

**PROMINENT  
PHILOSOPHERS AND  
SOCIOLOGISTS AND  
THEIR IMPACT ON  
THE WORLD  
OUTLOOK AND  
ADVANCEMENT**

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**НАВЧАЛЬНО- МЕТОДИЧНИЙ ПОСІБНИК**

**з англійської мови для студентів старших курсів філософського факультету та факультету соціології освітніх програм «Філософія», «Політологія», «Культурологія», «Релігієзнавство», «Соціологія» першого (бакалаврського) рівня**

**«PROMINENT PHILOSOPHERS AND SOCIOLOGISTS AND THEIR IMPACT ON THE WORLD OUTLOOK AND ADVANCEMENT»**

**Київ – 2025**

Навчально-методичний посібник з англійської мови для студентів старших курсів філософського факультету та факультету соціології **“Prominent philosophers and sociologists and their impact on the world outlook and advancement”**.

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Навчально-методичний посібник з англійської мови для студентів старших курсів філософського факультету та факультету соціології висвітлює деякі філософські концепції та питання соціології через дослідження видатних вчених філософів та соціологів.

Вправи спрямовані на вдосконалення навичок роботи з автентичними джерелами мовлення та письма. Завдання дискусійного характеру та лексичні вправи спрямовані на активізацію комунікативних вмінь студентів.

Викладений матеріал ілюструється відео та завданнями до них.

Посоібник можна використовувати для роботи на практичних заняттях з англійської мови, для організації самостійної роботи студентів, а також для програм дистанційного навчання.

Рекомендовано до друку Науково-методичною комісією філософського факультету.

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## ПЕРЕДМОВА

Навчально-методичний посібник з англійської мови для студентів 3-4 курсів філософського факультету та факультету соціології призначений для вивчення англійської мови професійного спрямування студентами філософського факультету та факультету соціології Київського національного університету імені Тараса Шевченка, які мають рівень В1-В2 володіння іноземною мовою (англійською).

Навчально-методичний посібник відповідає вимогам робочих програм навчальної дисципліни «Фахова іноземна мова (англійська)» для студентів освітніх програм філософського факультету та факультету соціології.

Посібник складається з 13 розділів. Кожний розділ містить тексти філософського та соціального спрямування, ряд вправ з різноманітними видами робіт, які розраховані на закріплення лексики, на активізацію мовних навичок студентів (підбір англійських та українських еквівалентів та вміння їх вживати в реченнях та ситуаціях, підбір синонімів та антонімів, вміння знайти слово за його дефініцією), цікаві запитання, теми для обговорення, перегляд відео та завдання до нього, вправи для письмового виконання.

На думку авторів, посібник може бути використаним для аудиторної та самостійної роботи студентів, а також, як матеріал для програм дистанційного навчання.

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## Unit 1

### SCEPTICISM AND NATURAL PHILOSOPHY

#### *Lead in.*

1. Look at the picture and answer the following questions:



1. What does the word “scepticism” mean to you?
2. Which situations usually cause your scepticism? Can you tell us about some of them?
3. Are you often sceptical?
4. What is your attitude toward sceptical people?
5. Which types of social events can bring about scepticism of common people?

#### **2. Read and translate the text:**

The reemergence of ancient Greek skepticism toward the end of the Renaissance was not, at first, related to the rise of scientific inquiry. Rather, Catholic and Protestant **theologians** used skepticism as a tool to further argue their positions during the Reformation and Counter-Reformation, and Catholics also used it **to affirm** mysticism and simple faith as the paths to real knowledge.

When there were contending religions, each side would apply skepticism to the knowledge claims of the other. The Catholics used **skepticism** to disprove the claims about knowledge of God made by the Protestants, and the Protestants did the same

thing to the Catholics. The result was that each side ended up extolling its own type of faith, rather than the knowledge claimed by the other side. (This use of skepticism to elevate faith and mysticism had its roots in Islamic philosophy, specifically in the writings of Abu Hamid al-Gazali [1058–1111]). As the two-sided religious skeptical debates wore down, the modern form of skepticism, which supports observation and the scientific method, came into wide use.

“Natural philosophy” was the term used to describe what we now call science. The key players in the scientific revolution, beginning with Galileo (1564–1642) and ending with Isaac Newton (1643–1727), were called “natural philosophers” and were **revered** as geniuses by philosophers of their day. The lines between scientific inquiry, philosophical theories of knowledge, and philosophy of science were not clearly drawn until these “natural philosophers” discoveries and theories helped define them.

Much of early modern empiricist philosophy, as developed by John Locke (1632–1704) and Thomas Hobbes (1588–1679), was directly inspired by the scientific revolution. Francis Bacon (1561–1626) had proposed that science could be used for the betterment of mankind and that was also René Descartes’ (1596–1650) dream. However, both Thomas Hobbes (1588–1679) and John Locke (1632–1704) took a practical and strictly empirical approach to knowledge that was closer to the science of their day than either Bacon or Descartes’ views.

The scientifically grounded empiricism of Hobbes and Locke was later **refined** by David Hume (1711–1776) and codified by John Stuart Mill (1806–1873). The philosophical rationalists believed that there was *a priori* knowledge about the world, or general truths about the world known by the mind, without experience. This was in contrast to the empiricist **insistence** that all of our knowledge about the world was based on experience, sensory information in particular. The seventeenth century philosophical rationalists, such as René Descartes (1596–1650), were opposed to the intellectual methods of the empiricists, but they still took science into account in their philosophies. Descartes was actively involved in scientific exploration and experimentation throughout his philosophical career. In the late-eighteenth century, David Hume’s (1711–1776) empiricism posed a special problem for Immanuel Kant (1724–1804) because Hume (1711–1776) applied skepticism to basic beliefs that many had taken for granted before him, such as the existence of

God and the powers of natural causes to bring about their effects. In the nineteenth century, modern reactions against **empiricism** took hold in the work of Georg Wilhelm Friedrich Hegel (1770–1831), Friedrich Nietzsche (1844–1900), and early existentialist philosophers, such as Søren Kierkegaard (1813–1855). These reactions shared a concern for the validity of *a priori* truths and religious knowledge.

**3. Answer the following questions:**

1. How was skepticism related to the scientific revolution?
2. How did skepticism further arguments for faith and mysticism?
3. Who were the natural philosophers?
4. How were early modern and modern philosophy related to the scientific revolution?
5. Who were the philosophical rationalists?

**4. Match the highlighted words with their definitions and use them in the sentences of your own:**

- a) the belief in basing your ideas on practical experience;
- b) to respect and admire smb or smth very much;
- c) when you demand that smth should happen and refuse to let anyone say no;
- d) someone who has studied theology;
- e) to improve a method, plan, system etc by gradually making slight changes to it;
- f) an attitude of doubting that particular claims or statements are true or that smth will happen;
- g) to strengthen a feeling, belief, or idea.

**5. Translate into English:**

1. Тільки рішучість і завзятість дозволяють досягти поставленої мети.
2. У прагненні затвердити гуманістичний ідеал Фауст звертається до античності.
3. Відгуки з мого усного іспиту допомогли мені вдосконалити тези для проекту.

4. Видатний релігієзнавець наголосив на важливості співчуття у всіх віруваннях.
5. Її скептицизм став на заваді прийняттю нових ідей під час зустрічі.

**6. Suggest the Ukrainian equivalents:**

Scientific enquiry; reemergence; observation; to define; in particular; scientific exploration; validity.

**7. Give the English equivalents for the following:**

Звеличувати свою власну віру, становити проблему, сприймати як належне, на благо людства, звеличувати віру та містицизм, науково обгрунтований емпірицизм, зростання наукового дослідження, спростувати твердження, триматися, увійти в ужиток, апіорні істини, конкуруючі релігії.

**8. Make questions to which these sentences are the answers:**

- a) The philosophical rationalists believed that there was *a priori* knowledge about the world.
- b) Descartes was actively involved in scientific exploration and experimentation throughout his philosophical career.
- c) “Natural philosophy” was the term used to describe what we now call science.
- d) The Catholics used skepticism to disprove the claims about knowledge of God made by the Protestants.

**9. Find the other parts of speech (where possible) and mark the stress. Consult a dictionary.**

Noun	Verb	adjective	adverb
Support			
Observation			
Exploration			
Existence			
		basic	
		practical	
Approach			

## 10. Write a summary of the text.

### Unit 2

#### MICHEL DE MONTAIGNE

##### *Lead in.*

1. Look at the picture and answer the following questions:



1. How can “doubt” impact scientific development?
2. Which truths are not subjected to any doubt? Why?
3. Do you often hesitate and stay indecisive? What can cause your indecisiveness?
4. If indecisiveness is a streak of character, how deal with it?
5. Can inclination to doubt be a trait of the whole nation and which social shifts can it cause?

#### **2. Read and translate the text:**

Michel Eyquem de Montaigne (1533–1592), the essayist who became mayor of his hometown of Bourdeaux, France, resurrected the ancient Greek skepticism of Sextus Empiricus (160–210 C.E.), with some **reliance** on Cicero. Although Montaigne lived during the end of the Renaissance, his ideas set the stage for much thought that would follow during the scientific revolution and early modern philosophy. In the history of ideas and philosophy, he is therefore much more than a Renaissance figure. Montaigne (1533–1592) demonstrated how skepticism could be a double-edged sword: it could be used to reject irrational claims, and it could be used to attack the

certainty of any body of knowledge, including scientific knowledge based on the senses and the conclusions of logical reasoning. This made skepticism extremely useful for Catholic theologians attacking the claims of Protestants, and vice versa. Today, we think of skeptics as those who require careful scientific evidence for claims and judgments. Usually a skeptic is someone who will not take anything on faith. But Montaigne showed that even the best evidence, including sensory information, can be doubted, so that for him, the skeptic is someone who is better off relying on faith. What Montaigne had in mind was not only faith about knowledge that could not be proved to a certainty, but a life of faith in which all attempts at rigorous knowledge were avoided. This is known as *fideism*.

Montaigne (1533–1592) used an indirect approach to explaining his ideas, which was not surprising for someone as intellectually sophisticated about literature, philosophy, and history as he was. Montaigne translated *Natural Theology; or, The Book of Creatures*, (written from 1420 to 1430) by Raimond Sebond, a fifteenth century Spanish theologian, who had taught at the University of Toulouse, where Montaigne had studied.

The University of Toulouse offered much advanced and humanistic thinking at that time in a curriculum that encouraged intellectual creativity. Montaigne's translation, *The Apology of Raimond Sebond*, was the result of Montaigne's original embellishments. His primary thesis was that sensory and intellectual knowledge are uncertain. His conclusion was that judgment should therefore be suspended concerning matters that go beyond experience. Along the way to that conclusion, Montaigne discussed many conflicts of opinion that were relevant to disputes current in his day.

In addition to his skeptical writings, Montaigne (1533–1592) became famous for the whole of his *Essais* (1560; literally, "Attempts"), the most substantial of which was his *The Apology of Raimond Sebond*. The essays here were far-ranging, witty, digressive, and all about him; his tastes, opinions, and large and petty problems. He also wrote about his trip to Germany, Switzerland, and Italy in his *Journal de voyage en Italie par la Suisse et al'Allemagne en 1580 et 1581 (Travel Journal)*, undertaken after he had presented a copy of his *Essays* to the French king. Montaigne was

diplomatically active in trying to quell religious antagonism and instrumental in securing Henry of Navarre's ascension to the throne as King Henry IV. He probably would have become a member of Henry's court had illness not intervened.

Montaigne's more theoretical arguments went to the heart of theories of knowledge. All human knowledge comes from sense experience, but all humans perceive things differently and we are all **vulnerable** to illusions, dreams, and ordinary distortions of perception. On top of these doubts, Montaigne then introduced "the problem of the criterion." We need a criterion to determine if our experience is reliable as a basis for knowledge, but the criterion itself needs to be tested and for that a second criterion is necessary, and to test this second criterion, a third one is necessary, and on and on. All theoretical and natural philosophers after Montaigne had to come up with some sort of answer to the skeptical problems he raised: the unreliability of sensory information; the disagreement of experts; cultural differences in values and customs; individual differences in perception; the possibility of human error; and above all, the necessity for a criterion, or neutral standard to settle disagreements.

In considering reason versus faith as a foundation for religious beliefs, Montaigne (1533–1592) claimed that faith, simple belief, was the best course, because all reasoning can be shown to be unsound. Philosophical views had been in conflict since the ancients, so only Pyrrhonic skepticism, with its prescribed suspension of judgment, was acceptable. There was no certainty even in the knowledge of the new sciences, since the experts disagreed and scientific knowledge was subject to change.

Montaigne (1533–1592) derived his views from Sextus Empiricus (160–210 C.E.), who held that we could not even know whether we had knowledge in certain cases. By 1590, Sextus Empiricus' *Hypotoses* had been published in Latin, Greek, and English. Pyrrhonic skepticism died out by the third century C.E. Desiderius Erasmus (1466–1536) was a closer **predecessor** to Montaigne, who defended Catholicism based on faith in *De Libro Arbitro* (1524) on the grounds that theological **controversies** were inconclusive. Martin Luther (1483–1546) responded to Erasmus with a dogmatic claim about his subjective certainty about God, based on his own conscience, as well as scripture.

## Some examples of Montaigne's famous wit

### Which of them do you like the best. Why?

Montaigne had sayings from Sextus Empiricus (160–210 C.E.) carved into the beams of the rafters of his study. His favorite, which became his own motto and the motto of the *Essays*, was “Que sais-je?” or “What do I know?”

The following aphorisms are excerpts from his *Essays*:

“Wise men have more to learn of fools than fools of wise men.”

“From the same sheet of paper on which a judge writes his sentence against an adulterer, he tears off a piece to scribble a love note to his colleague's wife.”

“Don't discuss yourself, for you are bound to lose; if you belittle yourself, you are believed; and if you praise yourself, you are disbelieved.”

“Even on the most exalted throne in the world we are only sitting on our own ass.”

“Fashion is the science of appearances, and it inspires one with the desire to seem rather than to be.”

“He who is not strong in memory should not meddle with lying.”

“I will fight the right side to the fire, but excluding the fire if I can.”

“There are some defeats more triumphant than victories.”

“Age prints more wrinkles in the mind, than it does in the face, and souls are never, or very rarely seen, that in growing old do not smell sour and musty.”

“Books are a languid pleasure.”

