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«БАРАНОВИЧСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ»

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СЕМЬЯ И СЕМЕЙНАЯ ЖИЗНЬ

FAMILY & FAMILY LIFE

Учебно-методическое пособие
для студентов
лингвистических специальностей

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Репозиторий Баргу

ABBREVIATIONS AND CONVENTIONS USED IN THE BOOK

adj	adjective
n	noun
phr v	phrasal verb
v	verb

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UNIT 1

WHAT CONSTITUTES A FAMILY?

VOCABULARY REVISION & DEVELOPMENT

1. Below are several definitions of the notion "family". Read them carefully and explain the differences in meaning. You may resort to Russian translation, if necessary.



- a) A group consisting of one or two parents and their children.
- b) A group consisting of one or two parents, their children and close relations.
- c) All the people who are related to each other, including those who are now dead.
- d) A couple's or a person's children, especially young children.
- e) A group of related animals and plants; a group of related things, especially languages.

2. Now read the examples with "family" and say which definition (a, b, c, d or e) fits it best. Try and use a synonym to explain the meaning in question.

1. All our *family* came to Granddad's eightieth birthday party.
2. The support of *family* and friends is vital.
3. Almost every *family* in the country owns a television.
4. All my *family* enjoy skiing.
5. This painting has been in our *family* for generations.
6. Lions belong to the cat *family*.
7. I addressed it to Mr and Mrs Jones and *family*.
8. English belongs to the Germanic *family* of languages.
9. My son and his wife are coming for Christmas and they're going to bring the *family*.
10. My *family* came to Canada in the 19th century.

3. Now summarize all the meanings that the word "family" has.

Example: The word "family" has several meanings.
In the first place, its primary meaning is that of...

4. Below are collocations frequently used in family contexts. Match them with their meanings on the right.

- | | |
|----------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| a) a blended family | 1) a family in which the children live with one parent rather than two |
| b) a nuclear family | 2) a family that consists of two people and their children from their own relationship and from previous ones |
| c) an extended family | 3) a family group with a close relationship among the members that includes not only parents and children but also uncles, aunts, grandparents, etc. |
| d) the first family; | 4) a family that consists of father, mother and children, when it is thought of as a unit in society |
| e) a joint family | 5) a family structure in which grandparents, uncles, aunts and cousins are considered as a single unit living in one house |
| f) a one-parent "family" (also a lone-parent family, single-parent family) | 6) the family of the President of the United States |
| g) an immediate family | 7) an imaginary family who originally appeared in a US cartoon strip and then in a humorous television programme and in films. They are very interested in death and frightening things, and think that they are normal even though they seem very strange to everyone else |
| g) the Addams Family | 8) the closest relations |
| h) the Holy Family | 9) Jesus, his mother Mary, and her husband Joseph |

5. Make up as many collocations as possible with the words outside the oval. Explain their meanings.

- | | | |
|---------------|-----------------|------------------|
| <i>budget</i> | <i>jewels</i> | <i>hotel</i> |
| <i>man</i> | family | <i>album</i> |
| <i>estate</i> | | <i>physician</i> |
| <i>friend</i> | <i>planning</i> | <i>status</i> |

6. Match the labels on the left with the groups of words they belong to.

- | | |
|----------------------------------------------------|-------------------------------------------------------------------------------------------------------------------|
| a) a group of people who are related to each other | 1) family home/business/argument etc; domestic violence/trouble/argument etc. |
| | 2) relative/relation of; close relative/relation, distant relative/relation, no relation to somebody; next of kin |

- | | |
|--------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------|
| b) things that happen in a family or belong in a family | 3) be related, be related to, be descended from |
| c) someone who belongs to your family | 4) mother-in-law/son-in-law etc; stepmother/stepson/stepdaughter etc., half-brother/half-sister, by marriage; in-laws |
| d) to belong to the same family | 5) member of a family, immediate family, nuclear family, extended family, one-parent family/single-parent family, big/large/small family |
| f) people who are related to you because of marriage | 6) ancestor, descendant (of), forefathers |
| g) people who were in the same family as you a long time ago | |

& READING & DISCUSSING

1. Read the texts below and discuss the questions that follow.

NUCLEAR FAMILY. EXTENDED FAMILY

In the Far, Middle and Near East and in parts of Africa, South America and Europe, the first thing most Western people notice is the respect everyone has for the old. Older men and women live with their married children and are important members of the family. They look after the children, help with the cooking, give advice and often rule family life. Living in an extended family has advantages for everyone. A small child, for example, knows many people from the very beginning, not just his mother and father. When his mother goes out, it doesn't matter. He'll stay with someone who loves him. – an aunt or sister or grandmother.

For a young mother or father there are also some advantages. They can go out to work and grandmother will look after the house and the children.

This is especially important in farming communities, where both men and women work in the fields.

And the older woman, for example, has something important to do. She sees her children and grandchildren grow up. She is needed and loved. The nuclear family is the product of the West. The typical family

consists of mother, father and two children. If the mother goes out, she must leave them with a stranger – someone who looks after them as a job, for money. If there is a divorce or separation the child's life will change completely.

As for the old, too many older people live alone – in special flats or homes. They hardly ever see their children and grandchildren. They have nothing important to do. They are often poor and lonely. In the winter many old people die of cold or from falls in the house – because there is no one to look after them. Nobody cares.

In the USA, many old people go to Florida when they retire and live in large parks. Often these parks are for old people only. Neither children nor pets can live there.

CHANGES IN THE AMERICAN FAMILY

In the nineteenth century in the United States, it was not unusual for extended families of uncles, aunts, cousins and grandparents to live together in the same home. Then, in this century, nuclear families became popular. Only the parents and their children lived together. Recently, in the United States, many parents and children have begun living with grandparents again. Often, parents and children don't want to send their parents and grandparents to a special nursing home for older people. They think it is better to take care of the elderly person at home.

Of course, there can be problems which people of three generations live in the same house. Grandparents are often more permissive than parents, and they let children do what they want. But most American parents feel that it is better to be strict; they feel that children should follow rules. Parents think that grandparents, who don't make children mind, will spoil them. Then the children won't obey anyone as they are growing up.

But having grandparents in the home can also be fun. For example, everyone enjoys the stories the older people tell and the interesting things that they can teach the other family members. Americans are learning that having elderly people in the home can be a wonderful experience.

Questions

1. What do some foreigners notice when they visit some Oriental, Asian, African and even European countries?
2. What kind of families do people live there in?
3. What are the advantages of living in such a family for a young couple, according to the text?
4. How do old people benefit from socializing with younger children?
5. What problems are old people often faced with?

6. What changes took place in the American family in the 20th century?
7. What problems can people of three generations living together have?
8. What are advantages of having old people living in the same home?

2. Summarize both advantages and disadvantages of living in an extended/nuclear family? Use the texts and/or add your own ideas. Work with a partner.

Living in an extended family

Family members	Advantages	Disadvantages
The young couple
The children
The older relatives

Living in a nuclear family

Family members	Advantages	Disadvantages
The young couple
The children

TAKING POINTS

1. With a partner and then with the group, discuss the following questions.

1. Which type of family is more preferable for a young family to live in?
2. What are advantage/disadvantages of living in a nuclear and extended family? Which overweigh which, advantages or disadvantages, in your opinion?
3. Which of type of family would you personally prefer to live in? How can you account for your choice?
4. There is sure to be someone in your group with their own family life (a married person) experience. Interview them about their family life and relationship with their in-laws.

2 LISTENING COMPREHENSION

1. You will hear an Englishman and an Indian woman discuss the kinds of families common in their cultures. First look at the words you will hear and make sure you understand them.

gear around smth. – move, centre around. *In England everyone's lives are geared around their two parents*

have your say (in/on) – to have the opportunity to give your opinion about something. *You'll get a chance to have your say. Parents can have their say in the decision-making process*

continual – occurring without interruption, continuous. (*often with a negative implication*). *She was fed up with the continual arguments*

fragile – easily broken or damaged *Be careful with that vase – it's very fragile*

fall apart – to break into pieces. *The book fell apart in my hands*

pros and cons – the advantages and disadvantages of something. *We discussed the pros and cons of going to university*

take over, phr v – to take control of something. *Maria's been my partner since I took the business over from my father*

intrusive – affecting someone's private life or interrupting them in an unwanted and annoying way. *The photographers were pushy and intrusive*

2. Listen to the recording and while listening write down brief answers to these questions.

1. Does the Indian woman agree that there is no family life in England?
2. Is the typical English family nuclear?
3. List the pros and cons of the extended family.

Pros: _____ .

Cons: _____ .

4. Who is expected to look after old people in England?

3. Listen to the recording again and say, which kind of family, nuclear or extended, they describe. While listening, put N or E to mark them.

1. ___ it's very different.
2. ___ everyone's lives are geared around their the two parents.
3. ___ it's a standard family.
4. ___ the lifestyle is very different because everyone has a say in everyone's life.

5. ___ it's a continual thing.
6. ___ such a fragile thing.
7. ___ it can fall apart so easily.
8. ___ people expect that the state is expected to take that role over.
9. ___ the life in ___ can also be quite intrusive.
10. ___ it doesn't give much room for individuality.
11. ___ and rather conservative as well I suppose.

4. Summarize the information about the nuclear and the extended family. Add pros and cons to your table (Ex. 2, p. 9).

5. Three people are discussing what they will do with their parents when the latter get old. Two of them come from a European culture. First look at the words you will hear and make sure you understand them.

weird, a – unusual and strange . *I had a really weird dream*

a home – a place where people live and looked after, for example, old people or children who have no parents. (a retirement home, a nursing home, a children's home)

a granny flat – «бабушкина квартира» (небольшая квартира для пожилого члена семьи; обычно пристраивается к дому)

sweep smth. under the carpet – не дать хода чему-л., замять дело; замалчивать, скрывать что-л. (неприятное)

6. Listen to the recording and while listening write down brief answers to these questions.

1. How old are the first speaker's parents?
2. Does he want to have his parents living with him – why? Why not?
3. In India, where do grandparents live?
4. Does the Indian woman want to have her parents living with her? Would they agree?
5. According to the third speaker, why are old people's homes so terrible?
6. What is the best solution for elderly people?

7. Listen to the recording again and say who these words belong to, 1st, 2nd or 3^d speaker , and which culture they represent.

1. Well, I'm about that age where I have to decide what I'm going to do with my parents when they sort of reach an age when they're not going to be able to look after themselves.

2. I know that sounds selfish but I really don't think I would like to have them living with me.

3. ...a lot of the grandparents live with their grandchildren and their children and I mean they play a vital role in the home.

4. I think it would be such an unnatural situation to suddenly have them back or to be in a situation where they're there in sort of my world.

5. I suppose if that was the only alternative, yeah that would be what I'd do.

6. But really, you know, I would feel happier if they if they came to me.

7. ... the idea of them living with me does seem pretty weird and wild.

8. ...if I were an old person, I would hate to be just surrounded by nothing but old people.

9. I like some kind of cross section; I think that idea is sweeping them under the carpet.

10. I think the best alternative, idea is what we call, is to have a "granny flat" which is to have a house next door.

11. Next door but separate enough to live in your own little space.

8. With a partner and then with the group, discuss the following questions.

1. What idea typical of Western culture does this conversation emphasize?

2. Why wouldn't 2 speakers have their elderly parents living with them?

3. Why wouldn't the Indian woman, contrary to their tradition, have her grandfather living with her?

3. The third speaker finds living in a home terrible, but still he doesn't seem to mind it. How does it characterize him?

4. All the three speakers agree that a granny flat is the best solution. Why?

≈ LISTENING COMPREHENSION

1. The radio report you will hear includes 3 stories told by women who were faced with a dilemma of either caring for their aged relatives at their homes or sending them to a nursing home. Before listening, look at the words below and make sure you understand them.

***caretaker*, n** – a person employed to look after people or animals

***take up*, phr v** – if something takes up a particular amount of time, space, or effort, it uses that amount

***sitter*, n** – a person who provides care and companionship for people who are ill

companion, *n* – a person, usually a woman, employed to live with and assist another

move in, *phr v* – when you *move in* somewhere, you begin to live there as your home

reassurance, *n* – reassurances are things that you say to help people stop worrying about something

take its toll – have an adverse effect, esp. so as to cause damage, suffering, or death

babysit, *v* – If you babysit for someone or babysit their children, you look after their children while they are out

fight with smb- quarrel or argue with smb.

resentment, *n* – bitter indignation at having been treated unfairly

predicament, *n* – a difficult, unpleasant, or embarrassing situation

trapped, *a* – If you feel trapped, you are in an unpleasant situation in which you lack freedom, and you feel you cannot escape from it.

retarded, *a* – less advanced in mental, physical, or social development than is usual for one's age

Personal names: Bob Edwards – a radio host; Katherine Ferguson – a reporter, Susan, Margaret, Vivian – women looking after their aging relatives

2. Listen to the radio report and say whether these statements are false or true.

1. ___ There are over 25 million Americans aged 65 and older.
2. ___ Their children both men and women have become their caretakers.
3. ___ They help their parents either to live independently or take them into their own homes.
4. ___ Susan says that she had to look after her mother.
5. ___ Margaret says she was becoming a full-time sitter for her mother-in-law.
6. ___ Katherine Ferguson says now there are more older Americans than ever before.
7. ___ When Susan's mother-in-law became blind, they took her to live with them.
8. ___ When Vivian's mother moved in, her full-time job became caretaking.
9. ___ It was not easy for Vivian to control her temper.
10. ___ Full-time caretaking places stress on family relations.
11. ___ The hardest part of caretaking is inability to express your emotions, especially negative ones.

