To support — Immediately —
Great — Issue —
Wonderful — Researcher —
To describe — Truly —
Spouse — Equal —

DIFFERENT POINTS OF VIEW ON THE FAMILY

Exercise 1. Read and translate the text. Discuss different points of view on the problem.

Three Views of «Family», by the U.S. Supreme Court:

1. A traditional nuclear «family» of two parents and their children, and where the parents are presumed to be acting in the best interests of their children. In such a family, there is no need to give the children their own voice — even when parents do such things as institutionalize their children.

2. An extended-kind model of family made up of a community of parents, siblings, grandparents and other relatives which should be recognized as a primary family, even if the blood-ties are not as strong as a nuclear family; 3. an individualist model where family members are fairly autonomous and that individuality should be respected.

«One or more persons related by blood, adoption, or marriage, living and cooking together as a single housekeeping unit, exclusive of household servants. A number of persons but not exceeding two living and cooking together as a single housekeeping unit though not related by blood, adoption, or marriage shall be deemed to constitute a family».

The classic definition of family, according to sociologist George Murdock, is «a social group characterized by common residence, economic cooperation, and reproduction. It includes adults of both sexes, at least two of whom maintain a socially approved sexual relationship, and one or more children, own or adopted, of the sexually cohabiting adults».

Family, as defined by the U.S. Census Bureau:

«A family includes a householder and one or more people living in the same household who are related to the householder by birth, marriage, or adoption. All people in a household who are related to the householder are regarded as members of his or her family. A family household may contain people not related to the householder, but those people are not included as part of the householder's family in census tabulations. Thus, the number of family households is equal to the number of families, but family households may include more members than do families. A household can contain only one family for purposes of census tabulations. Not all households contain families since a household may comprise a group of unrelated people or one person living alone».

From the encyclopedia:

Family is a Western term used to have denote a domestic group of people, or a number of domestic groups linked through descent (demonstrated or stipulated) from a common ancestor, marriage or adoption.

A family may be defined specifically as a group of people affiliated by consanguinity, affinity, and co-residence. Although the concept of consanguinity originally referred to relations by blood, many anthropologists argue that the notion of «blood» must be understood metaphorically; some argue that there are many non-Western societies where family is understood through other concepts rather than «blood»

Article 16(3) of the Universal Declaration of Human Rights says, «The family is the natural and fundamental group unit of society and is entitled to protection by society and the State».

Exercise 2. Find the antonyms to the following words and word combinations.

to presume —	failure —
persons related by blood —	to limit —
divorce —	to describe —
children —	high rate of divorce —
extended family —	to allow —
illness —	to be surprised —
to support —	polygamy —
common enterprise —	to devalue —
difference —	to establish —
	separate household —

Text 3

CHANGING VALUES AND NORMS OF THE BRITISH FAMILY

Exercise 1. Read and translate the following text.

The family in Britain is changing. The once typical British family headed by two parents has undergone substantial changes during the twentieth century. In particular there has been a rise in the number of single-person households, which increased from 18 to 29 per cent of all households between 1971 and 2002. By the year 2020, it is estimated that there will be more single people than married people. Fifty years ago this would have been socially unacceptable in Britain.

In the past, people got married and stayed married. Divorce was very difficult, expensive and took a long time. Today, people's views on marriage are changing. Many couples, mostly in their twenties or thirties, live together (cohabit) without getting married. Only about 60 % of these couples will eventually get married.

In the past, people married before they had children, but now about 40 % of children in Britain are born to unmarried (cohabiting) parents. In 2000, around a quarter of unmarried people between the ages of 16 and 59 were cohabiting in Great Britain. Cohabiting couples are also starting families without first being married. Before 1960 this was very unusual, but in 2001 around 23 per cent of births in the UK were to cohabiting couples.

People are generally getting married at a later age now and many women do not want to have children immediately. They prefer to concentrate on their jobs and put off having a baby until late thirties.

The number of single-parent families is increasing. This is mainly due to more marriages ending in divorce, but some women are also choosing to have children as lone parents without being married.

Exercise 2. Make up 5 questions of different types to the text.

Text 4

The Problem of Surrogate Mother

Exercise 1. Read and learn the following words and word — combinations.

surrogate mother — сурогатна мати

pregnant — вагітна

to gestate — бути вагітною, виношувати

altruistic agreement — альтруїстичний договір

relinquishing rights — позбавлення прав

to conceive naturally — завагітніти природним способом

motherhood — материнство

purpose of gestating — мати намір завагітніти

dignity — гідність

procreation — дітонародження

to be motivated by altruistic concerns — мати альтруїстичну мотивацію

to be exploited for fertility — експлуатувати заради

without reimbursement — без компенсації

to estimate — давати оцінку, приблизно підраховувати