“Even in the midst of compassion we feel within I know not what tart sweet titillation of malicious pleasure in seeing others suffer; children have the same feeling.”

“Few men are admired by their servants.”

“The greatest thing in the world is to know how to belong to oneself.”

### 3. Answer the questions:

1. Why was Montaigne important?

2. What is fideism and what does it have to do with what Montaigne demonstrated about scepticism?
3. How did Montaigne convey his ideas?
4. What are some other notable works by Montaigne?
5. What is the “problem of the criterion” as put forth by Montaigne?
6. When discussing religious belief, which did Montaigne consider to be more important: reason or faith?
7. Was Montaigne the only skeptical philosopher to reason in this Pyrrhonic way?

**4. Match words with their definitions and use them in the sentences of your own:**

- a) someone who had your job before you started doing it;
- b) a serious argument about smth that involves many people and continues for a long time;
- c) the ability to use your imagination to produce new ideas, make things etc;
- d) when smb or smth is dependent on smb or smth;
- e) someone who can be easily harmed or hurt;
- f) to talk or write about smth that is not your main subject;
- g) to make a story or statement more interesting by adding details that are not true;
- h) careful, thorough, and exact.

**5. Translate into English:**

1. Влітку наш регіон вразливий до впливу тропічних циклонів.
2. Його попередник створив потужну мережу в спільноті.
3. Суперечка щодо спадщини загрожувала розколоти родину ще до її вирішення.
4. Її креативність зробила роботу над проектом легкою і веселою для всіх.
5. Розмальовування буденних подій може перетворити їх на незабутні життєві уроки.

**6. Give the English equivalents for the following:**

Підготувати ґрунт, приймати будь-що на віру, пригнічувати релігійний антагонізм, спотворення сприйняття, залагоджувати розбіжності, палиця з двома кінцями.

**7. Suggest the Ukrainian equivalents:**

To resurrect; to reject irrational claims; logical reasoning; intellectually sophisticated; judgement; far-ranging; petty problems; to undertake; unreliability; Pyrrhonic scepticism.

**8. Make questions to which these sentences are the answers:**

1. Montaigne used an indirect approach to explaining his ideas.
2. A skeptic is someone who will not take anything on faith.
3. Montaigne discussed many conflicts of opinion that were relevant to disputes current in his day.
4. Montaigne's more theoretical arguments went to the heart of theories of knowledge.
5. Montaigne derived his views from Sextus Empiricus.

**9. Find the other parts of speech (where possible) and mark the stress. Consult a dictionary.**

<b>Noun</b>	<b>Verb</b>	<b>adjective</b>	<b>adverb</b>
compassion			
desire			
experience			
faith			
		subjective	
		reliable	
approach			

**10. Write an essay on the topics:**

- Can evil be fought with evil?
- Summarize Montaigne's ideology in "The men are not to judge for our happiness till after death".
- On the power of the imagination.
- The nature of knowledge.

## Unit 3

### KNOWLEDGE IS POWER

#### FRANCIS BACON (1561-1626)

##### *Lead in.*

1. Look at the picture and answer the following questions:



1. In your opinion, what is the main aim of science?
2. Should science be predominantly based on theory or practical research?
3. If you decide to do science, which particular aspect would you choose? Why?
4. Can you name any social spheres which were boosted by science?
5. Imagine being a priest. Which basic scientific tenets would you use to explain the main religious dogmas?

##### **2. Read and translate the text:**

Born in London, Francis Bacon was educated privately, before being sent to Trinity College, Cambridge, at the age of 12. After graduation, he started training as a lawyer, but abandoned his studies to take up a diplomatic post in France. His father's death in 1579 left him **impoverished**, forcing him to return to the legal profession. Bacon was elected to parliament in 1584, but his friendship with the treasonous Earl of Essex held back his political career until the **accession** of James I in 1603. In 1618, he was appointed Lord Chancellor, but was **dismissed** two years later, when he was convicted of accepting bribes.

Bacon spent the rest of his life writing and carrying out his scientific work. He died from bronchitis, contracted while stuffing a chicken with snow, as part of an experiment in food preservation.

Bacon is often credited with being the first in a tradition of thought known as British **empiricism**, which is characterized by the view that all knowledge must come ultimately from sensory experience. He was born at a time when there was a shift from the Renaissance preoccupation with the rediscovered achievements of the ancient world toward a more scientific approach to knowledge. There had already been some innovative work by Renaissance scientists such as the astronomer Nicolaus Copernicus and the anatomist Andreas Vesalius, but this new period—sometimes called the Scientific Revolution—produced an astonishing number of scientific thinkers, including Galileo Galilei, William Harvey, Robert Boyle, Robert Hooke, and Isaac Newton. Although the church had been broadly welcoming to science for much of the medieval period, this was halted by the rise of opposition to the Vatican’s authority during the Renaissance. Several religious reformers, such as Martin Luther, had complained that the Church had been too lax in countering scientific challenges to accounts of the world based on the Bible. In response, the Catholic Church, which had already lost **adherents** to Luther’s new form of Christianity, changed its stance and turned against scientific endeavor. This opposition, from both sides of the religious divide, **hampered** the development of the sciences.

Bacon claims to accept the teachings of the Christian Church. But he also argues that science must be separated from religion, in order to make the acquisition of knowledge quicker and easier, so that it can be used to improve the quality of people’s lives. Bacon stresses this transforming role for science. One of his complaints is that science’s ability **to enhance** human existence had previously been ignored, in favor of a focus on academic and personal glory.

Bacon presents a list of the psychological barriers to pursuing scientific knowledge in terms that he calls collectively the “idols of the mind.” These are the “idols of the tribe”, the tendency of human beings as a species (or “**tribe**”) to generalize; the “idols of the cave”, the human tendency to impose preconceptions on nature rather than to see what is really there; the “idols of the marketplace”, our tendency to let social **conventions** distort our experience; and the “idols of the theater”, the distorting

influence of prevailing philosophical and scientific dogma. The scientist, according to Bacon, must battle against all these handicaps to gain knowledge of the world.

### **Scientific method**

Bacon goes on to argue that the advancement of science depends on formulating laws of ever-increasing generality. He proposes a scientific method that includes a variation of this approach. Instead of making a series of observations, such as instances of metals that expand when heated, and then concluding that heat must cause all metals to expand, he stresses the need to test a new theory by going on to look for negative instances—such as metals not expanding when they are heated. Bacon’s influence led to a focus on practical experimentation in science. He was, however, criticized for neglecting the importance of the imaginative leaps that drive all scientific progress.

### **3. Answer the following questions:**

1. F. Bacon’s early years and the beginning of his career.
2. What is he often credited with?
3. What period is called the Scientific Revolution? Who were the representatives of that period?
4. What was the position of church?
5. How did Bacon see science and religion?
6. What psychological barriers did Bacon call “the idols of the mind”?
7. What scientific method did he propose?

### **4. Match the highlighted words to their definitions and use them in the sentences of your own or situations from the text:**

- a) a social group consisting of people of the same race who have the same beliefs, customs, language etc, and usually live in one particular area ruled by their leader;
- b) smb who supports a particular belief, plan, political party etc;
- c) to make smth worse in quality;
- d) a formal agreement, especially between countries, about particular rules or behaviour;
- e) the belief of basing your ideas on practical experience;

f) to improve smth;

g) to remove smb from their job;

h) an official process in which smb becomes king, queen, president etc;

i) to make it difficult for smb to do smth.

**5. Look through the text and write out the key philosophical terms. Give their definitions.**

**6. Interpret the following in Ukrainian:**

“idols of the cave”; sensory experience; to be halted; handicaps; to be convicted of; to carry out scientific work; change one’s stance; the rise of opposition.

**7. Find English equivalents of the following words and phrases. Use them in sentences of your own and situations from the text:**

Стримувати його політичну кар’єру, звинувачувати в отриманні хабара, приписувати щось, досвід сприйняття, зупиняти (перешкоджати), набуття знань, нав’язувати упереджене ставлення до чогось, боротьба з вадами, отримати знання про світ, постійно зростаюча невизначеність, уявні перешкоди, наукові зусилля.

**8. Find synonyms in the text to the following words:**

Investigation; insurgent; switch; addiction; dissident; confrontation; viewpoint; to follow; to contort.

**9. Agree or disagree with the following quotations:**

- Imagination was given to man to compensate him for what he is not; a sense of humor to console him for what he is.
- It is impossible to love and to be wise.
- In order for the light to shine so brightly, the darkness must be present.
- Prosperity discovers vice, adversity discovers virtue.
- There is a difference between happiness and wisdom: he that thinks himself the happiest man is really so; but he that thinks himself the wisest is generally the greatest fool.

## 10. Speak on:

- Sir Francis Bacon works.
- Francis Bacon philosophy of mind.
- Bacon's inductive reasoning.
- Bacon's theory of knowledge.

## 11. Write an essay on:

- Francis Bacon's scientific method;
- Francis Bacon's role in the development of the scientific method;
- What were Bacon's views on the relationship between science and religion

## Unit 4

### WHERE THERE IS POWER THERE IS RESISTANCE

MICHEL FOUCAULT (1926–1984)

#### *Lead-in.*

#### 1. Look at the pictures and answer the following questions:



1. Would you like to have power? If yes, how are you going to use it?
2. Can a person be powerful without holding an official position? Why or why not?
3. Can power ever exist without responsibility?
4. Who has more power in society: politicians, business leaders, or media?
5. Why do people often fear losing power more than not having it at all?

## **2. Read and translate the text:**

The power to maintain social order, or to bring about social change, has conventionally been seen in political or economic terms. Until the 1960s, theories of power usually fell into two types: ideas of the power of government or state over citizens; or the Marxist idea of a power struggle between the bourgeoisie and the proletariat. However, these theories tended to concentrate on power at the macro level, either ignoring the exercise of power at lower levels of social relations, or seeing it as a consequence of the primary exercise of power (or only of secondary importance).

Michel Foucault, however, thought that in today's Western liberal societies, these approaches are an oversimplification. Power, he said, is not just exercised by the state or capitalists, but can be seen at every level of society, from individuals through groups and organizations to society as a whole. In his words, "power is everywhere, and comes from everywhere." He also disagreed with the traditional view of power as something that can be possessed and wielded, like a weapon. This, he says, is not power, but a capacity to exercise power—it does not become power until some action is taken. Power is therefore not something someone has, but something that is done to others, an action that affects the action of others.

### **Power relations**

Instead of thinking of power as a "thing," Foucault sees it as a "relation," and explains the nature of power through examination of the power relations present at every level of modern society. For example, a power relation exists between a man and the state in which he lives, but at the same time, there are different forms of power relation between him and his employer, his children, the organizations to which he belongs, and so on. Foucault acknowledges that power has been, and continues to be, the major force in shaping social order, but describes how the nature of power relations has changed from medieval times to today. What he calls the "sovereign" exercise of power, such as public torture and executions, was the method that authority figures in feudal society used to coerce their subjects into obedience. With the advent of the Enlightenment in Europe, however, violence and force were seen as inhuman and, more importantly, as an ineffective means of exercising power.

Surveillance and control in place of harsh physical punishment came a more pervasive means of controlling behavior: discipline. The establishment of institutions such as prisons, asylums, hospitals, and schools characterized the move away from the notion of merely punishing to a disciplinary exercise of power:

specifically, acting to prevent people from behaving in certain ways. These institutions not only removed the opportunity for transgression, but provided the conditions in which people's conduct could be corrected and regulated, and above all monitored and controlled. This element of surveillance is especially important in the evolution of the way power is exercised in modern society.

Foucault was particularly struck by the Panopticon, the efficient prison design inspired by British philosopher Jeremy Bentham, with a watchtower that enabled continual observation of inmates. The cells, Foucault points out, are backlit to prevent inmates from hiding in shadowy recesses. Prisoners can never be certain of when they are under surveillance, so they learn to discipline their behavior as if they always are. Power is no longer exercised by coercing people to conform, but by establishing mechanisms that ensure their compliance.

### **Regulating conduct**

The mechanisms by which power is exercised, the "technology of power," have since become an integral part of society. In the modern Western world, social norms are imposed not so much by enforcement, as by exercising "pastoral" power, guiding people's behavior. Rather than an authority forcing people to act in particular ways, or preventing them from behaving differently, people participate in a complex system of power relations operating on many levels, regulating the conduct of the members of a society.

This pervasive sort of power is determined by the control society has over people's attitudes, beliefs, and practices: the systems of ideas Foucault refers to as "discourse." The belief system of any society evolves as people come to accept certain views, to the point that these views become embedded in that society, defining what is good and bad, and what is considered normal or deviant. Individuals within that society regulate their behavior according to these norms, largely unaware

that it is the discourse that is guiding their conduct, as it makes opposing thoughts and actions unthinkable.

### **Discursive regimes**

Discourse is constantly reinforced, as it is both an instrument and an effect of power: it controls thoughts and conduct, which in turn shape the belief system. And because it defines what is right and wrong, it is a “regime of truth,” creating a body of what is considered undeniable common knowledge. Foucault challenged the idea that “knowledge is power,” saying that the two are related more subtly. He coined the term “power–knowledge” for this relationship, noting that knowledge creates

power, but is also created by power. Today, power is exercised by controlling what forms of knowledge are acceptable, presenting them as truths, and excluding other forms of knowledge. At the same time, accepted knowledge, the discourse, is actually produced in the process of exercising power. Unlike the way power had

traditionally been used to compel and coerce people to behave in a particular way, this form of power–knowledge has no immediately recognizable agent or structure.

And because of its all-pervasive nature, it would appear to have nothing specific that can be resisted. Indeed, Foucault points out that political resistance, in the form of revolution, may not lead to social change, as it challenges only the power of the state, not the ubiquitous, everyday way in which power today is exercised. However, Foucault argues that there is a possibility of resistance: what can be resisted is the

discourse itself, which can be challenged by other, opposing discourses. Power that relies on complicity implies at least some degree of freedom of those subject to it. For the discourse to be an instrument of power, those subject to it must be involved in a power relation, and he argues that if there is a power relation, there is also a possibility of resistance—without resistance, there is no need for the exercise of power.