12. ___ For that reasons these women joined a support group where they could talk about their sense of duty.
13. ___ Margaret had to bring her brain-damaged mother to her home.
14. ___ Margaret liked to idea of being mother to her aging mother.
15. ___ These women can be described as caught in the middle of three generations.
16. ___ Finally, all three women placed their mothers in nursing homes.
17. ___ But it didn't make their lives happier.
18. ___ Even if you can afford it, there's the emotional price to pay.
19. ___ Their caretaking experiences taught them a good less.
20. ___ They would rather go to a nursing home than live with their children when they advance in years.

3. Listen to it a second time and fill in the missing parts.

1. According to Bob Edwards, the report is on those grown up children who become caretakers and the issues _____.
2. Margaret: My mother would _____ or another bone and I would have to go flying off to take care of her.
3. Ferguson: More and more _____ find themselves in the position of caring for parents. Susan and her husband had not made plans for a time when his mother would be _____.
4. Susan: When she came, she actually became my constant companion. I took her with me when we went to the grocery store. I took her with me shopping. I took her with me _____.
5. Ferguson: When Vivian's mother moved in, she found her days defined by her mother's _____.
6. Vivian: When I was asked for the tenth time what time I was coming home, ...I said " _____ , I told you ten times already, I'll be back in time to fix your lunch."
7. Ferguson: Seven days a week, fifty-two weeks a year for five years, the strain of full-time caretaking takes its _____ loving daughters and their family. ...Susan and her husband found the constant lack of privacy _____ on their marriage.
8. Ferguson: Not expressing the anger and resentment ... was in large measure the reasons they sought out women in the _____.
9. Susan: You want to take care of them, but the process of caring for them makes you _____ Your whole life is changed.
10. Ferguson: While caring for her mother, Margaret experienced what many others found. _____ when daughters care for dependent mothers.
11. Margaret: It's like having a _____ to care for.

12. Ferguson: The three women are among those now described as caught in the middle of _____. For Susan and Margaret _____ made the decision.

13. Ferguson: But even when finances are not a major consideration, there's the _____ for having a parent in a nursing home.

14. Vivian: And it scares you, you can see yourself in somebody like that. And it's not easy _____.

15. Caring for aging parents has helped these women face _____. Being in a nursing home seems _____ asking their own children to become caretakers.

TAKING POINTS

1. With a partner and then with the group, discuss the following questions. If necessary, listen to the report again.

1. The report addresses the problem common to many cultures. How would you formulate it? What factors aggravate it and make it difficult to resolve?

2. The reports mention only women who care for their aging relatives and calls them 'caught in the middle of two generations.' Why, do you think?

3. What problems do aging people experience as is given in the report?

4. What strain, physical and moral, does full-time caring take its toll on loving daughters? Give examples from the report.

5. What lesson does the experience of caring for your old nearest and dearest teach caretakers?

6. Are there any other alternatives of dealing with this problem?

2. Do you know that about 25% of the world's people live in societies where husbands can have more than one wife? Such a practice is called *polygamy*.

Look at this picture and read the accompanying text. *Any comment?*



Polygamy is a form of marriage in which a person has more than one spouse. Although multiple marriage is not legally recognized in the United States, some Americans have polygamous relationships. This family in Nevada consists of a husband with ten wives and several children.

2 LISTENING COMPREHENSION

1. You are going to listen to what a Ugandan woman says about polygamy in her country. First look at the words you will hear and make sure you understand them.

compound, *n* (here) – an area that contains a group of buildings and is surrounded by a fence or wall

rotate, *v* (here) – alternate, take turns

2. While listening, write down brief answers to these questions.

1. According to the speaker, why is polygamy practised in Uganda?
2. How many wives did her father and grandfather have?
3. What advantages does polygamy have for grown-ups and children?

3. Look at the picture of this monogamous family. What culture do you think they come from? Discuss it with a partner.



& READING COMPREHENSION

1. The text below throws more light on the current family in the United States. Before reading it, look at these words and make sure you understand them.

awareness, *n* – knowledge or understanding of particular subject or situation

think back to, *phr v* – If you think back, you make an effort to remember things that happened to you in the past

depletion, *n* – reducing something in size or amount, especially supplies of energy, money or similar

burden, *n* – 1. a heavy load that you carry; 2. something difficult or unpleasant that you have to deal with or worry about. *My elderly mother worries that she's a burden to me*

diminish, *v* – make or become less. *The threat of nuclear war has diminished*

occur, *v* – happen; take place. *The accident occurred at about 3.30*

assign, *v* – to give out as a task. ...**assigned** homework to the class

swinger, *n* – a member of a couple, especially a married couple, who exchanges sexual partners with other couples

underlying, *a* – basic, fundamental

transient, *a* – a situation that lasts only a short time or is constantly changing

unheard-of, *a* – something that has never been known or done; very unusual: *He'd dyed his hair, which was almost unheard-of in the 1960s.*

consumerism, *n* – the preoccupation of society with the acquisition of consumer goods. (идеология потребления, потребительство)

2. Now skim the text and say if what is stated there is typical of Belarusian families.

THE AMERICAN FAMILY: THEN AND NOW

Whenever I talk to my grandfather, I always leave with a greater *awareness* of the difference between his family and mine. *Thinking back* to our many conversations and shared memories, there are several ideas about families that seemed to have changed considerably between the days of his youth and mine.

The first thing that comes to mind is the difference in size of his family and mine. Size refers to two different things here. First, he was one of ten children. I am one of three. Anybody with ten children today would be viewed as strange, antique, or, even worse, unpatriotic – “You are contributing to the *depletion* of resources and overpopulation of our country!” A large number of children are no longer needed to carry on the work of the family and are no longer a source of security or pride. Today, in our urban lifestyles, they are simply economic *burdens*, costing tens of thousands of dollars to house, feed and clothe. Second, the size of the word “family” itself has *diminished*. In my grandfather’s time, the meaning of “family” included uncles, aunts, cousins and grandparents, who almost all lived near enough to be a regular part of one’s life. Today, the word ‘family’ means the nuclear family (parents and children), not the extended family of the old days. In addition, due to a number of unfortunate causes, the family increasingly consists of only one parent.

The second area of change that has *occurred* between my grandfather’s time and mine is the role and status of the husband and wife. In the old days, according to my grandfather, the responsibilities

assigned to the man and woman were quite separate. The man's place was outside the home, earning a living to support the physical needs of his family. The woman's place was in the home, giving birth to and raising children, caring for and feeding the family, nursing the sick and the aged. On the other hand, the great majority of mothers today are employed at least on a part-time basis outside the home, and are expected to supplement the husband's income. Women are much more active in the affairs of politics, business and government than they ever were in the days of my grandfather's youth. Today, more than ever, women are becoming equal partners in marriage.

The third area of difference which I have noticed is the very practice of marriage itself. In the days of my grandfather, the word "marriage" meant only one thing: the union of one man and one woman, for good or for bad, until "death doth them part". Marriage was traditionally looked upon as something permanent, a sacred bond between man and woman for the purpose of raising a family. In comparison, marriage today can mean different things to different people. And to some people it doesn't mean much at all. There are a number of alternatives to the traditional marriage, none of which was acceptable fifty years ago. There are homosexual marriages, group marriages, communal living arrangements, and *swingers'* groups, each of these being different from the others in the number and type of relationships desired. The word "relationship" is often used today when talking about marriage. The word reveals an *underlying* understanding that marriage today, in its many forms, is no longer a permanent or lifelong situation, it is a *transient*, temporary development that two or more people agree to until it is no longer mutually beneficial.

As a result of all these changes, the statistics of the typical marriage have also changed. My grandfather told me that he hardly knew any divorced people, yet half my classmates have divorced parents. In my grandfather's time it seemed that everyone was eager to get married. These days, however, more and more people are choosing to marry at a later age, and a growing number have decided to remain single. Today, being single does not mean a life without sex, however. It simply means that some do not feel that the legal act of marriage is necessary to have successful intimate relationships with other people – something *unheard of* in my grandfather's day.

It seems that the very word 'marriage' has changed in meaning. I suppose our emphasis on change and consumerism has led to all these new varieties that characterize today's marriages and families. I told my grandfather that I was sure I would get married and have a family as he had. The question is, what those words will mean when I come to that day.

3. Give answers to the following questions.

1. What are “several ideas about families that seemed to have changed considerably”, according to the speaker? Give them in brief.
2. What are the speaker’s ideas of the size of the family?
3. What does the narrator mean by the “practice of marriage itself”?
4. How have the statistics of the typical marriage changed?
5. According to the speaker, what has changed the meaning of the word “marriage”?

4. Pick up from the text words and phrases characteristic of the then and now families and marriages. Fill in the appropriate boxes.

Aspects	Traditional family	Modern family
Size	1. a large number of children..., a source of security and pride 2. ...extended family	Few children)..., a lot of children considered strange, antique, unpatriotic ; economic burdens... 2. ...nuclear family, more single-parents family
Role and status of spouses		
Practice of marriage		
Marriage statistics		

TAKING POINTS

1. With a partner and then with the group, discuss the following questions.

1. The text describes the changes that have occurred in the American family. And what about the Belarusian family? Have there also been any changes?
2. Are there any large families (those having many children) in Belarus? Do you happen to know one?
3. Today, having a lot of children in the US would be viewed as strange, antique and unpatriotic. And what about Belarus? Is it necessary to encourage birthrate in this country? Is the population in this country increasing or decreasing?
4. Have the role and status of spouses changed in our country? How?

5. Do you happen to know any of the *alternative relationships* mentioned in the text? What do you think of them?

6. In terms of sociolinguistics, what purpose does the use of the word *relationship* serve, in your opinion? Which would you prefer, *relationship* or *marriage*? Why?

7. The text states 2 reasons for the changes in the family life, "emphasis on change and consumerism". Can you enlarge on them and/or add more reasons?

8. Is there anything in the text that wouldn't be true of Belarusian families? Don't you think that they tend to be more stable than those in the west?

9. Have there been any changes in your family (your grandparents' and/or your parents' and yours)?

2 LISTENING COMPREHENSION

1. This recording adds to the changes in the traditional family now underway in the United States.

Before listening, look at the words and expressions below that you will hear and make sure you understand them.

Personal names: Kitty Felde [ˈfeldi], Shannon Gibson, Pat Howard, Thomas Coleman, John Brown.

Geographical names: California, Los Angeles, Oregon, Wisconsin, New Jersey, Virginia, West Virginia.

Organisations: the US Census Bureau – Бюро переписи населения США; the Family Diversity Project – a private agency; the New York Court of Appeals – апелляционный суд Нью-Йорка; the Internal revenue Service (Налоговая служба США), National Public Radio.

profile – characteristics of something

foster (family, parents) – are people who officially take a child into their family for a period of time, without becoming the child's legal parents

stepfamily – a family that is formed on the remarriage of a divorced or widowed person and that includes a child or children

secretary of state – секретарь штата, должностное лицо, хранитель официальных документов и печати штата

qualify for – подпадать под право на

champion, *v* – защищать, выступать в защиту; отстаивать, поддерживать

grapple with, *v* – бороться; схватиться, сцепиться

survivor – (legal) единственный оставшийся в живых наследник

rent-controlled apartment – квартира, темпы роста квартирной платы в которой регулируются законом города

play out, phr v – доиграть до конца, закончить

labour union – профсоюз

legitimize, v – узаконивать (что-л.)

guardian – опекун, попечитель

health insurance – медицинское страхование, страхование здоровья (вид личного страхования, предназначенный для покрытия расходов на медицинское обслуживание)

tax return – налоговая декларация

dependent – иждивенец, материально зависимое лицо (лицо, находящееся на содержании или пользующееся материальной и иной поддержкой другого лица или организации)

mess with, phr v – вмешиваться, лезть не в свое дело

challenge, v – ставить под сомнение, оспаривать

back smth, v – поддерживать

2. These word combinations occur in the text you will hear. Can you give their Russian equivalents ?

A wage-earning father, a disappearing species, to fit the profile, the growing ranks of non-traditional groups, foster parents, stepfamilies, a sixth-grader, a mouth full of braces, her stepfather's visitation rights, a biological father, the outside world, to register with the secretary of state as a family, a ten-dollar fee, to qualify for family status, to fill out a form, unrelated seniors, for economic reasons, consider smb a family, to champion the family registration concept, Executive Director, to grapple with the problem, a housing survivor case, to evict a surviving family member; related by blood, marriage or adoption; to set up criteria, an ongoing process, to play out fully, California state law, registration procedures, automatic legal benefits, to legitimize one's status, legal guardian to four teenage boys, to cover smb by health insurance, to claim smb on one's tax return as a dependent, to have at one's disposal, to challenge smb's family certificate, backers of the project, to gain acceptance.