### **The deployment of power**

Foucault’s concepts of power–knowledge and discourse are subtle and at the time were rejected by many scholars as speculative and vague. But his lectures and

writings became enormously popular, despite the difficult concepts and his sometimes convoluted prose style. The ideas of power described in *Discipline and*

*Punish* and *The History of Sexuality* gradually gained acceptance by some in the mainstream of sociology (if not among historians and philosophers), and eventually influenced the analysis of how discourse is used in society as an instrument of power in many different arenas. The development of modern feminism, queer theory, and cultural studies owes much to Foucault's explanation of how norms of behavior are enforced.

Today, opinion is still divided as to whether his theories are the somewhat vague conclusions of poor research and scholarship or whether he should be considered one of the 20th century's most original and wide-ranging thinkers in the social sciences.

**3. Match the words with their definitions and use them in the sentences given below:**

- 1) to accept, admit or recognize something, or the truth or existence of something (v., par. 1)
- 2) the act of causing great physical or mental pain in order to persuade someone to do something or to give information, or to be cruel to a person or animal (n., par.1)
- 3) the act or process of breaking a law or moral rule, or an example of this (n., par.2)
- 4) present or noticeable in every part of a thing or place (adj., par. 2)
- 5) the act of watching a person or a place, especially a person believed to be involved with criminal activity or a place where criminals gather (n., par.2)
- 6) seeming to be everywhere (adj., par. 4)

**Sentences:**

- 1) Television news was ... undifferentiated, and relatively unbiased.
- 2) You have to ... that we live in an unjust society.
- 3) Is there no escape from ... cigarette smoke in restaurants?
- 4) Even under ..., he refused to deny his faith.
- 5) Adolescence is a period marked by fascination with the ... of rules.
- 6) The country's borders are kept under constant ... .

**4. Explain the meaning of the following expressions, translate them into Ukrainian, translate the sentences into English using these expressions:**

1) to fall into types (par. 1)

Як було зазначено вище, ці психологічні стани поділяються на два типи та пов'язані із стресом.

2) to exercise power (par.1)

У Фінляндії президент не може здійснювати владу без підтримки більшості партій.

3) to wield a weapon (par. 1)

В місті було повно небезпечних людей, які мали зброю.

4) to coerce into obedience (par. 1)

Спроби змусити людей до послуху шляхом почуття сорому, провини, переляку є зловживанням повноважень.

5) to gain acceptance (par. 6)

Підлітки можуть вчиняти неправильні речі, щоб добитися визнання у групі своїх ровесників.

6) to owe much to (par. 7)

Неочікувано швидке зростання Китаю багато чим забов'язане жадібності американського капіталізму.

**5. Discuss the following points:**



1. What springs to your mind when you hear the word “power”?
2. “Political power grows out of the barrel of a gun.” Mao Zedong. Do you agree?
3. Power corrupts, and absolute power corrupts absolutely. Do you find it right?
4. To what extent are money and power intertwined?
5. Force and power always attract men of low morality.
6. If you want to know, what a man really is, give him power.
7. Which is the world’s most dangerous power?

**6. Watch the video and answer the following questions:**



How to understand power - Eric Liu.mp4

**Words:**

1. reside
  2. inherently – in a permanent, essential or characteristic way
  3. primal
  3. assert
  4. legitimacy
  5. harness
  5. enshrine –to preserve and protect so that people will remember and respect
  6. adept
  7. set objectives
1. Do you think common people should have insight into power? Why (not)?
  2. In your opinion, what should power be allowed to do and what authorities should they be deprived of?

**7. Choose the variant (A, B, C or D) which best fits each gap.**

**The Importance of Positive Relational Energy**

In our work, including interviews with thousands of leaders and employees, an upcoming book, and two decades of research on positive leadership, we've looked at people in terms of their networks of relationships: communities, organizations, and families. We've observed that certain relationships within those networks are extraordinarily life-enhancing and **(1)** ... . The result is extraordinary **(2)** ... . In particular, there's usually one person at the center of these networks who's responsible for most of the forward motion — not to mention well-being — of all the rest. We call them *positive energizers*.

Energizers' greatest secret is that, by uplifting others through **(3)** ..., values-based leadership, they end up lifting up both themselves and their organizations. Positive energizers demonstrate and cultivate virtuous actions, including forgiveness, compassion, humility, kindness, trust, integrity, honesty, generosity, gratitude, and recognition in the organization. As a result, everyone flourishes.

The pandemic has taken a significant **(4)** ... on the well-being and energy of so many. Positively energizing leaders are more crucial than ever. Positive energy, however, is not the **(5)** ... demonstration of false positivity, like trying to think happy thoughts or turning a blind eye to the very real stresses and pressures overloaded employees are experiencing. Rather, it is the active demonstration of values.

- |                   |             |               |                |
|-------------------|-------------|---------------|----------------|
| 1. A discouraging | B uplifting | C thrilling   | D demoralizing |
| 2. A operation    | B direction | C performance | D achievement  |
| 3. A authentic    | B false     | C legal       | D proper       |
| 4. A impact       | B cost      | C sacrifice   | D toll         |
| 5. A shallow      | B deep      | C superficial | D artificial   |

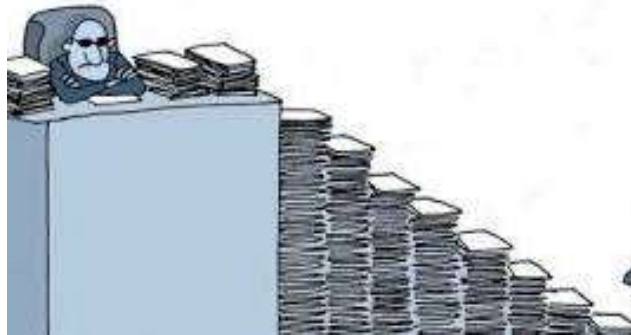
## Unit 5

### THE IRON CAGE OF RATIONALITY

Max Weber (1864-1920)

#### *Lead in.*

1. Look at the picture and answer the following questions:



1. Do you think bureaucracy is necessary in modern society? Why or why not?
2. What are some examples of bureaucracies you interact with in daily life?
3. Can bureaucracy make society fairer, or does it create more inequality?
4. Why do people often complain about bureaucracy?
5. Is bureaucracy more about serving citizens or controlling them?

#### **2. Read and translate the text:**

Until the latter half of the 19th century, the economic growth of the German states was based on trade rather than production. But when they made the shift to large-scale manufacturing industry, of the sort that had urbanized Britain and France, the change was rapid and dramatic. This was especially noticeable in Prussia, where the combination of natural resources and a tradition of military organization helped to establish an efficient industrial society in a very short time. Germany's unfamiliarity with the effects of modernity meant it had not yet developed a tradition of sociological thought. Karl Marx was German by birth, but he based his sociological and economic ideas on his experiences of industrialized society elsewhere. However, toward the end of the century, a number of German thinkers turned their attention to

the study of Germany's emergent modern society. Among them was Max Weber, who was to become perhaps the most influential of the "founding fathers" of sociology. Weber was not concerned with establishing sociology as a discipline in the same way as Auguste Comte and Émile Durkheim in France, who sought universal "scientific laws" for society (in the belief, known as "positivism," that science could build a better world).

While Weber accepted that any study of society should be rigorous, he argued that it could not be truly objective, because it is the study not so much of social behavior but of social action, meaning the ways in which individuals in society interact. This action is necessarily subjective, and needs to be interpreted by focusing on the subjective values that individuals associate with their actions.

This interpretive approach, also called *verstehen* ("understanding"), was almost the antithesis of the objective study of society. Whereas Durkheim's approach examined the structure of society as a whole, and the "organic" nature of its many interdependent parts, Weber sought to study the experience of the individual.

Weber was heavily influenced by Marx's theories, especially the idea that modern capitalist society is depersonalizing and alienating. He disagreed, however, with Marx's materialist approach and its emphasis on economics rather than culture and ideas, and with Marx's belief in the inevitability of proletarian revolution. Instead, Weber synthesized ideas from both Marx and Durkheim to develop his own distinctive sociological analysis, examining the effects of what he saw as the most pervasive aspect of modernity: rationalization.

### **An "iron cage"**

In arguably his best-known work, *The Protestant Ethic and the Spirit of Capitalism* (1904–05), Weber describes the evolution of the West from a society governed by tribal custom or religious obligations to an increasingly secular organization based on the goal of economic gain.

Industrialization had been achieved through advances in science and engineering, and the capitalism that accompanied it called for purely rational decisions based on efficiency and cost-benefit analysis (assessing the benefits and costs of projects). While the rise of capitalism had brought many material benefits, it also had numerous social drawbacks; traditional cultural and spiritual values had been

supplanted by rationalization, which brought with it a sense of what Weber called “disenchantment” as the intangible, mystical side of many people’s day-to-day lives was replaced by cold calculation.

Weber recognized the positive changes brought about by increased knowledge, and the prosperity that resulted from logical decision-making rather than the dictates of outdated religious authorities. But rationalization was also changing the administration of society by increasing the level of bureaucracy in all kinds of organizations. Having been brought up in Prussia, where well established military efficiency became the model for the newly industrialized state, this development would have been especially noticeable to Weber.

Bureaucracy, Weber believed, was both inevitable and necessary in modern industrial society. Its machinelike effectiveness and efficiency is what enables society to prosper economically, which meant its growth in scope and power was apparently unstoppable. However, whereas the eclipse of religion meant that people were liberated from irrational social norms, a bureaucratic structure imposed a new form of control and threatened to stifle the very individualism that had led people to reject dogmatic religious authority. Many members of modern society now felt trapped by the rigid rules of bureaucracy, as if in an “iron cage” of rationalization. Moreover, bureaucracies tend to produce hierarchical organizations that are impersonal, and with standardized procedures that overrule individualism.

### **Dehumanization**

Weber was concerned with these effects on the individual “cogs in the machine.” Capitalism, which had promised a technological utopia with the individual at its heart, had instead created a society dominated by work and money, overseen by an uncompromising bureaucracy. A rigid, rule-based society not only tends to restrict the individual, but also has a dehumanizing effect, making people feel as though they are at the mercy of a logical but godless system. The power and authority of a rational bureaucracy also affects the relationships and interactions of individuals—their social actions. These actions are no longer based on ties of family or community, nor traditional values and beliefs, but are geared toward efficiency and the achievement of specific goals.

Because the primary goal of rationalization is to get things done efficiently, the desires of the individual are subservient to the goals of the organization, leading to a loss of individual autonomy. Although there is a greater degree of interdependence between people as jobs become more and more specialized, individuals feel that their worth in society is determined by others rather than by their own skills or craftsmanship. The desire for self-improvement is replaced with an obsessive ambition to acquire a better job, more money, or a higher social status, and creativity is valued less than productivity. In Weber's view, this disenchantment is the price modern society pays for the material gains achieved by bureaucratic rationalization. The social changes it causes are profound, affecting not only our system of morality but also our psychological and cultural makeup. The erosion of spiritual values means our social actions are instead based on calculations of cost and benefit, and become a matter more of administration than moral or social guidance.

### **Social actions and class**

While Weber often despaired of the soulless side of modern society, he was not completely pessimistic. Bureaucracies may be difficult to destroy, but because they are created by society he believed they can also be changed by society. Where Marx had predicted that the exploitation and alienation of the proletariat by capitalism would inevitably lead to revolution, Weber felt communism led to even greater bureaucratic control than capitalism. Instead, he advocated that within a liberal democracy, bureaucracy should only have as much authority as members of society are prepared to allow it. This is, he said, determined by the social actions of individuals as they try to improve their lives and their "life chances" (or opportunities).

Just as society had progressed from the "charismatic" authority of kinship ties and religion, through the patriarchal authority of feudal society, to the modern authority of rationalization and bureaucracy, so too individual behavior had evolved from emotional, traditional, and value-based social actions to "instrumental action"—action based on the assessment of costs and consequences, which Weber considered the culmination of rational conduct. In addition, he identified three elements of social stratification in which these social actions could be taken, affecting different aspects of a person's "life chances." As well as the economically determined social class, there is also status class based on less tangible attributes

such as honor and prestige, and party class based on political affiliations. Together these help the individual to establish a distinct position in society.

### **A gradual acceptance**

Weber's innovative perspective formed the foundation of one of the major approaches to sociology in the 20th century. By introducing the idea of a subjective, interpretive examination of individuals' social actions, he offered an alternative to Durkheim's positivism by pointing out that the methodology of the natural sciences is not appropriate to the study of the social sciences, and to Marx's materialist determinism by stressing the importance of ideas and culture over economic considerations.

Although Weber's ideas were highly influential among his contemporaries in Germany, such as Werner Sombart and Georg Simmel, they were not widely accepted. He was regarded in his lifetime as a historian and economist rather than a sociologist, and it was not until much later that his work received the attention it deserved. Many of his works were only published posthumously, and few were translated until well after his death. Sociologists at the beginning of the 20<sup>th</sup> century felt antipathy toward Weber's approach because they were anxious to establish the credentials of sociology as a science; his notion of subjective *verstehen* and his examination of individual experience rather than of society as a whole was seen as lacking the necessary rigor and objectivity. And some critics, especially those steeped in the ideas of Marxian economic determinism, disputed Weber's account of the evolution of Western capitalism.

Nevertheless, Weber's ideas gradually became accepted, as the influence of Durkheim's positivism began to wane. Weber was, for example, an influence on the critical theory of the Frankfurt School, centered around Goethe University in Frankfurt, Germany. These thinkers held that traditional Marxist theory could not fully account for the path taken by Western capitalist societies, and so sought to draw on Weber's antipositivist sociological approach and analysis of rationalization. Escaping the rise of Nazism, members of the Frankfurt School took these ideas to the US, where Weber's insights were enthusiastically received, and where his influence was strongest in the period following World War II. In particular, American sociologist Talcott Parsons attempted to reconcile Weber's ideas with the then dominant positivist tradition in sociology established by Durkheim, and to

incorporate them into his own theories. Parsons also did much to popularize Weber and his ideas within US sociology, but it was Charles Wright Mills who, with Hans Heinrich Gerth, brought the most important of Weber's writings to the attention of the English speaking world with their translation and commentary in 1946. Wright Mills was especially influenced by Weber's theory of the "iron cage" of rationality, and developed this theme in his own analysis of social structures, in which he showed that Weber's ideas had more significant implications than had previously been thought.

### **The rational gone global**

By the 1960s, Weber had become mainstream, and his interpretive approach had all but replaced the positivism that had dominated sociology since Durkheim. In the last decades of the 20th century, Weber's emphasis on the social actions of individuals, and their relationship to the power exerted by a rationalized modern society, provided a framework for contemporary sociology.

More recently, sociologists such as British theorist Anthony Giddens have focused on the contrast between Durkheim's approach to society as a whole, and Weber's concentration on the individual as the unit of study. Giddens points out that neither approach is completely right or wrong, but instead exemplifies one of two different perspectives—the macro and micro. Another aspect of Weber's work—that of culture and ideas shaping our social structures more than economic conditions—has been adopted by a British school of thought that has given rise to the field of cultural studies.

### **Weber and Marx**

In many ways, Weber's analysis proved more prescient than Marx's. Despite his dismissal of Marx's interpretation of the inevitability of historical change, Weber predicted the endurance, and global triumph, of the capitalist economy over traditional models as a result of rationalization. He also foresaw that a modern technological society would rely upon an efficient bureaucracy, and that any problems would not be of structure but management and competence: too rigid a bureaucracy would paradoxically decrease rather than increase efficiency.

More significantly, Weber realized that materialism and rationalization created a soulless “iron cage,” and if unchecked would lead to tyranny. Where Marx had a vision of workers’ emancipation and the establishment of a utopian communist state, Weber argued that in modern industrial society everybody's lives—those of both owners and workers—are shaped by the ongoing conflict between impersonal, organizational efficiency and individual needs and desires. And in recent decades, this has proved to be the case, as economic “rational calculation” has led to the eclipse of high-street sole traders by supermarkets and shopping malls, and the export of manufacturing and clerical jobs from the West to lower-wage economies worldwide. The hopes and desires of individuals have, in many cases, been contained by the iron cage of rationalization.

**3. Match the words with their definitions and use them in the sentences given below:**

- 1) in the early stages of existence or development (adj., par. 2)
- 2) existing everywhere (adj., par. 3)
- 3) disappointment with somebody or something and no longer believing that they are good (n., par.5)
- 4) a situation in which someone or something loses their power or fame, because something else has become more powerful or famous (n., par. 3)
- 5) clear enough or definite enough to be easily seen or noticed (adj., par.4)
- 6) to find a way in which two ideas, situations or facts can both be true and acceptable (w.c., par. 3)

**Sentences:**

- 1) Voters have expressed growing ...with their government.
- 2) These populist demands are difficult ... economic reality.
- 3)... democracies created markets that were ripe for exploitation.
- 4) The ... of the ruling political party was inevitable.
- 5) We need ... evidence, if we want to start legal action.
- 6) Internet news was ... undifferentiated, and relatively unbiased.

**4. Find in the text expressions and translate them and sentences given below into English.**

1) звернути увагу на (par. 1)

Метою статті було звернути увагу на проблему батьків-одинаків.

2) почуватися у пастці (par. 3)

Вона відчувається у пастці від постійного почуття страху.

3) бути у полоні чогось (par.4)

Я не хочу бути у полоні своїх емоцій, я хочу використовувати їх, насолоджуватися ними, домінувати над ними.

4) пояснювати, складати, враховувати (par. 3)

Постійний тиск на роботі може пояснити його нерозумну поведінку.

5) надати/забезпечити основу для чогось (par. 4)

Завданням нашого дослідження є надання основи для подальшого аналізу даної проблеми.

6) передбачити довготривалість та глобальний триумф (par. 2)

Творці інноваційних комп'ютерних технологій передбачають їхню довготривалість та триумф в усьому світі.

**5. Speak on the following topics:**



- 1) How would you define bureaucracy?
- 2) Bureaucracy is a giant mechanism operated by pygmies.
- 3) Bureaucracy is the death of any achievement.
- 4) What are some well-known disadvantages of bureaucracy? What are the ways of solving the problem?
- 5) How does bureaucracy impact research and technological advances?
- 6) What impact does the merit system have on the effectiveness on bureaucracy (in comparison with spoils system)? Which system have we got in Ukraine?

## 6. Watch the video and discuss it.



SOCIOLOGY - Max Weber.mp4

### Words:

transgress – to do smth. what is against social norms and accepted behavior;  
cleans

virtue

divert into – to change the use of smth. such as time or money

to expunge sins

toil

earnestness

benevolent

ordain – to order that smth. should happen

flourish or flounder

outwardly – according to the way people or things seem

marshal – to organize your thoughts and ideas so that they are clear and easy to understand

malleable

- 1) Do you believe that certain set of ideas can trigger crucial social transformations? Give your reasons.
- 2) Do you regard capitalism as a prospective social order? Do you see any alternatives to it? Why (not)?

**7. For questions 1-7 read the text below and choose the most appropriate word from the list (A –H). There is an extra expression which you do not need to use.**

The foremost theorist of bureaucracy is the German sociologist Max Weber (1864–1920), who described the ideal characteristics of bureaucracies and offered an explanation for the historical emergence of bureaucratic institutions. According to Weber, the defining features of bureaucracy sharply distinguish it from (1)..... based on nonlegal forms of authority. Weber observed that the advantage of bureaucracy was that it was the most technically proficient form of organization, (2).... certainty, continuity, and unity. Bureaucracy's emergence as a preferred form of organization occurred with the rise of a money-based economy (which ultimately resulted in the development of capitalism) and the attendant need to ensure impersonal, rational-legal transactions. Instrumental organizations (e.g., public-stock business firms) soon arose because their bureaucratic organization equipped them (3)..... more efficiently than small-scale producers.

Contemporary stereotypes of bureaucracy tend to portray it as unresponsive, lethargic, undemocratic, and incompetent. Weber's theory of bureaucracy, however, emphasizes not only its comparative technical and proficiency advantages but also (4)..... as a form of organization to the diminution of caste systems (such as feudalism) and other forms of inequitable social relations based upon a person's status. In the pure form of bureaucratic organization universalized rules and procedures would dominate, rendering personal status or connections irrelevant. In this form, bureaucracy is the epitome of universalized standards under which similar cases are treated similarly as codified by law and rules, and under which the individual tastes and discretion of the administrator are constrained by due process rules. Despite the widespread (6)..... a system of government grounded in law requires bureaucracy to function.

Nevertheless, the words *bureaucracy* and *bureaucrat* are typically thought of and used pejoratively. They convey images of red tape, (7).... unimaginativeness, a lack of individual discretion, central control, and an absence of accountability. Far from

being conceived as proficient, popular contemporary portrayals often paint bureaucracies as inefficient and lacking in adaptability. Because the characteristics that (8)..... also contain within them the possibilities of organizational dysfunction, both the flattering and unflattering depictions of bureaucracy can be accurate. Thus, the characteristics that make bureaucracies proficient paradoxically also may produce organizational pathologies.

A) attributes dominance B) derogatory stereotypes of bureaucracy C) bureaucracy as a form of authority D) possessing specialized expertise E) other types of organization F) define the organizational advantages of bureaucracy G) to handle various demands of capitalist production H) excessive rules and regulations

### 8. Write an essay based on the class discussion

#### Unit 6

## MANY PERSONAL TROUBLES MUST BE UNDERSTOOD IN TERMS OF PUBLIC ISSUES

Charles Wright Mills

(1916-1962)

*Lead in.*

### 1. Look at the picture and answer the following questions:



1. What qualities, privileges, or resources make someone part of the social elite?

2. Is the social elite always linked to wealth, or can it be based on education, culture, or influence?
3. In what ways does the social elite shape politics, culture, and public opinion?
4. Do you think the existence of social elites benefits or harms society? Why?
5. How do media and social networks influence the image of the elite today?

## **2. Read and translate the text:**

During the Cold War that developed after World War II, very few US sociologists openly adopted a socialist standpoint, particularly during the anti-communist witch-hunt that was known as McCarthyism. Yet Charles Wright Mills went against the grain; his most influential books criticized the military and commercial power elites of his time. Wright Mills risked not only falling foul of the authorities during this “Red Scare” era of the 1940s and 1950s, but also rejection by mainstream sociologists. However, he was no apologist for Marxist ideology and instead presented a critique of the effects of modernity, pointing out what he saw as the complacency among his fellow intellectuals that had allowed the oppression of “mass society.”

Wright Mills’ maverick stance belied the firm foundations on which it was based. He had been a brilliant and uncompromising student of sociology, and especially admired the work of Max Weber, whose idea of rationalization inspired the central theme of his own social thinking.

### **Dehumanized society**

For Weber, modern society was replacing traditional customs and values with rational decision making in a dehumanizing process that affected not only the culture but also the structure of society. He noted that rational social organization is not necessarily based on reason, or for the welfare of all. Weber also provided Wright Mills with a more sophisticated notion of class than the simple economic model proposed by Marx, introducing the elements of status and power as well as wealth. With a thorough understanding of Weber’s theories, and the belief that they were more radical than had been thought previously, Wright Mills set about applying them

to his own analysis of the effects of rationalization in mid-20th century Western society.

He focused his attention first on the working class in the US, criticizing organized labor for collaborating with capitalists and thus allowing them to continue to oppress the workforce. But his was not a Marxist attack on capitalism; he felt Marxism failed to address the social and cultural issues associated with the dominance of commercial industry.

Next, he examined the most obvious product of rationalization: the bureaucratic middle classes. He maintained that by the mid-20th century the US middle classes, alienated from the processes of production, had become divorced from traditional values, such as pride in craftsmanship, and dehumanized by ever-increasing rationalization. In his view, they were now “cheerful robots”—finding pleasure in material things, but intellectually, politically, and socially apathetic—without any control over their circumstances. The failure of the working class, and the inability of the middle class, to take control allowed society to be shaped by what Wright Mills called a power elite. This, he emphasized, was not necessarily an economic elite, but one that included military, political, and union leaders too.

Whereas Weber had argued half a century earlier that rationalization meant that the business elite made the decisions, Wright Mills said that a new military–industrial ruling class had been created. He believed that this was a turning point marking the transition from the modern age to what he called a “Fourth Epoch.” Rationalization, which had been assumed to produce freedom and social progress, was increasingly having the opposite effect.

This was not just a problem for liberal democracies, which now faced the prospect of being powerless to control social change, but also for the communist states in which Marxism had proved equally unable to provide a means of taking control. At the heart of the problem, according to Wright Mills, is the fact that ordinary people in “mass society” are unaware of the way in which their lives are affected by this concentration of political and social power. They go about their lives without

realizing how the things that happen to them are connected to the wider social context. Each individual's troubles, such as becoming unemployed, or ending up homeless or in debt, are perceived as personal and not in terms of forces of historical change. As Wright Mills puts it, "They do not possess the quality of mind essential to grasp the interplay of men and society, of biography and history, of self and world"—the quality that he calls "the sociological imagination."

It was the lack of sociological imagination that was to blame for the emergence of the power elite. In *The Sociological Imagination*, published in 1959, Wright Mills turns his sights from society to sociology and the social sciences themselves. Because it is difficult for the ordinary person to think of their personal troubles in terms of larger public issues, it is up to sociologists to enlighten, inspire, and instruct them—to provide essential knowledge and information.

### **What ought to be?**

Wright Mills was highly critical of academic sociology of the time, which was, in his opinion, remote from everyday experience; more concerned with providing "grand theory" than becoming involved in social change. Wright Mills took the pragmatic view that knowledge should be useful, and felt that it was the moral duty of sociologists to take the lead. It was time, he said, for intellectuals to leave their

ivory towers and provide people with the means of changing society for the better, and transforming their individual lives by encouraging public engagement in political and social issues. His attack on the social science establishment called into question the very notion of what sociology was about. At that time, social scientists were striving to be neutral observers, objectively describing and analyzing social, political, and economic systems. But Wright Mills was calling for them to address the ways in which rationalization and the shift of social control to an elite were

affecting people on an individual level too. The adoption of a sociological imagination implied a move from the objective study of "what is" to a more subjective answer to the question of "what ought to be?" He advocated that power should effectively be transferred to an intellectual elite.

### **A pioneering spirit**

Unsurprisingly, Wright Mills' criticism of sociology was met with hostility and he became isolated from the mainstream. His interpretation of the changing nature of the class struggle was also largely dismissed. The conservative establishment also shunned him, rejecting his claims of a concentration of power in the military, business, and political elite, which was seen as a direct attack on the basis of Cold War policy in the West. Nevertheless, the books and articles of Wright Mills were widely read, and became influential outside the social science establishment. The philosophers and political activists who emerged from the period of McCarthyism were particularly attracted to his description of a power elite. Many of his ideas were adopted by the social movements of the US New Left (a term that Wright Mills popularized in his "Letter to the New Left" in 1960), which in turn paved the way for sociologists such as the German scholar Herbert Marcuse to adopt a New Leftist approach in the 1960s. Wright Mills' ideas were, in many ways, ahead of their time, and his untimely death in 1962 meant that he did not live to see many of them gain general acceptance. His work foreshadowed the emergence of new socialist thinkers, especially in France, with the counterculture of the 1960s. Michel Foucault's emphasis on the notion of power bears a particularly strong resemblance to ideas that were first raised by Wright Mills. Today, the so-called War on Terror in the aftermath of the 9/11 attacks and the disastrous financial crises of the early 21<sup>st</sup> century have led to a growing realization that much of our everyday lives is shaped by wider social and historical issues. US urban policy analyst Professor Peter Dreier claimed in 2012 that Wright Mills would have loved the Occupy Wall Street movement against social and economic inequality. This example of ordinary people objecting to a power elite that they claim is controlling society and affecting their lives is the sociological imagination being exhibited in 99a campaign for social change.

**3. Match the words with their definitions and use them in the sentences given below.**

- 1) an attempt to find and punish people in a society or organization whose opinions are regarded as wrong or dangerous (n., par.1)

- 2) a feeling of a satisfaction with a situation or with what you have achieved so that you stopped trying to improve or change the things (n., par. 1)
- 3) including every possible detail (adj., par. 2)
- 4) to understand or think of something or someone in a particular way (v., par. 3)
- 5) to suggest that something is true without saying it directly (v., par. 1)
- 6) to feel or say that you oppose or disapprove of something (v., par. 4)

**Sentences:**

1. Freedom doesn't necessarily .... responsibility.
2. In America of the 1950s, Senator Joseph McCarthy led a .... against people suspected of being communists.
3. I don't ... what he says, but I strongly disapprove of the manner of saying it.
4. Detectives carried out a .... search of the building.
5. Babies are weak and vulnerable in the face of huge shapes and loud noises they can dimly ... ..
6. Doctors have warned against .... in fighting common disease.