3. Listen to the text and say whether these statements are true or false.

1. Half the population of the United States live in traditional families.
2. The number of non-traditional families is growing.
3. California has become the first state in the USA to recognize non-traditional groups as families.

4. Shannon Gibson worries about her father's visitation rights if her mother were to die.

5. The Shannons have registered with California's secretary of state as a stepfamily.

6. The family registration concept was initiated by the private company called The Family Diversity Project.

7. The New York Court of Appeals actually recognized the right of inheritance by a family member who was not a relative.

8. According to a California state law, a family is liable to registration as it is a kind of association.

9. A number of other states can register a family as an association.

10. The registration as a family involves automatic legal benefits.

11. Registration is an important first step in helping non-traditional families gain acceptance.

4. Listen to the text again and fill in the missing parts.

1. The traditional family in the USA is a disappearing _____ .

2. Only 50 percent of the families fit this _____ .

3. Many of country's institutions _____ these non-traditional groups.

4. California has been the first to register them as _____ families.

5. Six-grader Shannon Gibson has _____ fathers.

6. She worries about her _____ visitation rights if her mother were to die.

7. Pat is not her biological father but he's _____ her since she was two.

8. The Howards have registered as an _____ family to be formally recognized.

9. For a _____ any group or people can qualify for family status just by filling out a form.

10. California isn't the only state _____ with the question what constitute a family.

11. The problem is how to distinguish a family from a _____ .

12. Registration as family in California is possible because a family is also an _____

13. A number of other states have registration procedures similar to those in California, but they haven't registered a _____ yet.

14. As is the case with John Brown, some institutions would _____ his family certificate.

15. But the backers of the project say that registration is first step in helping non traditional families gain _____ .

TAKING POINTS

1. With a partner and then with the group, discuss the following questions.

1. What proves that the traditional family in the US is a disappearing species?
2. Do all the states in the country recognize non-traditional families? What kinds of such families are mentioned in the text?
3. What does the case with the Shannon family show?
4. What other non-traditional families can register under Californian law?
5. Does a registration certificate guarantee such families legal benefits in terms of insurance and taxation?
6. According to the text, are members of such families optimistic about their legal status?

VOCABULARY REVISION & DEVELOPMENT

1. Who are these people ? Fill in the blanks on the right.

- 1) your mother's parents your maternal grandparents
- 2) your mother's brother _____
- 3) your mother's sister _____
- 4) your husband's son from a previous marriage _____
- 5) the sister of the person you marry _____
- 6) your brother's or sister's male child _____
- 7) your brother's or sister's female child _____
- 8) a child with no brothers and sisters _____
- 9) someone from another country _____
- 10) someone you have not met before _____

2. Match each expression with one of the explanations.

- | | |
|------------------------|-------------------------------------------------------------------------|
| a) nearest and dearest | 1) people who are alive at the same time or e.g. attend the same school |
| b) newlyweds | 2) people who have only recently been (or are still) on their honeymoon |
| c) the nuclear family | 3) all the people of approximately the same age |
| d) adults | |
| e) a community | |
| f) a generation | |

- g) contemporaries
- h) the extended family
- j) a household
- k) outcasts

- 4) the people in a family who live together under the same roof
- 5) the entire range of relatives in one family
- 6) all the people living together in the same area
- 7) a person (or people) from your immediate family
- 8) people who are no longer teenagers
- 9) people abandoned by their families or by society in general
- 10) parents and their children

3. Complete each sentence with a word from the box.

alike	children	couple	elder	engaged	friendship
housewife	husband	single	twin		

1. Jane got married to her *husband*, Bob, four years ago.
2. Jane's friends think that she and Bob are the perfect _____ .
3. They haven't got any _____ yet, but they want a large family.
4. Jane's _____ sister, Mary, was born half an hour before she was.
5. Jane and Mary look _____ but are not exactly the same.
6. Mary isn't married. She says she prefers to be _____
7. She says she believes in _____ , but doesn't believe in marriage.
8. Diana is Jane and Mary's _____ sister. She calls them her "little sisters".
9. Diana has been _____ for three years, but hasn't got married yet.
10. She has a career and doesn't like the idea of being a _____ .

4. Complete each sentence with a noun formed from a verb in the box.

acquaint	celebrate	die	engage	greet
marry	relate	resemble		

1. All Sue's friends and *relations/relatives* came to her party.
2. I occasionally meet Terry, but he's more an _____ than a friend.
3. When Paul arrived, he received a warm and friendly _____ .
4. Six months after their _____, Michael and Lisa got married.
5. There was a great _____ in the village when their team won the cup.
6. In an ideal _____ husband and wife share each other's problems.

7. Dina and her mother look alike. There is a strong _____ between them.

8. Tim cried when he heard about the _____ of his old dog.

5. Complete each sentence with the most appropriate word from the box.

abandoned	criticized	neglected	quarreled	separated
adopted	humiliated	offended	retired	scolded

1. Keith's parents neglected him badly when he was a baby.
2. The small child was being _____ by its mother for getting dirty.
3. Tom deeply _____ Ann by ignoring her at the party.
4. David is not my real father, I was _____ by him when I was small.
5. Ian and Fiona are _____ and they may get divorced.
6. I _____ with my boyfriend but we made it up in the end.
7. Jack _____ on his 65th birthday and received his pension.
8. My parents _____ me for having a ring in my nose.
9. Julie's mother _____ her when she was a few months old and she grew up in an orphanage.
10. My boss utterly _____ me in front of important clients, so I resigned.

6. Replace the word underlined with the most appropriate phrase from the box.

fell out	turned him down	kept in touch	ran away from
grew up	went out together	moved in with	got to know
	got on well with	let him down	

1. When Brian asked her to marry him, Ann said no. turned him down.
2. I communicated regularly with most of my old friends.
3. Ann spent her childhood years in London.
4. David and Jean dated for three months before they got engaged.
5. Kate quarreled with her boyfriend and they stopped seeing each other.
6. Helen had a good relationship with her in-laws.
7. Harry left home without his parents' permission.
8. Sophia promised to meet Michael after work but disappointed him.
9. After a few weeks I went to live in the house of some friends.
10. I grew friendly with Pam when we worked together.

7. Underline the correct word in each sentence.

1. Children are not allowed to see this film. It's for *adults/old* only.
2. By the time the vet arrived, the injured cat was already *dead/died*.

3. Unfortunately it rained on Nick and Helen's *wedding/marriage* day.
4. David and Diana have two sons and one *daughter/girl*.
5. I think we should try to understand the problems of *aged/old* people.
6. There should be more facilities for *youth/young* people in this town.
7. More than fifty *relatives/parents* were invited to Jack's party.
8. It's my *anniversary/birthday* today. I'm eighteen years old.

8. Complete each part sentence (a–k) with an ending (1–10).

- | | |
|---------------------------------|-------------------------------------------|
| a) I've started going | 1) takes after his father |
| b) When little Tina is grown | 2) together again next Friday evening? |
| c) I wonder if you could put | 3) up by an aunt after their parents died |
| d) Carol doesn't really get | 4) in on Steve for a chat |
| e) Everyone says that Tom | 5) after my dog while I'm away? |
| f) Let's have some friends | 6) out with George's younger sister |
| g) Do you think you could look | 7) round for dinner on Friday |
| h) Why don't we all get | 8) on well with her mother-in-law |
| j) Ellen and Laura were brought | 9) up she wants to be an astronaut |
| k) If I have time I'll drop | 10) us up for a few days next week? |

9. Complete each sentence with a word or phrase from the box. Use each word or phrase once only.

after	against	away	in	on	on and off	out	over
-------	---------	------	----	----	------------	-----	------

1. It would be nice to meet again. I'll get in touch with you next week.
2. I'm afraid Sonia isn't here. She went _____ for the weekend.
3. I keep leaving and coming back. I've lived here _____ for several years.
4. Matthew brought up the children _____ his own after his wife died.
5. The baby was called Clare, _____ its grandmother.
6. Peter is _____ at the moment but he'll be back in half an hour.
7. Ann decided to get married _____ the wishes of her parents.
8. After their final quarrel, Carrie told Luke their relationship was _____.

10. Complete each sentence with the most appropriate word from the box.

aggressive	attentive	devoted	insensitive	solitary
apathetic	conscientious	extrovert	mature	prejudiced

1. Sharon works very hard and is extremely _____ *conscientious*

2. David does everything alone. He is a rather _____ person.

3. What a lovely couple! They seem totally _____ to one another

4. Jim has extreme views, and is _____ against all immigrants.

5. Very few students wanted to join in the activities. They seemed rather _____ .

6. Simon is always getting into fights, he's so _____ .

7. Jane may look rather young, but she has a very _____ attitude.

8. Pauline is a good teacher, and very _____ to the needs of the students.

9. Bill is shy but his brother Mike is more _____ .

10. Mary doesn't realise how she hurts people. She is really _____ .

11. Find 15 common collocations or fixed phrases by completing each space in the text with an appropriate word from the box.

struck out	patch	sheltered	live up to	hit it off	follow
spoilt	commitment	plucked up	rebelled	pushy	
domineering	trial	interests	pressure		

I guess I was what one might call a (1) *spoilt* _____ child, for I was the only child of Mary and David Battlement and I got whatever I wanted. I had a rather weak-minded mother and by contrast a very (2) _____ father who had exceedingly high expectations of me, expectations that I could not (3) _____. You see, my father was quite an eminent lawyer and wanted nothing more than for me to (4) _____ in his footsteps. He encouraged me to win at everything and to be ultra-competitive. He just couldn't see that he was being far too (5) _____ and putting too much (6) _____ on me. He simply thought that he was acting in my best (7) _____. Not surprisingly, perhaps, I (8) _____ against my upbringing by becoming thoroughly apathetic at school. As soon as I turned 18, I (9) _____ on my own and went off on a trip to India. It was there that I met Ingrid, a fellow traveler. It became clear that we came from very similar backgrounds. She too was running away from something: in her case a very (10) _____ upbringing, caused by having two very over-protective parents. We (11) _____ immediately, and I (12) _____ courage and asked her to be my girlfriend. But I was young and I needed space, and I guess I was too immature to handle the give and take of a relationship. Or perhaps I was just afraid of (13) _____. Anyway, we went through a very bad (14) _____ and had a (15) _____ separation for a couple of months.

12. Now give English equivalents to the following.

Испорченный ребенок, отец-деспот, оправдать ожидания, пойти по (чьим-л.) стопам, бесцеремонный, оказывать на кого-л. давление, действовать в чьих-л. интересах, восстать против кого-л./чего-л., жить собственной жизнью, «тепличное» воспитание, понравиться/сойтись (по дружески), собраться с духом, взаимные уступки (компромисс) в общении, обязательство, пройти трудный период, временно расстаться (чтобы проверить свои чувства).

13. Translate the sentences paying attention to the words in italics.

1. Our society *accords great importance* to the family. 2. Her family is *scattered across the country*. 3. When you're feeding a family of six *the bills soon add up*. 4. ...*an addition* to the family. 5. She wanted the celebration to be a *simple family affair*. 6. ...*the anchor of the family*. 7. We're expecting a *new arrival* in the family soon. 8. ...a person's *family background*. 9. She used her *family's history* as a base for her novel. 10. She knew that, whatever she decided, her *family was right behind her*. 11. A *family bereavement* meant that he could not attend the conference. 12. I've got *no family besides my parents*. 13. ...*the black sheep of the family* 14. ...to live *in the bosom of one's family* 15. He's always been *the brains of the family*. 16. ...*family / domestic / personal circumstances*. 17. ...*the costs of feeding and clothing a family*. 18. She has successfully combined a career and *bringing up a family*. 19. His *family comes first!* 20. Women very often have to juggle work with their *family commitments*. 21. ...*the confines of family life*. 22. The whole family *seemed cursed*. 23. ...*marital / family discord*. 24. He *had disgraced the family name*. 25. ...*to draw support/comfort/strength from your family*. 26. Mothers are often the ones who *provide emotional support for the family*. 27. It was *typical family entertainment*. 28. He *became estranged from his family* after the argument. 29. He evinced a strong desire *to be reconciled with his family*. 30. When he lost his job, he felt he *had failed his family*. 31. I see he's become a *family man*. 32. ...a *devoted family man*. 33. How far back *can you trace your family tree?* 34. They have a large family *to feed*. 35. The whole *family has the flu*. 36. He *took charge* of the family business following his father's death. 37. ...a *social / family gathering* 38. She's *the peacekeeper* in that family. 39. She had no right to interfere in what was plainly a *family matter*. 40. Her family *put her into a nursing home*.