**4. Translate the following expressions and sentences into English:**

- 1) іти проти течії, іти врозріз з

Створення надлишку в сучасному світі вимагає руху проти течії.

- 2) підривати, порушувати, сваритися, сперечатися

Наш департамент має справу з неповнолітніми, які порушують закон.

- 3) спрямувати погляд з ... на

Щоб досягти більшої ефективності спрямуйте свої погляди від застарілих поглядів до більш сучасних.

- 4) цілеспрямований відхід від реальності

Талановиті письменники не мають права цілеспрямовано відгородитися від реальності.

5) випереджати час

Усі інноваційні технології цієї компанії завжди випереджають час.

6) бути дуже схожим на

Події, зображені у фільмі, зовсім несхожі на події у реальному житті.

## 5. Speak on the following topics:



1) Do you think that owners of great corporations have undue influence on the government as representatives business and political elite? Do you regard it as a serious problem?

2) In your opinion, which society has a stronger impact of power elite: a society with a planned, centralized economic system or market capitalist economic system? Why?

3) Policy was created, developed and implemented for the elite – the elites were almost entirely remain white, upper-class, cisgender men.

4) In the end, what brings civilization down is when the elites lose confidence in the rightness of their cause.

5) It appears that in the name of democracy elites are pursuing an autocratic, centralized power seeking an economic control and social regimentation. How can we make elite develop proper democracy?

6) Relationships based on deals between leaders and ruling elites tend to collapse amid popular anger. Do you agree with the statement? If yes, can you give any examples of such deals?

**6. Watch the video and speak on the following topics:**

**Words:**

1. summon
2. to charge with
3. notorious
4. spur
5. exaggerate
6. subversion
7. to impose smth. on smb.
8. partisan
9. distort
10. flaunt – to show your money, success so that other people notice it
11. revile – to express hatred of smb. or smth.
12. vindicate –to prove that smb. or smth. was right or true; purge

1. People in many countries have been exposed to witch-hunt more than once in many countries since the Middle Ages. What were the results of this historical phenomenon?

2. How to draw a line between searching real enemies and witch hunt?

**7. Finish each of the following sentences in such a way that it is as similar as possible in meaning to the sentence printed before it.**

**Example:** We expect he will arrive at 9 o'clock.

**Answer:** He *is expected to arrive at 9 o'clock.*

1. Jack plays football more skillfully than Paul.

Jack is \_\_\_\_\_.

2. "Hand over the bag or I will shoot you!" said the robber to a security guard.

The robber threatened \_\_\_\_\_.

3. Although Professor Sweet knew a lot about grammar, he couldn't answer this question.

Despite \_\_\_\_\_.

4. I am always short of time.

I never \_\_\_\_\_.

5. I had only just watered the garden when it began to rain.

Hardly \_\_\_\_\_.

## 8. Write the annotation to the article

### Unit 7

**PAY TO THE MOST COMMONPLACE ACTIVITIES THE  
ATTENTION ACCORDED EXTRAORDINARY EVENTS**

**HAROLD GARFINKEL**

**(1917–2011)**

*Lead in.*

**1. Look at the picture and answer the following questions:**



1. Why is social order important for society?
2. What institutions (family, school, government, religion, law, etc.) help maintain social order?
3. How do rules, laws, and norms contribute to social order?
4. What happens when social order breaks down? Can you give examples?
5. Is social order always fair, or can it sometimes protect inequality and injustice?

## **2. Read and translate the text:**

Harold Garfinkel Born in Newark, New Jersey, Harold Garfinkel studied business and accounting at the University of Newark, then later earned an MA at the University of North Carolina. At the same time, he began his writing career, and one of his short stories, "Color Trouble," was included in the anthology *The Best Short Stories*, 1941. After noncombatant service in the army during World War II, he studied under Talcott Parsons at Harvard, where he gained his PhD He then taught at Princeton and Ohio State universities before settling in 1954 at the University of California. Garfinkel retired in 1987, but continued to teach as an emeritus professor until his death in 2011.

In the 1930s, the US sociologist Talcott Parsons embarked upon a project of bringing together the various strands of sociology in a single, unified theory. His 1937 book *The Structure of Social Action* combined ideas from Max Weber, Émile Durkheim, and others, and attempted to present a universal methodology for sociology. In the years after World War II, Parsons' ideas gained him a significant number of supporters. Among his admirers was Harold Garfinkel, who studied under Parsons

at Harvard. While many of the followers were attracted by the idea of a “grand theory” of sociology, Garfinkel picked up on Parsons’ idea of examining the roots of social order, rather than social change, and in particular his methods of researching the subject.

### **The workings of society**

Parsons had suggested a “bottom up” rather than “top down” approach to analyzing the foundations of social order. This meant that to understand how social order is achieved in society, we should look at micro interactions and exchanges rather than at social structures and institutions.

This approach turned traditional sociological methodology on its head: until then, it had been thought that people’s behavior could be predicted by finding the underlying “rules” of society. Garfinkel took the idea further, developing what amounted to an alternative to the conventional sociological approach, which he called ethnomethodology. The underlying rules of social order are built from the ways that people behave in reaction to different situations, and it is by observing everyday interactions that we can gain insight into the mechanisms of social order.

### **New perspectives**

One category of experimental methods Garfinkel advocated became known as “breaching experiments.” These were designed to uncover social norms—the

expected, but largely unnoticed, ways people construct a shared sense of reality. Breaching these norms—for example by asking his students to address their parents formally as “Mr. X” or “Mrs. X” or to act as though they were lodgers—often provoked exasperation or anger, as the foundations of the social order were challenged. Ethnomethodology not only offered an alternative method of social research, but also indicated a flaw in conventional methodology. According to Garfinkel, social researchers support their theories with evidence from specific

examples, but at the same time they use the theories to explain the examples - a circular argument. Instead, they should examine particular social interactions

independently, and not set out to find an overall pattern or theory. He referred to jury deliberation and standing in lines as “familiar scenes” that we simply know how to organize intelligibly in recognizable ways. Any social setting, he argued, can “be viewed as self-organizing with respect to the intelligible character of its own appearances as either representations of or as evidence of a social order.”

Garfinkel's approach was set out in *Studies in Ethnomethodology* in 1967. In an age when "alternative" ideas were popular, Garfinkel attracted a large following, despite his impenetrable writing style. His ideas were initially dismissed by mainstream sociologists, but by the end of the 20th century had become more generally accepted, perhaps not as an alternative to sociological methodology, but offering an additional perspective to the field of social order.

**3. Match the words to their definitions and use them in the sentences given below:**

- 1) to have the same effect; to be equal that total when they are added together (v., par. 2)
- 2) to break a law, rule or agreement (v., par. 3)
- 3) when you feel annoyed because someone continues to do something that is upsetting you (n., par. 3)
- 4) a mistake, mark or weakness that makes something imperfect (n., par. 4)
- 5) careful consideration or discussion of something (n., par. 4)
- 6) very difficult or impossible to understand (adj., par. 5)

**Sentences:**

- 1) The organization has expressed its ... with the government.
- 2) They reached a verdict after hours of ... .
- 3) The language of this document will be ... to anyone except a specialist.
- 4) Radical remarks like this ... heresy for most members of the Republican party.
- 5) Pride was the greatest ... in his personality.
- 6) Traders who ... the rule could face a fine of up to 10 thousand pounds.

**4. Translate the expressions and sentences into English:**

1. розпочинати проект (par. 1)

Наша компанія розпочинає проект соціальної допомоги родинам військових, які знаходяться на передовій.

2. повернутися до думки, яка вже згадувалась, і знову її обговорити (par.2)

Я хотів би знову повернутися до питання, яке ми розглядали на минулому засіданні.

3. перевернути з ніг на голову (par.1)

Такі погляди перевертають з ніг на голову добре відомі припущення, що індивідуалізм є обов'язковою умовою прогресивної освіти.

4. знайти глибоке розуміння чогось (par.1)

Один із способів знайти глибоке розуміння цієї проблеми - розглянути поведінку одного із головних героїв роману.

5. починати або планувати щось робити (par. 4)

Ми збиралися створити найкращий з усіх смартфонів, які коли-небудь робили, і я думаю у нас це вийшло.

6. стосовно (par. 4)

Ця інформація допомагає батькам зробити правильний вибір стосовно освіти їхніх дітей.

### **5. Speak on the following points:**



- 1) Our individual lives cannot, generally, be works of art unless social order is.
- 2) Social order at the expense of liberty is hardly a bargain.
- 3) How can we achieve social order?

- 4) If you were a King (Queen) of a small country which social order would you create there? Why?
- 5) Don't you think that alternatives to social order, such as anarchy, could be more beneficial to society than social order? Why?
- 6) The gospel is not about pie-in-the-sky when they die. It is imperative that the up and coming generation recognize that the biblical Jesus was committed to the realization of a new social order in the world. Becoming a Christian, therefore, is a call to social action.

**6. Watch the video and discuss the following points:**



Chapter 1 \_ The Gilded Age \_ American Experience \_ PBS.mp4

**Words:**

1. impending
  2. revelry – noisy party with dancing and drinking
  3. exclamation point
  4. beg
  5. contrive
  6. fractious – angry, irritable
  7. magnitude
  8. stark –harsh
  9. scoop up – to buy quickly
- 1) In your opinion, in what way can such historical phenomenon as Gilded Age contribute to forming social order in the country?
  - 2) Do you know any other historical phenomena which turned out to be so formative for social order in any countries? What about Ukraine?

## 7. Fill in each space with one suitable word:

There are essentially two types of explanation of social order, which can be linked with the names of Émile Durkheim on the one hand, and Karl Marx on the other. The former, associated also with Talcott Parsons and the functionalist school of thought, focuses on the role of shared norms and (1...) in maintaining cohesion in society. For Durkheim, this emphasis arose out of his critique of utilitarian social thought, popular especially among social and political theorists such as Herbert Spencer in Britain, who focused on mutual self-interest and contractual agreements as the basis of social order in increasingly complex industrial societies. For Durkheim, by (2...), questions of morality were central to the explanation of social integration. In his view, the ‘mechanical solidarity’ of pre-industrial societies rested on shared beliefs and values, located primarily in the *conscience collective*. However, the advent of industrial society sees the (3...) of a new form of ‘organic solidarity’, based on interdependence arising out of socialization and differentiation (see structural differentiation). Moral restraints on egoism arise out of association and form the basis of social cohesion. While Durkheim did not deny the existence of (4...) and the use of force, especially in periods of rapid social change, Parsons underlined the importance of a prior moral consensus as a necessary pre-condition for social order. He saw organic solidarity as a modified form of the *conscience collective* and argued that the acceptance of values by the internalization of norms is the basis of integration and social order in modern societies. Because of the importance which he (5...) to a shared body of norms and values, Parsons was persistently criticized for over-emphasizing consensus, and for neglecting conflict and change in his sociological analyses.

## Unit 8

### THE MEANING OF HUMANISM

#### *Lead in.*

1. Look at the picture and answer the following questions:



1. What do you understand by the term *humanism*?
2. What values are central to humanism (e.g., dignity, freedom, equality)?
3. Why is humanism considered important in education and culture?
4. Can humanism exist without respect for human rights? Why or why not?
5. In what ways does modern society reflect humanist ideas?

## **2. Read and translate the text:**

Since the earliest days of philosophic reflection far back to ancient times in both East and West thinkers have advanced the simple proposition that the chief end of human life is to work for happiness of man upon this earth and within the **confines** of the nature that is his home. This philosophy of enjoying, and making available to everyone the abundant material, cultural and spiritual goods of this material world is profound in its implications, yet easy to understand and **congenial** to common sense.

This man-centered theory of life has remained relatively unheeded during the long periods of history. While it has gone under a variety of names, it is a philosophy that is most accurately to be designated as Humanism. Actually, Humanism as a philosophy represents a specific and **forthright** view of the universe, the nature of man and treatment of human problems.

The term Humanism first came into use into early 16<sup>th</sup> century **to designate** the writers and scholars of the European Renaissance.

What are the basic principles of Humanism that define its position and distinguish it from other philosophic viewpoints?

First, Humanism believes in naturalistic metaphysics or attitude toward the universe that considers all forms of the supernatural as a myth, and regards nature as the totality of being and as a constantly changing system of matter and energy which exists independently of any mind or consciousness.

Second, Humanism, drawing especially upon the laws and facts of science, believes that man is an evolutionary product of this great nature of which he is part; that his mind is indivisibly conjoined with the functioning of his brain that as an inseparable unity of body and personality he can have no conscious survival after death.

Third, Humanism, having its ultimate faith in man, believes that human beings possess the power of **potentiality** of solving their own problems, through reliance primarily upon reason and scientific method applied with courage and vision.

Fourth, Humanism, in opposition to all theories of universal predestination, determinism or fatalism that human beings, while conditioned by the past, possess genuine freedom of creative choice and action, and are, within certain objective limits, the masters of their own **destiny**.

Fifth, Humanism believes in ethics or morality that grounds all human values in experiences and relationships. Humanism holds as its highest goal world happiness, freedom and progress – economic, cultural and ethical – of all mankind, irrespective of nation, race or religion.

Sixth, Humanism believes that the individual **attains** the good life by harmoniously combining personal satisfactions and continuous self-development with significant work and other activities that contribute to the welfare of the community.

Seventh, Humanism believes in the widest possible development of art and the appreciation of nature's loveliness and splendour, so that the esthetic experience may become a pervasive reality in the life of men.

Eighth. Humanism believes that a far-reaching social program that stands for the establishment throughout the world of democracy, peace and a high standard of living on the foundation of a flourishing economic order, both national and international.

Ninth. Humanism believes in the complete social implementation of reason and scientific method; and thereby in the use of democratic procedures, including full freedom of expression and civil liberties, throughout all areas of economic, political and cultural life.

Tenth. Humanism, in accordance with scientific method, believes in the unending questioning of basic assumptions and **convictions**, including its own. Humanism is not a new dogma, but a developing philosophy which remains ever open to experimental testing, newly discovered facts and reasoning.

### **3. Answer the following questions:**

1. What was the chief end of human life for East and West thinkers of the ancient times?
2. Is this philosophy easy to be understood? Doesn't it contradict common sense?
3. This was the man-centered theory of life, wasn't it?
4. How was it designated?
5. What kind of philosophy does Humanism represent?
6. When did the term Humanist first come into use?
7. How many principles define its position?
8. How does Humanism regard Nature?
9. According to Humanism, man is an evolutionary product of great nature, isn't he?
10. What power do human beings possess?
11. Why does Humanism treat that human beings are masters of their own destiny?
12. What is the highest goal for Humanism?
13. In what way is it possible for a human being to attain the good life?
14. Only art can bring esthetic experience, can't it?
15. What social program does Humanism proclaim?
16. What do democratic procedures involve?

17. Why is Humanism a developing philosophy?

**4. Match the highlighted words to their definitions and use them in the sentences of your own:**

- a) the things that will happen to smb in the future, especially those that cannot be changed;
- b) an ability or quality that could develop in the future;
- c) very strong belief or opinion;
- d) suitable for smth;
- e) to succeed in achieving smth after trying for a long time;
- f) to choose smb or smth for a particular job or purpose;
- g) limits or borders;
- h) direct and honest – used in order to show approval.

**5. Translate the following into Ukrainian:**

Remain unheeded; to be conjoined with; universal predestination; a pervasive reality; to stand for; basic assumptions; the man-centered theory.

**6. Find synonyms in the text to the underlined words:**

To consider; acknowledgement; concept; system; to supply; regardless of; generous.

**7. Give antonyms to the following words:**

Dishonesty; unusual; limited; disappearance; damage.

**8. Match the following word partnerships. Check your answers in the article.**

- |              |               |
|--------------|---------------|
| 1. abundant  | a) principles |
| 2. basic     | b) experience |
| 3. conscious | c) testing    |
| 4. specific  | d) material   |
| 5. objective | e) standard   |
| 6. personal  | f) view       |
| 7. esthetic  | g) liberties  |

- |                 |                   |
|-----------------|-------------------|
| 8. civil        | h) survival       |
| 9. experimental | i) predestination |
| 10. high        | j) limits         |
| 11. universal   | k) satisfaction   |

### **9. 10 Questions for Humanists**

**During his platform address in October, Arthur Dobrin, leader meritus of the Ethical Humanist Society of Long Island, posed the following 10 questions, suggesting that members consider each one for a moment.**

1. What are you called upon to do as a humanist?
2. How does the idea of the dignity and worth of every individual shape the way you treat those whose values and behavior are contrary to your own values?
3. What would you do if you weren't afraid?
4. What sustains you in the face of hardship?
5. What do you do to make life less difficult for another?
6. What do you do to make others happy?
7. What do you owe to strangers?
8. If those closest to you could know you fully, would you be pleased with what they found?
9. When people let you down, how do you respond to the disappointment?
10. What sustains you in the face of hardship?

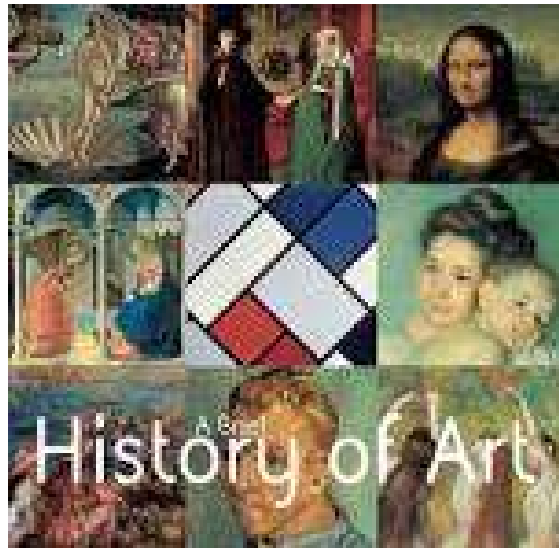
**10. Write out the key philosophical terms. Give their definitions.**

## Unit 9

### HISTORY OF CULTURE

#### *Lead in.*

#### 1. Look at the picture and answer the following questions:



1. Why do you think people started creating art thousands of years ago?
2. What can we learn about history and culture from works of art?
3. How does art reflect the values and beliefs of a particular time period?
4. Which art movements (Renaissance, Impressionism, Modernism, etc.) do you find most interesting, and why?
5. How do you think technology has influenced the development of art through history?

#### 2. Read and translate the text:

We have spoken easily of *historical eras*. Can we speak of *cultural eras*? It can actually be a useful concept. There are many ways to divide time into cultural eras. But for our purposes, a cultural period is a time marked by a particular way of understanding the world through culture and technology. Changes in cultural periods are marked by fundamental changes in the way we perceive and

understand the world. For example, you may have had readings about the “Middle Ages,” a marker for European history from the 5th to 15th Century. In that era, technology and communication were in the hands of authorities like the king and church who could dictate what was “true.” The Renaissance, the era that followed the Middle Ages, turned to the scientific method as a means of reaching truth through reason. This change in cultural period was galvanized by the printing press. In each of these cultural eras, the nature of truth had not changed. What had changed was the way that humans used available technology to make sense of the world.

### **The Modern Age—Modernity**

The Modern Age is the post-Medieval era, beginning roughly after the 14th century, a wide span of time marked in part by technological innovations, urbanization, scientific discoveries, and globalization. The Modern Age is generally split into two parts: the early and the late modern periods. Scholars often talk of the Modern Age as modernity.

The *early modern period* began with Gutenberg’s invention of the movable type printing press in the late 15th century and ended in the late 18th century. Thanks to Gutenberg’s press, the European population of the early modern period saw rising literacy rates, which led to educational reform. As noted earlier, Gutenberg’s machine also greatly enabled the spread of knowledge, and in turn **spurred** the Renaissance and the Protestant Reformation. During the early modern period, transportation improved, politics became more secularized, capitalism spread, nation-states grew more powerful, and information became more widely accessible. Enlightenment ideals of reason, rationalism, and faith in scientific inquiry slowly began to replace the previously dominant authority of king and church.

Huge political, social, and economic changes marked the end of the 18th century and the beginning of the *late modern period*. The Industrial Revolution, which began in England around 1750, combined with the American Revolution in 1776 and the French Revolution in 1789, indicated that the world was undergoing massive changes. The Industrial Revolution had far-reaching consequences. It did not merely change the way goods were produced - it also fundamentally changed the economic, social, and cultural framework of its time.

The Industrial Revolution doesn't have clear start or end dates. However, during the 19th century, several crucial inventions—the internal combustion engine, steam-powered ships, and railways, among others—led to other innovations across various industries. Suddenly, steam power and machine tools meant that production increased dramatically. But some of the biggest changes coming out of the Industrial Revolution were social in character. An economy based on manufacturing instead of agriculture meant that more people moved to cities, where techniques of mass production led to an emphasis on **efficiency** both in and out of the factory. Newly urbanized factory laborers no longer had the skill or time to produce their own food, clothing, or supplies and instead turned to consumer goods. Increased production led to increases in wealth, though income inequalities between classes also started to grow as well. Increased wealth and nonrural lifestyles led to the development of entertainment industries. Life changed rapidly.

It is no coincidence that the French and American Revolutions happened in the midst of the Industrial Revolution. The huge social changes created changes in political systems and thinking. In both France and America, the revolutions were inspired by a **rejection** of a monarchy in favor of national sovereignty and representative democracy. Both revolutions also heralded the rise of secular society, as opposed to church-based authority systems. Democracy was well-suited to the so-called Age of Reason, with its ideals of individual rights and its belief in progress.

Media were central to these revolutions. As we have seen, the fusing of steam power and the printing press enabled the explosive expansion of books and newspapers. Literacy rates rose, as did support for public participation in politics. More and more people lived in the city, had an education, got their news from the newspaper, spent their wages on consumer goods, and identified themselves as citizens of an industrialized nation. Urbanization, mass literacy, and new forms of mass media contributed to a sense of mass culture that united people across regional, social, and cultural boundaries.

### **The Postmodern Age**

While the exact definition and dates of the postmodern era are still debated by cultural theorists and philosophers, the general consensus is that the postmodern era began during the second half of the 20th century, and was marked by skepticism,

self-consciousness, celebration of difference, and the reappraisal of modern conventions. Modernity—the Modern Age—took for granted scientific rationalism, the autonomous self, and the **inevitability** of progress. The postmodern age questioned or dismissed many of these assumptions. If the modern age valued order, reason, stability, and absolute truth, the postmodern age reveled in contingency, fragmentation, and instability. The **aftermath** of World War II, the Holocaust, the Cold War, the digitization of culture, the rise of the Internet, and numerous other factors fed into the skepticism and self-consciousness of the postmodern era.

Modernity's belief in objective truth is one of the major assumptions turned on its head in the postmodern era. Postmodernists instead took their cues from Schrödinger, the quantum physicist who famously devised a thought experiment in which a cat is placed inside a sealed box with a postmodernists in its **assertion** of radical uncertainty. What is reality? Rather than being an absolute objective truth, accessible by rational procedures and experimentation, the status of reality was **contingent**, and depended on the observer.

“The postmodern” affected fields from philosophy to political science to literature. Novelists and poets, for example, embraced this new approach to reality. While Victorian novelists took pains to make their books seem more “real,” postmodern narratives distrusted professions of “reality” and constantly reminded readers of the artificial nature of the story they were reading. The emphasis was not on the all-knowing author but instead on the reader. For the postmodernists, meaning was not **injected** into a work by its creator, but depended on the reader's subjective experience of the work.

Another way postmodernity differed from modernity was in its rejection of what philosopher Jean-Francois Lyotard deemed “grand narratives.” The Modern Age was marked by different large-scale theories that attempted to explain the **totality** of human experience, including theories of capitalism, Marxism, rationalism, Freudianism, Darwinism, fascism, and so on. But the postmodern era called into question the sorts of theories that claimed to explain everything at once. Such thinking, postmodernists warned, led to 20th-century totalitarian regimes, such as Hitler's Third Reich and the USSR under Stalin. The postmodern age, Lyotard theorized, was one of micro-narratives instead of grand narratives—that is, a multiplicity of small, localized understandings of the world, none of which can claim

an ultimate or absolute truth. The diversity of human experience also was a marked feature of the postmodern world.

Postmodernists even mistrusted the idea of originality - the supposed arrogance of thinking one had a “new thought”—and freely borrowed across cultures and genres. William S. Burroughs **gleefully** proclaimed a sort of call-to-arms for his postmodern generation of writers in 1985: “Out of the closets and into the museums, libraries, architectural monuments, concert halls, bookstores, recording studios and film studios of the world. Everything belongs to the inspired and dedicated thief...Words, colors, light, sounds, stone, wood, bronze belong to the living artist. They belong to anyone who can use them. Loot the Louvre! *A bas l’originalité* (down with originality), the sterile and assertive ego that imprisons us as it creates. *Vive le sol* (long live the sun)-pure, shameless, total. We are not responsible. Steal anything in sight.” Burroughs’s words embodied the mixed skepticism and glee that marked the postmodern era.

### **3. Answer the following questions:**

1. What time is called cultural period?
2. What had changed during these cultural eras?
3. What parts was the modern age split into?
4. Give the characteristics of each part. What changes marked each of them?
5. When did the Industrial Revolution begin and what consequences did it have?
6. When did the Postmodern Age begin?
7. What were the differences between the Postmodern Age and the Modern Age?
8. What fields did “the Postmodern” Age affect?
9. How did postmodernity differ from modernity?
10. What Burroughs’s words marked the Postmodern Era?

### **4. Match the highlighted words to their definitions and use them in the sentences of your own:**

- a) the whole of smth;
- b) the quality of doing smth well and effectively;
- c) something that you say or write that you strongly believe;
- d) very excited and satisfied;

- e) to encourage smb or make them want to do smth;
- f) the period of time after smth such as a war, storm, or accident when people are still dealing with the results;
- g) the act of not accepting, believing in, or agreeing with smth;
- h) dependent on smth that may happen in the future;
- i) the fact that smth is certain to happen;
- j) to improve smth by adding excitement, interest etc to it.

**5. Find the equivalents to the following phrases:**

Підлягати змінам, двигун внутрішнього згоряння, споживчі товари, сповіщати про зростання світського суспільства, підходящий, приймати як належне, прийняти новий підхід до реальності, радісно проголошувати, світське суспільство, рівнятися, прикласти зусилля, ставити під сумнів, нерівномірність в розподілу прибутків.

**6. Give Ukrainian equivalents of the following words and word-combinations:**

Diversity; absolute truth; multiplicity; to embrace; the explosive expansion; self-consciousness; accessible; Enlightenment ideas of reason; scientific enquiry.

**7. Find synonyms to the underlined words in the text:**

Limits; eventual; message; to regard as; to excite; superiority; involvement.

**8. Ask questions to the underlined words:**

1. The postmodern age questioned or dismissed many of these assumptions.
2. Increased wealth and nonrural lifestyles led to the development of entertainment industries.
3. Increased production led to increases in wealth, though income inequalities between classes also started to grow as well.
4. Changes in cultural periods are marked by fundamental changes in the way we perceive and understand the world.
5. A cultural period is a time marked by a particular way of understanding the world through culture and technology.

9. Find the other parts of speech (where possible) and mark the stress.  
Consult a dictionary.

noun	verb	adjective	adverb
experiment			
stability			
wealth			
		ultimate	
		absolute	
literacy			

10. Look through the text and write out the key philosophical terms.

## Unit 10

**EVERY MAN TAKES THE LIMITS OF HIS OWN FIELD OF VISION FOR  
THE LIMITS OF THE WORLD**

**ARTHUR SCHOPENHAUER**

**(1788–1860)**

*Lead in.*

1. Look at the picture and answer the following questions:



1. Do you think people truly have free will, or are our choices influenced by society and biology?
2. What role does willpower play in achieving goals?
3. Can a strong will help people overcome difficulties? Can you think of examples?
4. How do culture, religion, or upbringing shape our understanding of free will?
5. Can human will change the course of history? Give examples.

## 2. Read and translate the text:

Born into a wealthy and cosmopolitan family in Danzig (now Gdansk), Schopenhauer was expected to become a merchant like his father. He travelled through France and England before his family settled in Hamburg in 1793. In 1805, after his father's death—possibly by suicide—he felt able to stop working and go to university, where he studied philosophy and psychology. He maintained an uneasy relationship with his mother, who constantly criticized his achievements.