& READING COMPREHENSION

1. Skim the texts below and think up a title for each of them. Write down the titles in the blanks before the texts.

A family is a group of persons united by the ties of marriage, blood, or adoption, constituting a single household and interacting with each other in their respective social positions, usually those of spouses, parents, children, and siblings. The family group should be distinguished from a household, which may include boarders and roomers sharing a common residence. It should also be differentiated from a kindred (which also concerns blood lines), because a kindred may be divided into several households. Frequently the family is not differentiated from the marriage pair, but the essence of the family group is the parent-child relationship, which may be absent from many marriage pairs.

At its most basic, then, a family consists of an adult and his or her offspring. Most commonly, it consists of two married adults, usually a man and a woman (almost always from different lineages and not related by blood) along with their offspring, usually living in a private and separate dwelling. This type of unit, more specifically known as a nuclear family, is believed to be the oldest of the various types of families in existence. Sometimes the family includes not only the parents and their unmarried children living at home but also children that have married, their spouses, and their offspring, and possibly elderly dependents as well; such an arrangement is called an extended family.

The nuclear, or conjugal, family is the basic unit of family organization in virtually every society. It is generally defined as a married couple and their children (including adopted and fostered children, as well as the couple's natural children). Other forms of family organization, such as compound and joint families, are in a sense built upon the nuclear family or contain units comparable to it in their structure.

In many modern societies the nuclear family is identical to the typical household unit. Members of the nuclear family share the same dwelling place, usually a single house or apartment. In agricultural societies the nuclear family is often the primary unit of production, sharing tasks and taking collective responsibility for the income that *sustains* them. In both agricultural and other types of communities, the nuclear family is almost

always the primary unit of economic consumption. One or both parents, and sometimes children, earn money outside the home and then share at least some of the fruits of their labour with the family as a whole.

There is no precise distinction between the joint family and the extended family, and the latter term can be used to encompass both. In a narrower sense, sociologists usually think of the extended family as being larger and maintaining less control over its members than does the joint family. In most extended families, the marital bonds between spouses are stronger than the kinship bonds between, for example, the brothers who are the focal people in Indian joint families.

As a household unit, the extended family is most common where ties between kinsmen are important for economic reasons. It was common in Europe during and just after the Industrial Revolution and, more recently, among European immigrant communities outside Europe. It is still common in many parts of the Third World, in both agricultural and industrial contexts, and in Asian communities in the United States, Canada, and Great Britain. Typically, a group of kinsmen live together and share resources. In a traditional context, there may be common property in the form of agricultural lands, livestock, or ritual property such as sacred objects and sacred sites. These last are important in some African societies and among the Australian Aborigines. In modern societies the extended family offers benefits in areas where government agencies have not penetrated or where essential services are not adequate or not provided. Even where there is no common property, members of extended families may draw on one another when they need financial help.

The term extended family also applies to family units that do not establish a single place of residence. The case mentioned above, of working-class people in London who at least into the 1950s shared domestic chores, is one example. The key aspect of the extended family is not that it necessarily shares the same dwelling or place of residence but that relatives give material assistance to one another and share economic responsibilities.

2. Now scan the texts and work out answers to the following questions.

1. How can family members be united in a family?
2. What positions do family members occupy?
3. What is the difference between a family and a household?
4. What differs a family from a kindred?

5. Does the notion *family pair* mean the same as *family*?
6. What is the very essence of a family?
7. What is the oldest type of family?
8. Why should husband and wife be from different lineages and not related by blood?
9. Who might elderly dependents living in the same household be?
10. Why is the nuclear family the basic unit of family organization in virtually every society?
11. Why is a nuclear family often identified with a household?
12. What is special about an extended family from the point of view of kinship ties?
13. Where are extended families most commonly found in the world?
14. What are economic advantages of living in an extended family in a modern society?

3. Explain the following paying attention to the words in italics.

1. Family members can be united by the *ties of marriage, blood, adoption or fostering*?
2. A household may also include *boarders and roomers*.
3. Frequently the family is not differentiated from the *marriage pair*.
4. Sometimes the family may include not only parents and their offspring but also *elderly dependents*.
5. In agricultural societies the nuclear family is often the *primary unit of production and economic consumption*.
6. The extended family *maintains less control over its members* than does the joint family.
7. In most extended families *the marital bonds are stronger than the kinship bonds*.
8. Typically, a group of kinsmen live together and *share resources*.
9. Often members of extended families may *draw on one another* when they need financial help.
10. The key aspect of the extended family is that relatives give material assistance to one another and *share economic responsibilities*.

GETTING PROFESSIONAL

1. Using words and phrases from the text, prepare a short talk about types of families common in this country.
2. Prepare a short talk about kinds of families people live in other cultures or in a culture you know other than yours.

& READING COMPREHENSION

1. Read the passage below and do the tasks that follow. Pay attention to the words given in bold.

At its best, the family performs various valuable functions for its members. Perhaps most important of all, it provides for emotional and psychological security, particularly through the warmth, love, and **companionship** that living together generates between spouses and in turn between them and their children. The family also provides a valuable social and political function by institutionalizing **procreation** and by providing guidelines for the **regulation of sexual conduct**. The family additionally provides such other socially beneficial functions as the **rearing** and **socialization** of children, along with such humanitarian activities as **caring for its members** when they are sick or disabled. On the economic side, the family provides food, shelter, clothing, and physical security for its members, some of whom may be too young or too old to provide for **the basic necessities of life** themselves. Finally, on the social side, the family may serve to **promote** order and stability within society as a whole.

Historically, in most cultures, the family was **patriarchal**, or **male-dominated**. Perhaps the most striking example of the male-dominated family is the description of the family given in the Hebrew Bible (or Old Testament), where the male heads of the clans were allowed to have several wives as well as **concubines**. As a general rule, women had a rather low status. In Roman times the family was still patriarchal, but **polygamy** was not practiced, and in general the status of women was somewhat improved over that suggested in the Hebrew Bible, although they still were not allowed to manage their own affairs. The Roman family was an extended one. The family as it existed in medieval Europe was male-dominated and extended.

In the West, **industrialization** and the accompanying urbanization **spawned** — and continue to spawn — many changes in family structure by causing a sharp change in life and **occupational styles**. Many people, particularly unmarried youths, left farms and went to urban centres to become industrial workers. This process led to the **dissolution** of many extended families.

The modern family that **emerged** after the Industrial Revolution is different from the earlier model. For instance, patriarchal rule began **to give way** to greater equality between the sexes. Similarly, family roles once considered exclusively male or female broke down. Caring for the home and children, once the **exclusive duty** of the female, is often a **shared activity**, as, increasingly, is the **earning of wages** and the **pursuit of public life**, once **the exclusive domain** of the male. The structure of the family

is also changing in that some couples choose not **to marry legally** and instead elect to **have their children out of wedlock**; many of these **informal relationships** tend to be of short duration, and this — as well as the **rise in levels of divorce** — has led to a rapid increase in the number of **one-parent households**.

Especially in Western cultures, the modern family is today more of a **consuming** as opposed to a **producing unit**, and the members of the family **work away from home** rather than at home. Public authorities, primarily governmental ones, have assumed many of the functions that the family used to provide, such as **caring for the aged and the sick**, **educating the young**, and **providing for recreation**. **Technological advancements** have made it possible for couples to decide if and when they want to have children.

2. Answer the questions.

1. According to the passage, what functions does the family perform?
2. Which of them is the most important?
3. The family performs a reproductive function, doesn't it?
4. What regulative function does it provide?
5. What are the main social and economic functions fulfilled by the family?

3. Let us trace the changes in the family through ages. Complete the sentences taken from the passage.

1. Historically, the family was patriarchal which means that _____ .
2. In Roman times the family was still patriarchal, but _____ .
3. In general the status of women was _____ .
4. In medieval Europe the family was _____ .
5. It was industrialization and urbanization that _____ .
6. They led to the dissolution of _____ .
7. In the modern family, the patriarchal rule began to _____ .
8. Family roles once considered immutable _____ .
9. Today some couples choose not to marry legally but _____ .
10. On the negative side, it has resulted in the _____ which, in its turn, led to _____ .

4. Explain the meaning of each statement taken from the passage.

1. Today the modern family is more of a consuming than a producing unit.
2. The members of the family work away from home rather than at home.

3. Public authorities have assumed many of the functions that the family used to provide.

4. Technological advancements have made it possible for couples to decide if and when they want to have children.

5. Now try and give your expert opinion about the following.

1. Why do people get married and start families? What valuable and beneficial functions does the family perform?

2. Society has assumed some functions previously provided by the family. What are pluses and/or minuses of these changes?

3. Can social institutions substitute the family?

4. How can you account for the changes in the family status and relationships within the family? What are advantages and/or disadvantages of the modern family?

LANGUAGE FOCUS

1. Give English equivalents from the text to the following.

Обеспечивать эмоциональную и психологическую безопасность, дружеское общение, узаконить производство потомства, регулировать сексуальное поведение, воспитание и социализация детей, ухаживать/заботиться о больных и инвалидах, предметы первой необходимости, обеспечить порядок и стабильность в обществе, где главенствующую роль играет мужчина, Ветхий Завет, наложница, многобрачие, порождать (2 слова), профессиональная сфера, неженатые молодые люди, городские центры, распад семьи, появление современной семьи, уступать, распадаться, исключительная обязанность женщины, совместная деятельность, получать зарплату, стремление к общественной жизни, исключительное поле деятельности мужчины, жениться юридически, иметь детей вне брака, неформальные отношения, краткосрочный, увеличение количества разводов, обеспечивать отдых, технический прогресс.

2. Make verbs from these words.

Regulation, procreation, rearing of children, socialization, caring for its members, security, occupational, dissolution of extended families, exclusive,

activity, marriage, earning of wages, relationship, divorce, increase, producing, consuming, advancement.

3. Give words and phrases from the passage similar in meaning to these.

Fellowship, reproduction, control over something, especially by rules, looking after a person or animal until they are fully grown, the process by which people, especially children, are made to behave in a way that is acceptable in their society, something that you need to have in order to live, ruled or controlled only by men.

GETTING PROFESSIONAL

1. With a partner, talk about the pictures below.



a)



b)

2. Read the passage below about other kinds of modern families. Then look at the pictures that follow and say what kinds of non-traditional families they might be.

Since the 1960s, several variations on the family unit have emerged. More unmarried couples are living together, before or instead of marrying. Some elderly couples, most often widowed, are finding it more economically practical to cohabit without marrying. Homosexual couples also live together as a family more openly today, sometimes sharing their households with the children of one partner or with adopted or foster children. Communal families, made up of groups of related or unrelated people, have long existed in isolated instances. Such units began to occur in the United States during the 1960s and 1970s as an alternative life-style, but by the 1980s the number of communal families was diminishing.



a)



b)



c)



d)

3. Fill in the gaps with only one word appropriate in the given context.

WHAT IS A FAMILY?

Belonging to a family is one bond almost everyone in the world shares and tries to follow the _____ he has been living in.

There are different _____ of families. Most families are traditional, comprising a father, mother and one or more _____. But some of them are headed by one _____, usually a woman. In a few families, there are no children. These childless _____ may believe that they would not make good parents; they may want freedom from responsibilities of child _____, or, perhaps, they are not physically able to _____ children. Other families have one parent who is a stepparent. A stepmother or a stepfather is a person who joins a family by _____ a mother or a father.

In general, people tolerate and accept these different types of families. People have the right to _____ and to choose what type of family group to belong to. They usually respect each other's choices regarding family groups.

It is well known that families give us a sense of _____ and a sense of tradition. Families give us strength and purpose. Our families show us who we are. As one American expert who studies families says, "The things we need most deeply in our lives – love, communication, respect and good _____ – have their belongings in the family."

Families serve many functions. They provide a setting in which children can be _____ and reared. Families teach their children values – what they think is important. They teach their children daily skills, such as how to ride a bicycle or to make some tea. They also teach them common practices and _____, such as respect for _____ and celebrating holidays. Some families provide each member a place to earn money. However, most people earn money _____ the home. The most important job for a family is to give emotional support and _____. Members of strong families show each other affection and appreciation. They are committed to one another. A family is a sacred place for a human-being. Home, _____ home!