After completing his studies, Schopenhauer taught at Berlin University. He **attained** a reputation as a philanderer and **misogynist**; he had several affairs and avoided marriage, and was once convicted of assaulting a woman. In 1831 he moved to Frankfurt, where he lived until his death with a succession of poodles called either Atman (“soul” in Hinduism and Buddhism) or Butz (German for hobgoblin).

Arthur Schopenhauer was not part of the mainstream of early 19th-century German philosophy. He acknowledged Immanuel Kant, whom he idolized, as a major influence, but **dismissed** the idealists of his own generation, who held that reality ultimately consists of something nonmaterial. Most of all he detested the idealist Georg Hegel for his dry writing style and optimistic philosophy. Using Kant's metaphysics as his starting point, Schopenhauer developed his own view of the world, which he expressed in clear, literary language. He took Kant's view that the world is divided into what we perceive through our senses (phenomena), and “things in themselves” (noumena), but he wanted to explain the nature of the phenomenal and noumenal worlds.

## Interpreting Kant

According to Kant, we each construct a version of the world from our perceptions—the phenomenal world—but we can never experience the noumenal world as it is “in itself.” So we each have a limited vision of the world, as our perceptions are built from information acquired through a limited set of senses. Schopenhauer adds to this that “every man takes the limits of his own field of vision for the limits of the world”.

The idea of knowledge being limited to our experience was not an entirely new one; the ancient philosopher Empedocles had said that “each man believes only his experience”, and in the 17<sup>th</sup> century John Locke had asserted that “no man’s knowledge here can go beyond his experience.” But the reason Schopenhauer gives for this limitation is quite new, and it comes from his interpretation of Kant’s phenomenal and noumenal worlds. The important difference between Kant and Schopenhauer is that for Schopenhauer, the phenomenal and noumenal are not two different realities or worlds, but the same world, experienced” differently. It is one world, with two aspects: Will and Representation. This is most easily evidenced by our bodies, which we experience in two ways: we perceive them as objects (Representations), and experience them from within (as Will).

Schopenhauer says that an act of will, such as wishing to raise my arm, and the resulting movement, are not in two different worlds—the noumenal and phenomenal—but the same event experienced in two different ways. One is experienced from inside, the other observed from outside. When we look at things outside ourselves, although we see only their objective Representation, not their inner reality or Will, the world as a whole still has the same simultaneous outer and inner existences.

### **A universal Will**

Schopenhauer uses the word “will” to express a pure energy that has no driving direction, and yet is responsible for everything that **manifests** itself in the phenomenal world. He believes, like Kant, that space and time belong in the phenomenal world—they are concepts within our minds, not things outside of them—so the Will of the world does not mark time, or follow causal or **spatial** laws. This means it must be timeless and indivisible, and so must our individual wills. It follows, then, that the Will of the universe and individual will are one and the same thing, and the phenomenal world is controlled by this vast, timeless, motiveless Will.

## Eastern influence

At this point in his argument, Schopenhauer's pessimism shows through. Where contemporaries such as Hegel saw will as a positive force, Schopenhauer sees humanity at the mercy of a mindless, aimless universal Will. It lies behind our most basic urges, he insists, and is what causes us to live lives of constant disappointment and frustration as we attempt to relieve our cravings. For Schopenhauer, the world is neither good nor bad, but meaningless, and humans who struggle to find happiness achieve at best gratification and at worst pain and suffering.

The only escape from this miserable condition, according to Schopenhauer, is nonexistence or at least a loss of will for gratification. He proposes that relief can be found through aesthetic contemplation, especially in music, which is the one art that does not attempt to represent the phenomenal world. Schopenhauer's philosophy here echoes the Buddhist concept of nirvana (a transcendent state free from desire or suffering). He had studied Eastern thinkers and religions in great detail.

From his idea of one universal Will, Schopenhauer develops a moral philosophy that may be somewhat surprising, considering his otherwise misanthropic and pessimistic character. He realizes that if we can recognize that our separateness from the universe is essentially an illusion—because all our individual wills and the Will of the universe are one and the same thing—we can learn empathy with everyone and everything else, and moral goodness can arise from a universal compassion. Here, again, Schopenhauer's thinking reflects the ideals of Eastern philosophy.

## Lasting legacy

Schopenhauer was largely ignored by other German philosophers in his lifetime, and his ideas were overshadowed by those of Hegel, though he did have an influence on writers and musicians. Toward the end of the 19th century, the primacy he gave to Will became a theme in philosophy once more. Friedrich Nietzsche in particular acknowledged his influence, and Henri Bergson and the American pragmatists also owe something to his analysis of the world as Will. Perhaps Schopenhauer's greatest influence, however, was in the field of psychology, where his ideas about our basic urges and their frustration influenced the psychoanalytic theories of both Sigmund Freud and Carl Jung.

### **3. Answer the following questions:**

1. What family was Schopenhauer born?
2. What philosophers did he acknowledge and why?
3. How did he interpret Kant?
4. What is the important difference between Kant and Schopenhauer?
5. How does Schopenhauer use the word “will”?
6. How did he see the world?
7. What concept does his philosophy echo?
8. How can we learn empathy according to Schopenhauer?
9. What was German philosophers attitude towards Schopenhauer?

### **4. Match the highlighted words with their definitions and use them in the sentences of your own.**

- a) the ability to understand other people’s feelings and problems;
- b) to refuse to consider smb’s idea, opinion, etc, because you think it is not serious;
- c) to make smb feel pleased and satisfied;
- d) quiet serious thinking about smth;
- e) to show a feeling, attitude etc;
- f) a man who hates women;
- g) relating to a position, size, shape etc of things;
- h) to strongly suggest that smb does smth;
- i) to succeed in achieving smth after trying for a long time;
- j) an extremely strong desire for smth.

### **5. Look through the text and write out the key philosophical terms. Give their definitions.**

### **6. Interpret the following in Ukrainian:**

Mainstream; perception; to perceive; objective representation; simultaneous; indivisible; separateness.

### **7. Find synonyms in the text to the underlined words:**

To assert; disappointment; relaxation; to despise; priority; empathy; lasting.

**8. Agree or disagree with the following quotations:**

“The fundament upon which all our knowledge and learning rests is the inexplicable” (Schopenhauer)

“Love and compassion are necessities, not luxuries. Without them humanities cannot survive” (Dalai Lama)

“Almost all of our sorrows spring out of our relations with other people” (A. Schopenhauer)

“The two enemies of human happiness are pain and boredom” (A. Schopenhauer).

**9. Ask questions to the underlined words:**

- a) The idea of knowledge being limited to our experience was not an entirely new one;
- b) He took Kant’s view that the world is divided into what we perceive through our senses (phenomena), and “things in themselves”.
- c) Schopenhauer’s thinking reflects the ideals of Eastern philosophy.
- d) Most of all he detested the idealist Georg Hegel for his dry writing style and optimistic philosophy.

**10. Write an essay based on the class discussion on the topics given below:**

- Schopenhauer’s theory of will;
- Happiness is just an absence of suffering;
- Why we can never appreciate what we have

**Unit 11**

**SOCIETY IS INDEED A CONTRACT**

**EDMUND BURKE (1729-1797)**

*Lead in.*

**1. Look at the picture and answer the following questions:**



1. What elements make a contract valid?
2. Do you think verbal agreements are as reliable as written contracts? Why or why not?
3. Can you think of situations where people rely only on trust instead of contracts? Is it effective?
4. What kinds of contracts do people sign in everyday life?
5. In your opinion, which is more important in society: a detailed contract or mutual trust?

## **2. Read and translate the text:**

The Anglo-Irish politician Edmund Burke was born and educated in Dublin. From his youth onward, he was convinced that philosophy was useful training for politics, and in the 1750s he wrote notable essays on aesthetics and the origins of society. He served as an English MP from 1766 until 1794, and he was a prominent member of the Whig party—the more liberal of the two aristocratic parties of the day.

Burke was sympathetic toward the cause of American independence—which **sparked** a revolution that was entirely justified, in his view—and later became involved in the **impeachment** trial of Warren Hastings, the Governor- General of

India. He remained a scathing critic of colonial malpractice for the rest of his life, and earned a reputation for being the conscience of the British Empire.

Many a disaffected person cries “It’s not my fault... blame society!” But the meaning of the word “society” is not entirely clear, and it has changed over time. During the 18th century, when the Irish philosopher and statesman Edmund Burke was writing, Europe was becoming increasingly commercialized, and the idea that society is a mutual agreement between its members—like a commercial company—was readily understood. However, this point of view also implies that it is only the material things in life that matter. Burke attempts to redress the balance by reminding us that human beings also enrich their lives through science, art, and virtue, and that while society is indeed a contract or partnership, it is not simply concerned with economics, or, as he puts it, “gross animal existence.” Society **embodies** the common good (our agreement on customs, norms, and values), but for Burke “society” means more than just the people living now—it also includes our ancestors and **descendants**. Moreover, because every political constitution is part of “the great **primeval** contract of eternal society”, God himself is society’s ultimate guarantor.

Burke’s view has the doctrine of original sin (the idea that we are born sinful) at its core, so he has little sympathy for anyone seeking to blame society for their conduct. Likewise, he dismisses the idea, proposed by John Locke, that we can be perfected by education—as though we are born innocent and merely need to be given the correct influences. For Burke, the **fallibility** of individual judgment is why we need tradition, to give us the moral bearings we need—an argument that echoes David Hume, who claimed that “custom is the great guide to human life.”

### **Tradition and change**

Because society is an organic structure with roots stretching deep into the past, Burke believed its political organization should develop naturally over time. He opposed the idea of sweeping or abrupt political changes that cut through this natural process. For this reason he opposed the French Revolution of 1789, foreseeing its dangers long before the execution of the king and the year-long Reign of Terror. It also prompted him on several occasions to criticize Jean Jacques Rousseau, whose book, *The Social Contract*, argued that the contract between citizens and the state can be broken at any time, depending on the will of the people. Another regular target for

Burke was the English philosopher and scientist Joseph Priestley, who applauded the French Revolution and pilloried the idea of original sin.

Despite his scepticism about modern commercial society, Burke was a great defender of private property, and was optimistic about the free market. For this reason, he is often hailed as the “father of modern conservatism”—a philosophy that values both economic freedom and tradition. Today, even socialists would agree with Burke that private property is a fundamental social institution, but would disagree with him about its value. Likewise, ecologically-minded philosophers share his belief in the duties of one generation to the next, but with the new agenda of creating a “sustainable society”.

### **3. Answer the questions:**

1. Speak on the stages of Burke’s career
2. How was the idea of society considered during the 18<sup>th</sup> century?
3. What was society for Burke?
4. How did Burke consider the doctrine of original sin?
5. What philosophers did he criticize and why?
6. What notions did Burke value and defend?

### **4. Match the highlighted words to their definitions and use them in the sentences of your own and situations from the text:**

- a) be publicly criticized by a lot of people, especially in newspapers;
- b) to be the cause of smth;
- c) very ancient;
- d) to be formally charged with a serious crime in a special government court;
- e) to describe smb or smth as being very good;
- f) able to make mistakes or be wrong;
- g) to be a very good example of an idea or quality;
- h) smb who is related to a person who lived a long time ago.

**5. Give English equivalents to:**

моральні орієнтири, великі зміни, стійке суспільство, суворий критик, відновити баланс, в своїй основі, основний гарант, розрахований на рік, екологічно налаштовані філософи, вічне суспільство.

**6. Find synonyms to the underlined words in the text:**

To predict; to defend; to involve; cooperation; to extend; to enhance

**7. Make up questions to which these sentences are the answers:**

1. The meaning of the word “society” is not entirely clear, and it has changed over time.
2. Another regular target for Burke was the English philosopher and scientist Joseph Priestley, who applauded the French Revolution and pilloried the idea of original sin.
3. He remained a scathing critic of colonial malpractice for the rest of his life, and earned a reputation for being the conscience of the British Empire.
4. Despite his scepticism about modern commercial society, Burke was a great defender of private property, and was optimistic about the free market.
5. The Anglo-Irish politician Edmund Burke was born and educated in Dublin.

**8. Find the other parts of speech (where possible) and mark the stress. Consult a dictionary.**

<b>Noun</b>	<b>Verb</b>	<b>adjective</b>	<b>adverb</b>
reason			
<i>claim</i>			
		commercial	
<i>conduct</i>			
<i>practice</i>			
	oppose		
guide			

### 9. Agree or disagree with the quotes:

“The only thing necessary for the triumph of evil is for good men to do nothing.”

— Edmund Burke

“Those who don't know history are doomed to repeat it.”

— Edmund Burke

“Reading without reflecting is like eating without digesting.”

— Edmund Burke

“Never apologize for showing feeling. When you do so, you apologize for the truth.”

— Edmund Burke

“Liberty does not exist in the absence of morality.”

— Edmund Burke

### 10. Write an essay based on the class discussion

## Unit 12

**LIFE WILL BE LIVED ALL THE BETTER IF IT HAS NO MEANING**

**ALBERT CAMUS**

**(1913–1960)**

*Lead in.*

1. Look at the picture and answer the following questions:



1. Do you think life has a universal meaning, or does each person create their own?
2. Can happiness be considered the main meaning of life? Why or why not?
3. Do you think work, love, family, or creativity give life more meaning? Which one is most important to you?
4. Is the search for meaning more important than actually finding it?
5. What can make our life meaningless?

## 2. Read and translate the text:

Camus was born in Algeria in 1913. His father was killed a year later in World War I, and Camus was brought up by his mother in extreme poverty. He studied philosophy at the University of Algiers, where he suffered the first attack of the tuberculosis which was to recur throughout his life. At the age of 25 he went to live in France, where he became involved in politics. He joined the French Communist Party in 1935 but was **expelled** in 1937. During World War II he worked for the French Resistance, editing an underground newspaper and writing many of his best-known novels, including *The Stranger*. He wrote many plays, novels, and essays, and was awarded the Nobel Prize for Literature in 1957. Camus died in a car crash aged 46, having **discarded** a train ticket to accept a lift back to Paris with a friend.

Some people believe that philosophy's task is to search for the meaning of life. But the French philosopher and novelist Albert Camus thought that philosophy should recognize instead that life is **inherently** meaningless. While at first this seems a depressing view, Camus believes that only by embracing this idea are we capable of living as fully as possible. Camus' idea appears in his essay *The Myth of Sisyphus*. Sisyphus was a Greek king who fell out of favor with the gods, and so was sentenced to a terrible fate in the Underworld. His task was to roll an enormous rock to the top of a hill, only to watch it roll back to the bottom. Sisyphus then had to trudge down the hill to begin the task again, repeating this for all **eternity**. Camus was fascinated by this myth, because it seemed to him to **encapsulate** something of the meaninglessness and absurdity of our lives. He sees life as an endless struggle to perform tasks that are essentially meaningless.

Camus recognizes that much of what we do certainly seems meaningful, but what he is suggesting is quite subtle. On the one hand, we are conscious beings who cannot help living our lives as if they are meaningful. On the other hand, these meanings do not reside out there in the universe; they reside only in our minds. The universe as a whole has no meaning and no purpose; it just is. But because, unlike other living things, we have **consciousness**, we are the kinds of beings who find meaning and purpose everywhere.

### **Recognizing the absurd**

The absurd, for Camus, is the feeling that we have when we recognize that the meanings we give to life do not exist beyond our own consciousness. It is the result of a **contradiction** between our own sense of life's meaning, and our knowledge that nevertheless the universe as a whole is **meaningless**.

Camus explores what it might mean to live in the light of this contradiction. He claims that it is only once we can accept the fact that life is meaningless and absurd that we are in a position to live fully. In embracing the absurd, our lives become a constant revolt against the meaninglessness of the universe, and we can live freely.

This idea was further developed by the philosopher Thomas Nagel, who said that the absurdity of life lies in the nature of consciousness, because however seriously we take life, we always know that there is some perspective from which this seriousness can be questioned.

### **3. Answer the following questions:**

1. Speak about A. Camus' early years and education.
2. What is Albert Camus' philosophy?
3. What myth was Camus fascinated by?
4. What philosophies and ideas did Albert Camus discuss in his works?
5. What are some of Albert Camus's most famous works?

### **4. Match the words to their definitions and use them in the sentences given below:**

- a) a quality that is a natural part of smth and cannot be separated from it;
- b) not having a meaning that you can understand or explain;
- c) to express or show smth in a short way;
- d) the act of saying that someone else's opinion, statement etc is wrong or not true;
- e) to officially force smb to leave a school or organization;
- f) the condition of being awake and able to understand what is happening around you;
- g) to get rid of smth;
- h) the whole of time without any end.

### Sentences

1. They believed that sinners spend ..... in hell.
2. I would repeat my name over and over again in my thoughts, but my name would seem foreign and ..... to me.
3. After researching the costs, we quickly ..... the idea of renovating the entire house.
4. Her political ..... sprang from her upbringing.
5. Matter in itself is ..... unthinkable and comes within the vision of the mind only as an intellectual presentation.
6. No one was surprised by the defendant's ..... of the plaintiff's accusations.
7. More than five thousand secondary school students have been ..... for cheating.
8. The case perfectly ..... the passionate debate over the role of religion in schools that can still be felt today.

### 5. Translate the following into English:

- a) У її діях виявлялося діалектичне протиріччя з її заявленими переконаннями.
- b) Зміненого стану свідомості можна досягти за допомогою різних технік.
- c) Фільм стисло передає суть того періоду.
- d) Вони пошепки давали обіцянки, присягаючись цінувати одне одного вічно.

- е) Нам слід відкинути наші хибні уявлення і підійти до проблеми зі свіжими ідеями.

**6. Give Ukrainian equivalents to:**

To recur, to be sentenced to; to be fascinated; constant revolt; meaningful; subtle; contradiction; underground newspaper.

**7. Give English equivalents to:**

Долучитися до, бути здатним, прийняти ідею, впасти в немилість, бути засудженим, тягнути вниз по пагорбу, проживати у всесвіті.

**8. Make up questions to which these sentences are the answers:**

1. He sees life as an endless struggle to perform tasks that are essentially meaningless.
2. Some people believe that philosophy's task is to search for the meaning of life.
3. Camus' idea appears in his essay The Myth of Sisyphus.
4. The universe as a whole has no meaning and no purpose; it just is.
5. We are conscious beings who cannot help living our lives as if they are meaningful.

**9. Match the following word partnerships. Check your answers in the article**

underground	poverty
depressing	struggle
car	newspaper
endless	things
living	view
to live	revolt
constant	beings
extreme	crash

**10. Agree or disagree with the following quotes:**

- "Because we have consciousness, we feel that life is meaningful"

- “But we know that the universe as a whole has no meaning”
- “To live well, we need to overcome this contradiction”
- “ We can do this by fully embracing the meaninglessness of existence”
- “Life will be lived all the better if it has no meaning”

**11. Write the annotation to the article.**

## **Unit 13**

### **EXISTENCE PRECEDES ESSENCE JEAN-PAUL SARTRE (1905–1980)**

*Lead in.*

**1. Look at the picture and answer the following questions:**



1. Do you think complete freedom is possible in society? Why or why not?
2. What is the difference between personal freedom and political freedom?
3. Should freedom have limits? If yes, where should the limits be?
4. Can people feel free even under difficult circumstances? Why?
5. Do you agree with the saying: “*Freedom is not given, it is taken*”?

## 2. Read and translate the text:

Since ancient times, the question of what it is to be human and what makes us so distinct from all other types of being has been one of the main **preoccupations** of philosophers. Their approach to the question assumes that there is such a thing

as human nature, or an essence of what it is to be human. It also tends to assume that this human nature is fixed across time and space. In other words, it assumes that there is a universal essence of what it is to be human, and that this essence can be found in every single human that has ever existed, or will ever exist. According to this view, all human beings, regardless of their circumstances, possess the same fundamental qualities and are guided by the same basic values.

For Sartre, however, thinking about human nature in this way risks missing what is most important about human beings, and that is our freedom. To clarify what he means by this, Sartre gives the following illustration. He asks us to imagine a paper-knife—the kind of knife that might be used to open an envelope. This knife has been made by a craftsman who has had the idea of creating such a tool, and who had a clear understanding of what is required of a paper-knife. It needs to be sharp enough to cut through paper, but not so sharp as to be dangerous. It needs to be easy to **wield**, made of an appropriate substance—metal, bamboo, or wood, perhaps, but not butter, wax, or feathers - and fashioned to function efficiently. Sartre says that it is **inconceivable** for a paperknife to exist without its maker knowing what it is going to be used for. Therefore the essence of a paper-knife - or all of the things that make it a paper-knife and not a steak knife or a paper airplane - comes before the existence of any particular paper-knife.

Humans, of course, are not paper-knives. For Sartre, there is no **preordained** plan that makes us the kind of beings that we are. We are not made for any particular purpose. We exist, but not because of our purpose or essence like a paper-knife does; our existence precedes our essence.

### Defining ourselves

This is where we begin to see the connection between Sartre's claim that "existence precedes essence" and his atheism. Sartre points out that religious approaches to the question of human nature often work by means of an analogy with human craftsmanship - that human nature in the mind of God is analogous to the nature of

the paper-knife in the mind of the craftsman who makes it. Even many non-religious theories of human nature, Sartre claims, still have their roots in religious ways of thinking, because they continue to insist that essence comes before existence, or that we are made for a specific purpose. In claiming that existence comes before essence, Sartre is setting out a position that he believes is more **consistent** with his atheism. There is no universal, fixed human nature, he declares, because no God exists who could ordain such a nature.

Here Sartre is relying on a very specific definition of human nature, identifying the nature of something with its purpose. He is rejecting the concept of what philosophers call teleology in human nature—that it is something that we can think about in terms of the purpose of human existence. Nevertheless, there is a sense in which Sartre is offering a theory of human nature, by claiming that we are the kinds of beings who are compelled to assign a purpose to our lives. With no divine power to prescribe that purpose, we must define ourselves.

Defining ourselves, however, is not just a matter of being able to say what we are as human beings. Instead, it is a matter of shaping ourselves into whatever kind of being we choose to become. This is what makes us, at root, different from all the other kinds of being in the world—we can become whatever we choose to make of ourselves. A rock is simply a rock; a cauliflower is simply a cauliflower; and a mouse is simply a mouse. But human beings possess the ability to actively shape themselves. Because Sartre's philosophy releases us from the **constraint** of a human nature that is preordained, it is also one of freedom. We are free to choose how to shape ourselves, although we do have to accept some limitations. No amount of willing myself to grow wings, for example, will ever cause that to happen. But even within the range of realistic choices we have, we often find that we are constrained and simply make decisions based upon habit, or because of the way in which we have become accustomed to see ourselves. Sartre wants us to break free of habitual ways of thinking,

telling us to face up to the implications of living in a world in which nothing is preordained. To avoid falling into unconscious patterns of behavior, he believes we must continually face up to choices about how to act.

### **Responsible freedom**

By making choices, we are also creating a **template** for how we think a human life ought to be. If I decide to become a philosopher, then I am not just deciding for myself. I am **implicitly** saying that being a philosopher is a worthwhile activity. This means that freedom is the greatest responsibility of all. We are not just responsible for the impact that our choices have upon ourselves, but also for their impact on the whole of mankind. And, with no external principles or rules to justify our actions, we have no excuses to hide behind for the choices that we make. For this reason, Sartre declares that we are “condemned to be free.”

Sartre’s philosophy of linking freedom with responsibility has been labelled as pessimistic, but he refutes that charge. Indeed, he states that it is the most optimistic philosophy possible, because despite bearing responsibility for the impact of our actions upon others, we are able to choose to exercise sole control over how we fashion our world and ourselves. Sartre’s ideas were particularly influential on the writings of his companion and fellow philosopher Simone de Beauvoir, but they also had a marked impact on French cultural and daily life. Young people especially were thrilled by his call to use their freedom to fashion their existence. He inspired them to challenge the traditionalist, authoritarian attitudes that prevailed in France in the 1950s and 1960s. Sartre is cited as a key influence on the streets protests in Paris in May 1968, which helped to bring down the conservative government and herald a more liberal climate throughout France.

Engagement with political issues was an important part of Sartre’s life. His constantly changing **affiliations**, as well as his perpetual movement between politics, philosophy, and literature, are themselves perhaps testament to a life lived in the light of the idea that existence precedes essence.

### **3. Answer the questions:**

1. What question has been one of the main preoccupation of philosophers?
2. What kind of illustration does Sartre give to explain what is most important about human beings?
3. How does Sartre explain the purpose of our existence?
4. How do religious approaches work according to Sartre?
5. What ability do human beings possess?
6. What was Jean-Paul Sartre’s basis for his idea of freedom?

7. How can you explain Sartre's words : we are "condemned to be free".
8. Why has Sartre's philosophy been labelled as pessimistic?
9. What was Jean-Paul Sartre's version of existentialism?

**4. Match the words with their definitions and use them in the sentences given below:**

- a) the connection or involvement that smb or smth has with a political, religious etc organization;
- b) always behaving in the same way or having the same attitudes, standards etc;
- c) too strange or unusual to be thought real or possible;
- d) smth that you give all your attention to;
- e) smth that is used as a model for another thing;
- f) to have a lot of power or influence, and to use it;
- g) suggested or understood without being stated directly;
- h) smth that limits your freedom to do what you want;
- i) certain to happen in the future because God or fate has decided it.

**Sentences**

1. They refused to work under ..... any longer.
2. Your conduct is not ..... with what you say.
3. Despite no longer leading the party, he still ..... strong influence over its direction and policies.
4. There have been ..... due to the war, air-raid precaution services, loss of staff rom calling up, and so on.
5. The group has no ..... to any political party.
6. Her trial remains ongoing but its outcome appears .....
7. The fire caused an ..... amount of damage.
8. The prevalence of politeness indicates submission to ..... power difference between teachers and students.
9. The plan will be based on a ..... from the state and will be subject to state review.

**5. Translate the sentences into English:**

- a) Її дитинство стало зразком того, як виховувати своїх власних дітей.

- b) На тренуваннях кожен учень вчився ефективно володіти баклером.
- c) Пам'ятайте, що люди дуже зайняті, щоб читати великі оголошення знайомств.
- d) Суттєвим обмеженням у її дослідженні був обмежений доступ до ресурсів.
- e) Заява (висловлювання) дипломата включала приховану критику уряду.
- f) Пастор проповідував про приречення та його наслідки для громади.
- g) Ви пропонуєте щось досить неймовірне.
- h) Губернаторські вибори часто впливають на місцеві вибори та партійну приналежність.
- i) Його звинуватили в поведінці невідповідній його званню.

## 6. Give English equivalents to:

Існування передує сутності, вказати (зазначити), викласти позицію, знайти сенс життя, прийняти деякі обмеження, приймати рішення, ґрунтуючись на звичці, звичний спосіб мислення, бути готовим до чогось, спростувати звинувачення, нести відповідальність, здійснювати контроль, моделювати своє існування, повідомити (сповістити) про більш ліберальний клімат по всій Франції.

## 7. Ask questions to the underlined words:

1. Sartre wants us to break free of habitual ways of thinking.
2. Defining ourselves, however, is not just a matter of being able to say what we are as human beings.
3. All human beings, regardless of their circumstances, possess the same fundamental qualities and are guided by the same basic values.
4. Human beings possess the ability to actively shape themselves.
5. There is no universal, fixed human nature, he declares, because no God exists who could ordain such a nature.

## 8. Among the underlined words in the text find synonyms to the words given below:

Nature; endless; testimony; to forego; forced; proper; clear.

**9. Match the following word partnerships. Check your answers in the article**

- |                 |              |
|-----------------|--------------|
| 1) universal    | a) approach  |
| 2) fundamental  | b) power     |
| 3) basic        | c) essence   |
| 4) appropriate  | d) patterns  |
| 5) preordained  | e) qualities |
| 6) religious    | f) substance |
| 7) human        | g) movements |
| 8) driving      | h) values    |
| 9) habitual     | i) plan      |
| 10) unconscious | j) existence |
| 11) worthwhile  | k) ways      |
| 12) perpetual   | l) activity  |

**10. Agree or disagree with the following quotes:**

- When we make something we do so for a purpose.
- The purpose (or essence) of a made thing comes before its existence.
- We are not made by God
- We are not made for any purpose...
- ...so our existence precedes our essence.
- We have to create our purpose for ourselves

**11. Write an essay based on the class discussion on the topics given below:**

- 1) Explain what Sartre means when he says that “Existence precedes essence”
- 2) “.....in wanting freedom, we discover that it depends entirely on the freedom of others, and the freedom of others depends on ours”. What does Sartre mean by this?

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