UNIT 2

LOVE AND MARRIAGE

≈ LISTENING COMPREHENSION

1. Listen to a song and fill in the blanks with the words you will hear.

Love and _____, love and _____
They go together like _____ and _____
This I'll tell ya, _____, you can't have one
without _____

Love _____ love and _____
It's an _____ you can't _____
Ask the local . _____ and they will say it's _____

Try, try, try to _____, it's an _____
Try, try, try and you will only _____

Love and _____, love and _____
They go together like _____ and _____
_____ was told by _____
You can't have _____
You can't have _____
You can't have _____

TAKING POINTS

1. Give answers to the following questions.

1. How would you entitle this song?
2. What is its message, in your opinion?
3. How would you interpret the song in prose (in your own words)?
4. What stylistic devices does the author use here?
5. What instances of non-standard speech can you spot here? What purpose do they serve, if any?
6. Can you find another comparison or simile to "love and marriage"?
7. What other words can you use instead of this simile?

3. Go through the following questions about marriage in your country. Simulate a dialogue with a “foreigner”.

1. At what age do most women get married? And men?
2. How do most people meet their future husbands/wives?
 - a) socially (at parties, discos, clubs, etc.) ?
 - b) professionally (at work or college)?
 - c) through the family or relatives?
 - d) through a marriage agency?
 - e) via the Internet?
 - f) by placing an ad in a paper?
 - g) other?
3. Do parents have to approve the choice of partner?
4. Do parents ever choose the partner for their sons/daughters?
5. Do people get engaged? If so, how long do engagements last?

& READING COMPREHENSION

1. Read the text to learn about weddings and wedding rituals in other cultures. Compare them with those in your own culture.

The ceremony that signifies the beginning of a marriage is known as a wedding. Weddings may be simple or elaborate, but they occur in virtually all societies.

Anthropologists characterize wedding ceremonies as rituals of transition, or **rites of passage**. Any social transition, such as the birth of a child or the death of a person, sets off changes in the lives of all those connected with the individual. Weddings and other rites of passage dramatize these changes for all involved and also allow for the expression of emotions brought on by the events. Weddings announce to the community the union of the individuals marrying and allow the community to express its approval of and support for that union.

Wedding rituals throughout the world share several common features. An essential element of nearly all wedding ceremonies is the symbolic expression of the union between the individuals marrying. This union may be signified by the exchange of rings, the tying of the bride and groom's garments together, or simply the joining of hands. Other rituals emphasize the function of the marriage as the foundation of the family. **Feasting** and dancing at weddings by family and friends signifies the community's blessing on the marriage.

Until the middle of the 19th century, weddings in Western society were modest events that took place in homes. By 1900 formal weddings and their attendant rituals had become major events in middle-class families. **The white wedding** — a formal affair with the bride dressed in white — is now the standard throughout the United States, Canada, and Europe, and its practice has spread to Asia and Africa as well.

Many weddings involve a **religious ceremony**. These ceremonies vary depending on the religion of the bride and groom. Some American and Canadian couples prefer a nonreligious, or **civil, wedding ceremony**. Such weddings typically occur in commercial wedding chapels or **reception halls**, courthouses or other governmental offices, or outdoors. These events tend to be smaller and less formal affairs than traditional religious ceremonies. A government-certified, secular official administers the ceremony in the presence of at least two witnesses. Other couples **elope** — that is, they have a private wedding ceremony that does not involve a gathering of family and friends.

Most couples exchange some sort of marriage vows (promises). Vows may be prescribed by the church or written by the couple. Traditional Protestant vows include the promise to love and to cherish, for better and for worse, for richer and for poorer, in sickness and in health, until parted by death. The minister asks the bride and the groom if they each make this promise to the other and each responds “I do.”

Following the wedding ceremony, religious or civil, many couples **hold a reception**. At the reception friends and family gather to eat, drink, listen to music and dance, make toasts, and give gifts to the bride and groom. During the reception, the couple typically cut a special, large cake that is shared with all the guests. The bride and groom may also **conduct a receiving line** where they greet and thank each guest for attending their wedding.

Many newlyweds **take a honeymoon trip** after their wedding. During the honeymoon, the couple can spend time by themselves exploring their new status as husband and wife. Popular **honeymoon destinations** for U.S. and Canadian couples include Hawaii, Mexico, and the Caribbean.

2. You are sure to have been to at least one Belarusian wedding. What would you tell someone from another culture about wedding ceremonies and rituals in Belarus ? Remember to mention the following:

- how they are arranged and where they are held;
- whether they are civil or religious ceremonies;
- if they are always white weddings;

- where civil ceremonies are held and what document certifies their rite of passage;
- where a religious ceremony is held;
- what wedding rituals are typical of this culture;
- how the wedding itself is arranged and who guides it;
- who normally is invited to the wedding;
- how long a wedding lasts (in town and in the country);
- if there are any special wedding rituals or customs;
- if it's expensive for families to arrange a wedding.

You may need the following vocabulary: a bride, a (bride)groom, a bridegroom's best man, a bride's maid, a bride's veil, a registry office, a certificate of marriage, newly weds (just married), to 'kidnap' the bride, to 'hold' the bride to ransom, to demand a ransom

& READING COMPREHENSION

1. Read the passage below and give answers to the questions that follow. Pay attention to the words in bold.

COURTSHIP AND MATE SELECTION

In most societies, **adolescence** is marked by social as well as biologic changes. Such social changes often include a new, more formal attitude toward parents and, more particularly, toward members **of the opposite sex**. In many societies, the custom is for young people in the early stages of adolescence to spend time in **same-sex groups**. Boys may attend sporting events, and girls, overnight parties. Eventually the same-sex groups come into contact with similar groups of the opposite sex at social occasions. In some societies, young people **go out** with **mixed-sex groups** before they begin **dating**, but in other countries the practice of dating emerges from the same-sex group phase, as individual young people meet and **pair off**.

Often dating is followed by a stage of "**steady dating**," in which a couple agree to date only each other, and their exclusive dating relationship may become recognized by their **peer group** and others, including their respective parents. If the couple **gets along well together**, the phase sometimes defined as **courtship** may begin.

In its strictest sense, courtship usually refers to an activity, such as dating, with intent to marry. Prior to the 20th century, and still today in some societies, courtship was practiced without dating in the modern sense. A young man might visit his **intended bride** in her parental home and bring gifts, discuss common interests, and perhaps go for walks. To nontraditional

people these customs, if continued to courtship, may seem ridiculously old-fashioned, and it is frequently difficult in the modern era to make meaningful distinctions between “going out,” dating, and courting. The distinctions are further blurred by modern couples' living together, either before marriage or **with no intention of ever marrying**.

More typically, though, the family begins with marriage, which **grows out of courtship** and is preceded by what sociologists call **mate selection**. Mate selection may be defined simply as the process, often **unconscious**, of choosing a mate. Usually the mate is the person's **intended spouse**, and the traditional definition of the term has this implication. Individuals often claim that their **match is made on the basis of love**, but statistical studies show that other factors are involved. For example, people usually **marry within their social class** and often to those **of the same ethnic group or religion**. This practice of **like marrying like** is known as **homogamy**. Mate selection is also frequently related to economic factors. For instance, before she will **consent to marry** him, a woman may want her intended husband to show that he **is capable of supporting** her.

2. Answer the questions.

1. What kind of changes is adolescence marked by and how are they revealed?

2. Where and how do adolescents spend their free time?

3. At what age do they normally start to go out with members of the opposite sex?

4. What is 'steady dating' and who is “a steady”?

5. What may steady dating lead to and on what condition?

6. How can one explain the difference between “dating” and “courtship”?

7. How is courtship done in a traditional/non-traditional way?

8. In your opinion, is it possible to draw a distinction between going out, dating and courting?

9. In terms of sociology, what is the period of courtship preceded by?

10. What factors can be mate selection based on? Which of them prevail or matter more?

11. Why do you think people prefer to get married within their social class or group?

12. Are always ethnic or religious factors taken into consideration?

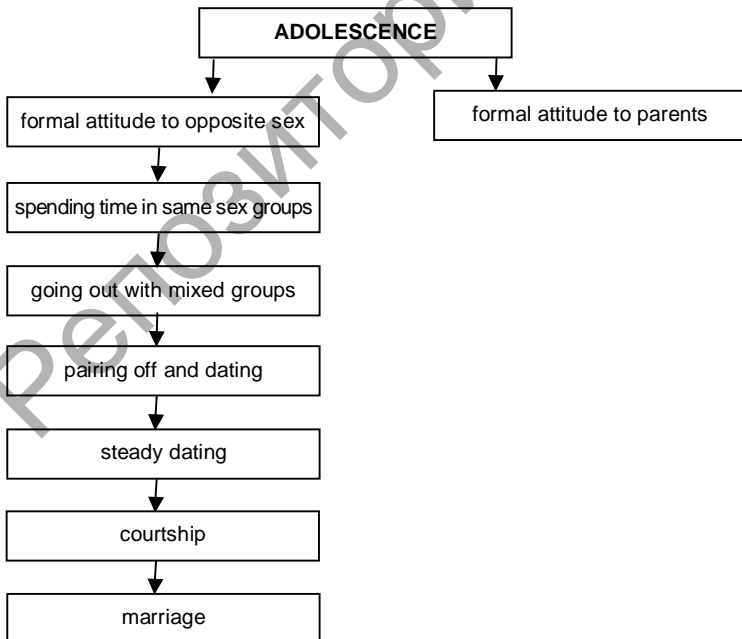
13. What does the practice of “like marrying like” mean? What is its scientific term?

14. Especially today economic factors seem to outweigh the others in mate selection. Wouldn't you agree?

3. Explain the meaning of the following.

1. ...a new, more formal attitude toward parents and, more particularly, toward members of the opposite sex.
2. ...to spend time in same-sex groups.
3. ...come into contact ... at social occasions.
4. ...go out with mixed-sex groups.
5. ...a stage of steady dating.
6. ...one's peer group.
7. ...if the couple gets along well together.
8. ...one's intended bride.
9. ...with no intention of ever marrying.
10. ...mate selection.
11. ...their match is made on the basis of love.
12. ...people usually marry within their social class.
13. ...the practice of like marrying like.
14.before she will consent to marry him.
15. ...he is capable of supporting her.

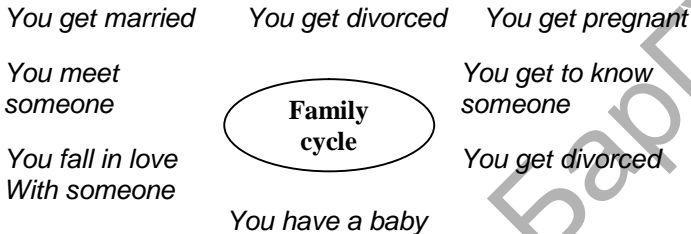
4. Look at the diagram and explain how courtship and mate selection take place.



GETTING PROFESSIONAL

1. Summarize the information from the passage. Give a short talk on *Courtship and Mate Selection*.

2. Look at the *Family Cycle* below and using the diagram say what the normal order of things in mate selection is. Feel free to add or exclude any event you will find necessary.



DISCUSSION

1. Discuss the following questions with your group mates.

A. What factors are most important when choosing a boyfriend/ girlfriend?

Put these factors in order of importance, starting with the most important:

- physical attraction (pleasant appearance, nice manners, etc.);
- financial independence (“loads of money”);
- same tastes (in music, literature, films, etc.);
- clothes;
- sense of humour;
- same social class;
- same interests;
- same religion;
- other?

Comment on your choices.

B. Decide which of the following are serious obstacles to a relationship in this country:

- different religions;
- the girl can’t cook;
- the boy isn’t generous;
- different political opinions;

- the girl is taller than a boy;
- big difference in age;
- the boy is a chauvinist;
- the girl is a feminist;
- different races;
- the girl is rich, the boy is poor;
- different nationalities.

& READING COMPREHENSION

1. Read the texts below to learn about the way people in Britain date and get married. Find similarities and differences in your own culture.

* * *

Many single people in the US have trouble finding a marriage partner. In the past, sometimes friends would help by becoming matchmakers. They would introduce a man to a woman, and sometimes the man and woman would fall in love and get married.

But today, many people pay companies called dating services to help them find a partner. And even if the dating service does not always find them someone to marry, it at least finds them someone to date.

Getting married has changed in some ways. In the past, the man proposed to the woman. But now the woman asks the man to marry her. After the couple decides to marry, the man gives the woman a ring. She wears it on her left hand to show that they are engaged. Sometimes the man and woman elope. When they run away and get married privately, their parents are often disappointed because they wanted their children to have a big wedding.

When they are married, both newlyweds often work because they need two paychecks to pay their bills. But sometimes they still have money problems. And sometimes the parents find that they just aren't compatible. So, for many people, marriage ends in divorce. Yes, some people stay together long enough to celebrate their fiftieth or seventy-fifth wedding ceremony.

* * *

Young people in Britain may have several girlfriends or boyfriends from their teens onwards. They go to the cinema, go dancing, play sports or eat out together and do not necessarily intend to get married. However, each year about 350,000 British couples become husband and wife. Marriage is legal from the age of sixteen but most people wait

until their mid to late twenties. Of those who get married, about seventy per cent prefer a traditional church wedding to a registry office wedding. However, by the age of forty, one woman in twenty and one man in eleven will still be single.

One in four children is born outside of marriage but these are not all in single-parent families; sixty per cent of unmarried parents have stable relationships. Thirty-seven per cent of marriages end in divorce and cost the country more than 1.4 billion pounds a year. Although over thirty per cent of women depend financially on their husbands, women ask for seventy per cent of all divorces. Three out of ten divorced women married as teenagers.

Marriage does not seem to be more popular now than could be imagined thirty years ago. Is it since research has shown that married people generally live longer than the single?

& READING COMPREHENSION

1. Below is a story taken from an American magazine. Read it through and do the exercises that follow.

DANCE CARDS

My son, who is 11, has started going to dance parties. Only minutes ago he was this little baby whose idea of looking really sharp was to have all the Kool-Aid stains on his He-Man T-shirt be the same flavor, now suddenly, he's spending more time per day on his hair than it took to paint the Sistine Chapel.

And he's going to parties where the boys dance with actual girls. This was unheard of when I was 11, during the Eisenhower administration. Oh, sure, our parents sent us to ballroom dancing class, but it would have been equally cost-effective for them to simply set fire to their money.

The ballroom in my case was actually the Harold C. Crittenden Junior High School cafeteria. We boys would huddle defensively in one corner, punching one another for moral support and eyeing the girls suspiciously, as though we expected them at any moment to be overcome by passion and assault us. In fact, this was unlikely. We were not a fatally attractive collection of stud muffins. We had outgrown our sports coats, and we each had at least one shirttail elegantly sticking out, and the skinny ends of our neckties hung down longer than the fat ends. Many of us had smeared our hair with the hair smear of choice in those days, Brylcreem, a chemical substance with the natural look and feel of industrial pump lubricant.

When the dance class started, the enemy genders were lined up on opposite side of the cafeteria, and the instructor, an unfortunate middle-aged man who I hope was being paid hundreds of thousands of dollars, would attempt to teach us the fox trot.

“ONE two THREE four, ONE two THREE four”, he’d say, demonstrating the steps. “Boys, start with your LEFT foot forward; girls, start with your RIGHT foot back, and begin now: ONE....’

The girls, moving in one graceful line, would all take a step back with their right feet. At the same time, on the boys’ side Joseph DiGiacinto, who is now an attorney, would bring his left foot down firmly on the right toe of Tom Longworth.

“TWO”, the instructor would say, and the girls would all bring their left feet back, while Tommy would punch Joe sideways into Dennis Johnson.

“THREE”, the instructor would say, and the girls would shift their weight to the left, while on the other side the chain reaction of retaliation had spread to all 40 boys, who were punching and stomping on each other, so that our line looked like a giant centipede having a Brylcreem-induced seizure.

This was also how we learned the waltz, the cha-cha and – this was the instructor “hep cat” dance step – the Lindy Hop. After we boys had thoroughly failed to master these dances, the instructor would bring the two lines together and order the boys to dance directly with the girls, which we did by sticking our arms straight out to maintain maximum separation, lunging around the cafeteria like miniature sports-coats-wearing versions of Frankenstein’s monster.

We never danced with girls outside of that class. At social events, girls danced with other girls; boys made hilarious intestinal noises with their armpits. It was the natural order of things.

But times have changed. I found this out the night of Robby’s first dance party, when, 15 minutes before it was time to leave for the party, he strode impatiently up to me, wearing **new** duds, looking perfect in the hair department, and smelling vaguely of – Can it be? Yes, it’s RIGHT GUARD! – and told me that we had to go IMMEDIATELY or we’d be late. This from a person who has never, ever shown the slightest interest in being on time for anything, a person who was three weeks late to his own BIRTH.

We arrived at the dance party home at the same time as Robby’s friend T.J., who strode up to us, eyes eager, hair slicked.

“T.J.!” I remarked. “You’re wearing COLOGNE!” About two gallons, I estimated. He was emitting fragrance rays visible to the naked eye.

We followed the boys into the house, where kids were dancing. Actually, I first thought they were jumping up and down, but I have since learned that they were doing a dance called the jump. We tried to watch

Robby, but he gestured violently at us to leave, which I can understand. If God had wanted your parents to watch you do the jump, He wouldn't have made them so old.

Two hours later, when we came back to pick him up, the kids were slow-dancing. Of course, the parents weren't allowed to watch this either, but by peering through a window from another room, we could catch glimpses of couples swaying together, occasionally illuminated by spontaneous fireballs of raw hormonal energy shooting around the room. My son was in there somewhere. But not my little boy.

Notes

Kool-Aid – is a type of powder that you mix with water and sugar to make a cold drink. Kool-Aid is sold in the US, and is drunk especially by children.

The Sistine Chapel – a chapel in the Vatican, Rome, famous for the paintings on its ceiling done by Michelangelo, which many people consider one of the most impressive works of art in Europe.

her-cat – знаток и любитель джазовой музыки.

gallon – галлон (мера жидких и сыпучих тел; английский галлон = 4,54 л; американский = 3,78 л).

Eisenhower, Dwight David – (1890–1969) a US politician in the Republican Party, who was President of the US from 1953 to 1961.

2. Work out answers to the following questions.

1. What period of children's development is described in the passage? What is it marked by?

2. How does the narrator contrast his pre-teen years with his son's?

3. What changes have taken place in his son's behaviour and his son's friend?

4. How does the father take them? What is the general tone of the passage?

5. Why do you think the narrator devotes more time (and space) to describing his own dancing class experiences than to his son's?

6. How does he sound describing them?

ANALYSING THE PASSAGE

1. Identify the SDs taken from the passage.

1. ...only minutes ago he was this little baby...

2. ...he's spending more time per day on his hair than it took to paint the Sistine Chapel.

3. ...it would have been equally cost-effective for them to simply set fire to their money.
4. ...a fatally attractive collection of stud muffins.
5. ...a chemical substance with the natural look and feel of industrial pump lubricant.
6. ...the enemy genders...
7. ...and the instructor, an unfortunate middle-aged man who I hope was being paid hundreds of thousands of dollars...
8. ...the chain reaction of retaliation had spread to all boys.
9. ...so that our line looked like a giant centipede having a Brylcreem-induced seizure.
10. After we boys have thoroughly failed to master these dances...
11. ...to maintain maximum separation...
12. ...like miniature sports-coats-wearing versions of Frankenstein's monster.
13. ...he strode impatiently up to me wearing new duds...
14. ...looking perfect in the hair department...
- 15 ... a person who has never, ever shown the slightest interest in being on time for anything...
16. ...a ... person who was three weeks late to his own BIRTH.
17. ...who strode up to us, eyes eager, hair slicked
18. You're wearing COLOGNE! About 2 gallons, I estimated.
19. He was emitting fragrance rays visible to the naked eye.
20. ...If God had wanted your parents to watch you do the jump, He wouldn't have made them so old.
21. ...occasionally illuminated by spontaneous fireballs of raw hormonal energy shooting around the room.

2. How do they sound to you ? Explain their usage in the passage.

1. ...where the boys dance with actual girls. This was unheard of when I was 11.
2. ...We boys would huddle defensively in one corner, punching one another for moral support ... and eyeing the girls suspiciously as though we expected them at any moment to be overcome by passion and assault us.
3. ...and we each had at least one shirttail elegantly sticking out...

3. Find more devices in the passage and prepare its lexical and syntactic analysis.

LANGUAGE FOCUS

1. Find in the passage words and expressions which mean the following.

1. Something so unusual that it has not happened or been known before.
2. Bringing the best possible profits or advantages for the lowest possible costs.
3. Make something start burning.
4. To hit someone or something hard with your fist (=closed hand).
5. To attack someone in a violent way.
6. To grow too big for something.
7. To put gel into your hair.
8. Revenge.
9. To walk with heavy steps or to put your foot down very hard, especially because you are angry.
10. A liquid that smells slightly of flowers or plants, that you put on your neck or wrists.

& READING COMPREHENSION

1. Read the stories below and say how young people in Britain start a relationship. Say how they begin to feel towards each other. Pay attention to the words in bold.

A. Ann was a very romantic girl who often dreamed of love and marriage. She was especially **attracted** to a young man called Michael, who worked in the same office as she did, and he was very **keen on her** too. They **became friendly** and one day Michael asked her to go out with him. Their first **date** was a visit to the cinema, and they both **enjoyed** the evening so much that they decided to **go out together** regularly. Michael was a bit untidy and rather young, and Ann's parents didn't **approve of him** at first, but Anna was a sensible, mature girl and had confidence in her. For a year or so everything went well, but then somehow they slowly began to **drift apart**, until finally they decided to **break off** their relationship.

B. One evening, although he was nervous, Joe decided **to propose** to his girlfriend, Linda. She **accepted his proposal**, they **became engaged** and he **gave her a ring**. After a year they had saved enough money to get married (they both were over 18, so they **did not need their parents' consent**). Some people **have a religious ceremony**

with a priest, but Joe and Linda **decided on a civil ceremony in a registry office**. On the day of the wedding, Linda, **the bride**, was very calm, but Joe, the **bridegroom**, was nervous. Afterwards, **at the reception**, speeches were made and the guests **drank a toast to the happy couple**, who finally **left for a honeymoon** in Spain.

C. I remember I was about 19. I went to a dance at the village hall. I went with my best friend, Marjorie. Marjorie was very pretty and all the boys **liked** her. They all wanted to dance with her. I didn't **enjoy** dances much. I was always very shy.

I sat at a table in the corner of the dance hall. No one asked me to dance. After about an hour, Marjorie came up and said, "Go and ask one of the boys to dance! You can't just sit there!" It was awful. I **hated** every minute of it. In the end, she told one of her boyfriends to go and ask me for a dance. I was so embarrassed! Anyway, the boy came up and we danced. His name was Mick and **he was very nice**. He asked me to go to the cinema with him the next day. That was the start of it. I went out with him for a year, and then he **asked me to marry him**. My parents were a bit surprised. They liked him, but they said we were too young. They told us to wait. We waited nine months and then, on my 21st birthday, **we got married**. We now have three children and we're very happy. I still see Marjorie quite often. She always says, "You mustn't sit and wait for things to happen. You must go out and make them happen." I think she is right.

D. The first time Mike saw Helen, he **fell in love with her**. It was **love at first sight**. The problem was how to **win her love for him**. First, he tried to **impress her**. He asked her to fly to Cannes with him for the Film Festival. She refused. Then he asked her to come to Rome with him. But she said no. "Perhaps she likes the simple life," he thought. So he asked her to spend a weekend with him in the country. She refused that too. "Food. I'll try food," he thought and asked her to eat out with him at Mason's, one of the best restaurants in London. "No, thank you," she said and lowered her lovely blue eyes. "She's so beautiful," he thought. "I will try one last question." And **he asked her to marry him**.

"Yes, she said. I will. Mason's, Rome, Cannes, the country – what an exciting life we will have!"

E. I quite liked Tom when we first met. However, although lots of my friends said they **found him attractive**, I didn't **fancy** him at all. He invited me out and I must admit that I was more **tempted** by his sports

car than by him at first. However, I really **enjoyed** spending time with him. He **fascinated** me with his stories of his travels around the world and something mysterious about his past also **attracted** me. Moreover, we were both very **keen on** sailing. Soon I realised I had **fallen in love with** him. His sense of humour really appealed to me and I was also **captivated** by his gift for poetry. Now, three years later I absolutely adore him and cannot understand why I didn't **fall for** him the moment we first set eyes on each other. He is a very caring person, **fond of** animals and small children. He is always **affectionate** and **loving towards me** and **passionate about** the causes he believes in and the people he **cares for**. I hope we shall always **worship** each other as much as be as devoted to our life together as we are now.

F. "We first met at a club in town. The moment I saw her I started **chatting her up**. She was beautiful. Then I offered to buy her a drink," said Richard.

"I **turned him down** at first. I don't usually accept drinks from strangers," continued Emma. "But we talked for a while longer and I decided he was rather nice. Then he **asked me out** at the end of the evening and I agreed."

"We went to a French restaurant on our first date and had a great time. We got on with each other really well," said Richard.

"Yes," agreed Emma, "we **really liked each other**. After that we saw each other two or three times a week."

"We had been **going out together** for a couple of months when Emma's old boyfriend Andrew wrote her a letter – he wanted to see her. He said he was finding it hard **to get over her**. Then he started phoning."

"It was difficult," said Emma. "We tried to **put up with the situation** but it was awful. We nearly **split up with each other**, didn't we?"

Richard smiled and took her hand. "We are still together, though."

G. A lot of girls I knew had five or six fellas before they had **the right one**. I was lucky in that I got the right one straight away. We went out together every night for four years and never went any further than **a snog**. People are amazed that I was able to resist him for four years but that's just what one did.

Jimmy was living in digs and he would come to our house for his supper every night. He was always asking me when I was going to marry him. I would tell he was the man I was going to marry but that there was no hurry. About a seven-minute walk away from our house was a place called Wood Hill. We would go up there to snog and one day I told him that when he built me a house on that hill, I would marry him. I knew I was safe because we had no money.

Five weeks later we went there and a foundation had been dug out with a "Sold" sign on it. I said: "We can't live there now because somebody else has bought it." He just said very quietly: "Did you ever think you would *have* to get married?" I was furious because I thought he was suggesting something quite improper. I very nearly hit him as I had every intention of **getting married in white**. But then he put his arm around me and said I would *have* to marry him because he had bought the plot of land for £ 495. So we had a house built, called Prompt Corner, which had a lovely meadow next to it.

2. Arrange these words and word combinations from the text in the logical sequence. Add your comments, if necessary.

Fall for smb; be keen on smb; propose to smb; have a religious ceremony with a priest; become friendly with smb; give smb a ring; leave for a honeymoon; find smb attractive; fall in love with smb; go out together; become engaged; chat smb up; ask smb out; meet smb; accept the proposal; drink a toast to the happy couple; get married in white; have a civil ceremony in the registry office.

3. Match the synonyms in both columns.

- | | |
|-----------------------------------------|---------------------------|
| a) be attracted to smb. | 1) fall in love with smb. |
| b) ask the girl to marry him | 2) fancy smb. |
| c) like smb | 3) propose to the girl |
| d) break off the relationship | 4) turn smb down |
| e) affectionate | 5) loving |
| f) fall for smb | 6) find smb attractive |
| g) reject or refuse | 7) drift apart |
| h) end gradually (about a relationship) | 8) split up |

4. In a relationship, one may experience these emotions. Arrange them in the logical sequence, if suitable.

Be tempted by; be crazy about smb; fancy smb; be passionate about; be captivated by smb; worship smb; adore smb; be affectionate and loving towards smb; be in love with; be madly in love with;

5. In each line there is a word does that differs from the others in implication. Can you spot it ?

1. Affectionate, romantic, lovesick, romantic, loving, tender, devoted.
2. Your nearest and dearest, someone you love, the one you love, one's old flame, the love of your life.
3. Go out with smb; be seeing smb; have a relationship with smb; have an affair with smb, go steady.
4. A relationship, a fling, a romance.
5. A partner, a boyfriend, a girlfriend.
6. A lover, a mistress, an old flame.

6. Put the following dialogues in the right order. Tell the story of Tina and Brad's relationship using necessary words and expressions.

A.

B r a d: Hi! I haven't seen you here before. Can I get you a drink?

T i n a: No, I think I'd rather just dance... You dance pretty well...

B.

B r a d: Listen, Tina. I'm sorry about the other night. Can we make a fresh start?

T i n a: Oh, Brad. I've missed you so much...

B r a d: I've behaved like a fool. Can we let bygones be bygones?

T i n a: Oh, Brad...

C.

B r a d: Who was that on the phone?

T i n a: Oh, it was only Dave.

B r a d: What, your old flame again? Can't he take a hint?

D.

T i n a: He was just asking if we wanted to...

E.

V i c a r: Do you, Tina Leonora Smith, take Bradley Desmond Brown to be your lawful wedded husband, for richer, for poorer, in sickness and in health, from this time forward, till death doth you part?

T i n a: I do...

F.

T i n a: Kiss me, Brad. Tell me that you'll never leave me.

B r a d: How can I leave you? I loved you from the moment I set eyes on you.

T i n a: Me too. Love at first sight, don't they say?

G.

B r a d: Who's that guy you were talking to? He couldn't take his eyes off you.

T i n a: Oh, that was Dave. Would you believe it, I used to be crazy about him!

B r a d: I'm sick of this. Why don't you go out with your precious Dave tonight? I'm leaving!

T i n a: But Brad...!

H.

B r a d: Well, he still seems to fancy you.

T i n a: Don't be so jealous, Brad. He's just immature... and a bit lovesick, maybe.

7. Find in the dialogues expressions that mean the following:

- very much in love with;
- forget about the past;
- felt unhappy because you weren't there;
- a previous boy/girlfriend;
- from the first time I saw you.

TAKING POINTS

1. Do you agree that in a relationship:

- the boy should always ask the girl out (not vice versa)?
- the boy should always be responsible for deciding where to go?
- the girl should always pay for herself on a date?
- the boy should always pay for himself on a date?
- girls/boys should always introduce their boyfriends/girlfriends to their parents?
- couples always split up because the girl gets tired of being with the same boy?

2 LISTENING COMPREHENSION

1. Young couples tend to have disagreements. The song you are going to listen to describes one. It is called "Return to Sender". Look at the words you will hear in the song and make sure you understand them.

a lover's spat – a short unimportant quarrel

special D – special delivery – a service that delivers a letter or package very quickly

With a partner, work out what the song might be about. Then share your ideas with the group.

2. Listen to the song and fill in the blanks with the words you will hear.

RETURN TO SENDER

1
I gave the letter to the ____
He put it in his ____
Bright and early ____
He brought my . ____
She wrote upon it:

Return to ____
Address . ____
No such . ____
No such ____

We had
____ myself And put it ____
And if it ____

A lover's ____
I write ____
But my letter ____

2
So when I dropped it ____
I sent it ____
Bright and early ____
It came right ____
She wrote upon it:

This time I'm ____
The very ____
Then I'll ____
The writing on it:

3. "Retell" the song in your own words or think up a story that might fit the content of the song.

& READING COMPREHENSION

1. Read the passages below and do the tasks that follow. Pay attention to the words in bold.

BETROTHAL STAGE

Betrothal may be defined as the recognition by both parties of their **intent** to marry. It implies a mutual obligation to marry, and it sometimes involves a **formal contract** between the respective families of the couple. Often an **engagement ring**, marking this obligation, is given by the man to his **intended bride**. The ring not only signifies their intent but also publicly identifies the couple — particularly the woman who wears the ring — as **intended spouses**, **warning off** other **potential suitors**. Traditionally, a woman wears her engagement ring **with great pride**. Yet perhaps because of the **inequality in the signification** of the event (the fact that, usually, only the woman wears a ring), the custom of giving and receiving such a ring is less common than it used to be.

Just as it has become difficult **to draw the boundary** between dating and courtship, so too it is sometimes difficult **to draw a rigid distinction** between courtship and betrothal. A couple may live together for a number of years before deciding to marry, and the **betrothal stage** and even the marriage itself may thus be reduced from its traditional significance. This is especially true in Western societies, particularly for **young middle-class couples**. The decline in importance of betrothal is linked to the greater degree of **sexual freedom** permitted in many societies today. Previously, betrothal often allowed a couple to engage in sexual activities not permitted between those who were merely dating or courting. Even where sexual intercourse was prohibited before marriage, other forms of **sexual license** or **nonsexual intimacy** were permitted. In parts of Scotland and Scandinavia, for example, engaged couples were allowed to sleep in the same bed but were **sewn up** in different sleeping bags, a custom known as “bundling.”

MARRIAGE STAGE

Marriage is frequently regarded as the most important event in a person's life. It is also a significant event in the family cycle, both for the families of the **bride** and **groom** and for the new family formed by the union itself. For young people, marriage often marks **a break with the authority of their parents** (who, together with brothers and sisters, are known as the “**family of orientation**”), and it is simultaneously a key step in the formation of a new family (the “**family of procreation**”). The couple must learn to live together and **work out** their own **changing social roles** within the context of the marital unit. Thus, though marriage often represents a break with parental authority, it also involves **a sacrifice of independence**. Husbands and wives must **compromise with each other** and learn **to make decisions**, not alone, as they had done when single, but together. Perhaps not surprisingly, those who marry for the first time relatively late in life often **retain more individualism** than those who marry early. Such people may maintain a greater degree of social independence and at the same time **develop successful marital and family relationships**.

In the early period of marriage, husbands and wives tend to spend a great deal of time with each other. It is traditional in some societies for a husband or wife **to have a “night out,”** perhaps once a week, with other people of the same sex and without the company of the spouse. The rest of the week, except for working hours, they generally spend together. This time together, especially if begun at a relatively early age, leads to **unconscious learning and acceptance** of each other's habits and **idiosyncracies**.

Marriage is usually marked by a sharp increase in sexual activity. Sexual access is obviously easier for a married couple living together than for most single people, who tend to live apart from their partners. For many people, for reasons of religion or morality, sexual intercourse is permissible only after marriage. For others, marriage simply makes sexual activity more convenient.

Marriage also marks **a change in social relations with others**. Whereas before marriage people interact in most social spheres as individuals, after marriage there is a tendency for the married couple to be the **primary unit in social activities**. Invitations to parties, for example, are made to a couple, not to one partner only (though this may also be true of engaged or courting couples). The couple may come to be seen as **an inseparable unit**, thus marking the marital unit as a “**corporate**” **entity**. Recognition of this status also paves the way for the recognition of the role of the marital unit in its ultimate capacity as a family of procreation.

2. Work out answers to the following questions.

1. What are the implicit meaning and the explicit manifestations of betrothal?

2. What function/s does the engagement ring perform?

3. Are engagement rings in fashion now? Why (not)?

4. Why is it difficult to draw a rigid distinction between courtship and betrothal?

5. How does sexual freedom affect betrothal in the modern society?

6. What changes, positive and/or negative, for its members does the formation of a new family entail?

7. According to the passage, what are the advantages of getting married late in life? Would you agree with the statement?

8. What are pluses for spouses of ‘having a night out’ once a week?

9. What are the advantages of getting married at a relatively early age?

10. How does the change of social roles affect change in social relations with others?

3. Explain the meaning of the following words and word combinations.

- The inequality in the signification of the event;
- sexual freedom;
- sexual license, nonsexual intimacy;
- bundling;

- a break with the authority of one's parents;
- a family of orientation;
- a family of procreation;
- a sacrifice of independence;
- compromise with each other;
- retain more individualism;
- unconscious learning and acceptance of each;
- other's habits and idiosyncrasies;
- a change in social relations with others;
- primary unit in social activities;
- an inseparable unit;
- a corporate entity.

GETTING PROFESSIONAL

1. Prepare short talks on the following:

1. Betrothal is an important stage in the family cycle.
2. Changes in interpersonal, family and social relations in marriage.

2 LISTENING COMPREHENSION

1. Nowadays it is common for couples to be married to write a formal contract. You are going to listen to what a woman says about it. First look at the words you will hear and make sure you understand them.

pre-nuptial agreement – a contract made between a man and woman before they marry, agreeing on the distribution of their assets in the event of divorce.

stipulate, v – to specify, often as a condition of an agreement

Listen to the dialogue and fill in the gaps in the conversation.

B: If I ever got married I think I'd have to have some kind of _____ written up.

A: What _____ ?

B: You know, a pre-nuptial agreement, well, a kind of a _____ where both partners would have _____ exactly what they were prepared to _____ for the other one and how far they were prepared _____ .

2. Now read more about marriage contracts and think about the rationale behind this idea.

MARRIAGE CONTRACTS

It is becoming increasingly common for couples about to be married to sign a pre-nuptial agreement. This agreement is drawn up by lawyers and is aimed at avoiding possible disagreements during the marriage and to avoid contention during a possible divorce. The couples individually stipulate what they feel is important in terms of day-to-day living, such as how much money should be spent on food, going out, hobbies, etc; how domestic responsibilities should be divided up, e.g. who does the cooking, who cleans the bathroom, who looks after the children; and whether it is possible for partners to take separate holidays. Having such a contract means that if such an issue should arise then at least there's a good basis for a reasonable discussion. The divorce clauses basically deal with who gets what should the marriage not work out.

LANGUAGE FOCUS

1. Find in the passages English equivalents to the following.

Помолвка, намерение жениться, официальный контракт, обручальное кольцо, меняющиеся социальные роли, нареченная, нареченные супруги, отпугивать потенциальных поклонников, жертвовать независимостью, идти на компромисс друг с другом, принимать решения, сохранять индивидуальность, развивать брачные и семейные отношения, сходить куда-нибудь вечером, индивидуальная особенность человека, близость, неразделимое целое.

& READING COMPREHENSION

1. Many cultures practice arranged marriages. Read the texts below and say what you think about each story. In your opinion, what are pros and cons of such practices, if any?

* * *

I: How old were you when you met your husband?

R: Mm... I was erm, sixteen.

I: And what were you doing at the time?

R: Oh I was at home. I had left school, and was having private tuition actually, at home, to prepare me for my exams.

I: And your father arranged your marriage, is that right?

R: Yes, that's right.

I: Could you tell me how he did it?

R: Yes. He looked around for a suitable husband. He asked friends and relatives if they knew anybody, and found out about their education, their background, and most importantly, the family's background. He got all the information about them, you know.

I: And did this take a long time?

R: In my case, no, but it depends you see, erm... sometimes a father can see a hundred men before he chooses one. My elder sister... for my elder sister my father saw over a hundred men. You know, sometimes it can be difficult to decide. But for my brother he saw only one girl.

I: And for you?

R: He saw only two, one in the morning and one in the evening, and er... he chose the second one.

I: My goodness! Tell me about that day.

R: Yes, well, in the morning the first man came. He was very wealthy, but er... not very well educated, but he had a lot of money. And he was well-dressed, and he had very good manners.

I: And the other one?

R: He wasn't terribly wealthy, but he was well-educated, and he came from a good background. His family owned a village, and were like princes. And all his relatives were suitable. He was twenty-two, and studying law.

I: And your father chose him?

R: Yes.

I: Why? Do you know?

R: I think he thought that money wasn't everything. He didn't want the ... you know, he didn't want the family money. Education is more important. If he's well-educated, he'll earn it later.

Actually, Shyam, that's my husband's name, didn't want to get married. He wanted to wait, but you know his father persuaded him. You know when he came to my house to meet my father, he was very badly dressed because he wanted my father to refuse him, so he could say to his father " Look, they didn't like me". But luckily my father did like him and – erm – so he had to say "yes".

I: And did you meet him that day?

R: Yes. First my family spoke to him, and then they called me in, and we talked for four, four to five minutes. My father decided immediately.

I: And did you agree?

R: Of course. My father had decided.

I: And what happened next?

R: Well, after a certain time, there was a special day when I went to see his family and he came to see my family. It was a sort of engagement party. But we – you know – we used to be on the phone every day, we'd see each other regularly, but never without a chaperon. We were married ten months later.

I: And how long have you been married?

R: Oh for twenty-two years now.

I: And ... it's been a successful marriage? Have you been pleased with your father's choice?

R: Oh ...yes, of course.

I: Do you think that the system of arranged marriages is a good one? How common is the system of arranged marriages?

R: Well, most marriages in India are still arranged in this way, and generally it is a system that works. Of course it depends a lot on the family choosing the right person, but one reason it works is that the couple enter the marriage not expecting too much, if you see what I mean. Actually, there are many more divorces between couples who thought that they were marrying for love and who then find that it isn't there. Arranged marriages seem to last, and that is a good thing.

I: And is sixteen the age when girls get married?

R: It is usually sixteen or seventeen.

Notes

I – Interviewer

R – Raj

* * *

Rani is a 24-year-old girl with Indian parents from Easton, Bristol. She has just finished studying Psychology at Manchester University and her father has told her that he has arranged for her to marry an Indian doctor, 10 years older than her.

"I know it's normal in India and I know that a lot of girls with Indian roots living in Britain accept arranged marriages. But I've never been to India, and I feel completely British. I don't feel like a piece of property that can be negotiated and then sold. And besides, I've met this man my parents want me to marry. He may be a very good, well-educated man, but I can't imagine ever loving him – we have absolutely nothing in common. If my parents had wanted me to remain a passive, dutiful daughter, they shouldn't have let me have a university education. Now it's too late. I am who I am. I am not the person they want me to be."

* * *

Rajiv was born in Bangladesh but came to Britain when he was a child. He's now 25 and works for the family business in east London. He's been married for four years to Mohini.

"Some people criticize arranged marriages, but my parents chose my wife for me and I've no complaints. Marriage is for all your life and I think your parents have a good idea who's suitable and who isn't. It's not so easy nowadays finding the right kind of girl here in Britain. Many Asian girls brought up here have modern ideas – they want to break with their roots and be independent. So, my father travelled to Bangladesh and came back with Mohini. It wasn't love at first sight, but we started out with deep respect for each other, and a willingness to work at our relationship. I'm sure our marriage will be more successful than the typical Western marriage – it's built on much firmer foundations."

2 LISTENING COMPREHENSION

1. It appears that marriages can be arranged by post!

The story you will hear is called "The Mail-Order Bride". Before listening, look at the words below and make sure you understand them.

mail order – a system of buying and selling goods. You choose the goods you want from a company by looking at their catalogue, and the company sends them to you by post.

stagecoach, *n* – a large closed horse-drawn vehicle formerly used to carry passengers and often mail along a regular route between two places

quadruple, *v* – increase or be increased fourfold.

be disillusioned – be disappointed in someone or something that one discovers to be less good than one had believed.

turn off, *phr v* – if something or someone turns you off, you do not find them sexually attractive or they stop you feeling sexually excited. [INFORMAL]

femininity, *n* – femininity means the qualities that are considered to be typical of women

have a corner on smth. – to be in abundance (about smth.)

certify, *v* – If someone in an official position certifies something, they officially state that it is true

notarize, *v* – have (a document) legalized by a notary

go through ...lengths – if you say that someone goes to/through great lengths to achieve something, you mean that they try very hard and perhaps do extreme things in order to achieve it

profile, *n* – a short article giving a description of a person or organization

peddle, *v* – someone who peddles things goes from place to place trying to sell them [OLD-FASHIONED]

singles bar – In North America, a singles bar is a bar where single people can go in order to drink and meet other single people

Names: Luis Florence, Tessie Florence, Lee Thornton, the American Asian Worldwide Service

2. Listen to the story and fill in the gaps with appropriate information.

1. The mail-order bride is back, this time in _____.
2. The number of visas issued to Asians coming to the US has jumped from 34 to _____.
3. The number of mail-order-bride services _____.
4. Luis Lawrence and his wife have operated their American Asian Worldwide Service since _____.
5. For about _____ a man can correspond exclusively with many women from a whole catalog of candidates.
6. Luis Florence says his customers are men who are _____ by American women.
7. They are turned off because of the lack of _____.
8. Once they're married to these ladies from the Philippines or Malaysia, it's as though they're on their _____.
9. It seems that Asian women have a _____ on these attributes.
10. Coming from an Asian culture, his wife Tess knows how to love, honor, obey and _____ all the time.
11. Before the women come to the US, they conduct a personal evaluation which is a questionnaire with _____ questions and _____ possible answers.
12. The girls must complete them and get them _____ and _____.
13. If an American chooses one of these ladies, _____ talks to her.
14. The personality evaluation profile was written and designed by _____.
15. They devised so many questions because most men cannot _____.
16. Critics of this business say Luis and his wife are _____.
17. He objects saying that a singles bar is also a _____.
18. He says that it's a good way for men to communicate with Asian ladies by correspondence as well where they can _____ and write letters and get to know each other.

2. Listen the text for details and then discuss the following:

1. Why do you think the family couple chose Asian countries for their business?
2. According to them, an Asian woman can love, honor, obey, treat her husband very nicely all the time as she knows how to please. Do you think they are the only factors that predetermine the choice of brides?
3. Don't you think that some questions on the questionnaire sound indecent? Why are those Americans so particular, do you think?
4. What do you think about the mail-order-bride service? Don't you agree that this business is really based on selling flesh?

KINDRED SPIRITS

1. It's becoming common for people to meet their husbands or wives through a marriage office or a dating service or simply by placing an advertisement in a paper.

Below are some ads headlined *Kindred Spirits* which were taken from a British newspaper. Read them carefully and say what feelings you have for each person. Note how some phrases are abbreviated:

yr – year

wltm – would like to meet

v – very

n/s – non-smoking

gsoh – good state of health

5'6 – five feet six (inches)

1. FEMALE, 25, professional, slim, dark, attractive, 5'6, horse lover, seeks good fun attractive male, -25- 36. 16. Surrey/London area. Call me No. 0660.615064.

2. COUNTRY LADY, 36, blue eyed blonde, tall, slim, own business, young daughter but no ties, loves sport and countryside, seeks fun loving, tall, handsome, romantic, caring male, up to 45, for genuine relationship. Let's make some music and play some sport together. East Anglia area. Call me Now.

3. ACTIVE, attractive, slimish, mid 50's, divorcee with a love of country pursuits, theatre, music, socialising and all the good things in life, wltm unattached, tall, successful, sincere, attentive, interesting man, mid 50's, with quality life and gsoh, to share weekends, holidays and hopefully more. Call me Now.

<p>4. HELLO, I'm 28, just under 6', athletic build, black hair, blue eyes, wtm 2 extremely well bred ladies who perhaps are older than me. My interests are countryside, especially hunting and field sports. If you believe variety is the spice of life and that you only live once, Call me Now.</p>
<p>5. FAMILY MAN, 48, two daughters, no wife, young for his age, told he is good looking, lives in North London, likes sailing, outdoors, looking for female companionship up to late 30's. Call me now.</p>
<p>6. YOUNG, SLIM, attractive, intelligent female, looking for professional male, 25-35, for friendship or romance. Scotland/Edinburgh. Call me Now.</p>
<p>7. MUSIC LOVING, shy but affectionate graduate linguist, 32, wtm cheerful, articulate, demonstrative, successful n/s outdoors type to share my passion for mountains, music, Italy, France and food. London. Call me Now.</p>
<p>8. BE MY PARTNER in the dance of life. Unconventional lady, just 40, seeks intelligent, handsome man with charisma and flair. London/Kent. Call me Now.</p>
<p>9. I'M LOOKING for someone between 20-24, single, not divorcee, to start a steady relationship and go out and have lots of fun, with gsoh. Call me Now.</p>
<p>10. ARE YOU 40-45, attractive, n/s, car driver? Then how about a fly drive to the USA with me. I live Kent/East Sussex border, am 6'1", medium build, all my own hair, own business, house and car. Call Me Now.</p>

2. Look at the ads again and work out answers for the following questions.

1. What age groups are mostly the people in the ads?
2. What is their marital status? (single, divorcee, etc.)
3. Do they always describe their appearance and personality?
4. What kind of partner do females/males seek?
5. Don't you think that the requirements males should meet are too difficult?
6. What do you think about # 4? What kind of man is he, in your opinion?
7. Which ad did you like best/least? Why?

3. Try and write an ad about yourself. Remember to emphasize your strong points. Make it as descriptive or romantic as possible.

& /² READING /LISTENING COMPREHENSION

1. Some people seem to do anything for their loved one, don't they ? Read the passage below and say if you would do the same for love as the protagonist.

Roberto Filipi, a 27-year-old Italian man, became obsessed by a girl he saw on the Milan metro. Everyday as he took the 8.23 train to Duomo, Roberto watched his loved one from a distance, until one day he found the courage to present her with some flowers on the return train back to the suburbs.

She appreciated the gesture and they were soon going out together. It wasn't long before she, Lorella, moved town, and of course Roberto had to give up his job to follow her.

Then it was election time, and Lorella managed to persuade Roberto, a lifelong communist, to vote against his instincts, for a neo-Fascist party. Soon after that, Lorella was arrested for a suspected racial attack, but she got Roberto to swear in court that she had in fact been with him on the night in question. A few months later, to escape another prosecution, Lorella left for the United States, and naturally, like a faithful dog, Roberto followed her. In America, Lorella quickly became involved in a satanic cult. When Lorella asked Roberto if he'd be prepared to act as a human sacrifice, for the first time in their relationship he managed to say "no".

2. Listen to two friends, one of which is Laurelie, talking about what she would and would not do for love. While listening, choose the correct answer to these questions.

1) How long has she been with her boyfriend Pete?
a) 2 years
b) 3 years
c) 5 years

2) Would she do anything for him now?
a) Yes
b) No
c) Not sure

3) Would she lie to the police to protect him?
a) Yes
b) No
c) Not sure
d) It depends

- 4) Would she give up her career?
a) Yes
b) No
c) Not sure
d) It depends
- 5) Would she convert to a new religion for him?
a) Yes
b) No
c) Not sure
d) It depends

3. Now say what you would do for your loved one.

Would you:

- change your religion?
- give up your career?
- emigrate?
- tell a lie to the police to protect him/her?
- give up your friends?
- break all ties with your family?
- vote against your conscience in a political election?
- other?

4. Are you a good lover ? Look at the statements below and say which of them reflect:

- a) a romantic approach to love ?**
- b) a realistic approach to love ?**
- c) a cynical approach to love ?**

1. Love is an art which needs to be learned if it is to be practised well.
2. You can love someone too much.
3. A man and a woman can really be good friends without being in love.
4. Women have deeper relationships with same-sex friends than men.
5. Men are more attracted to women who are hard to get.
6. Women should never make the first move.
7. You cannot be truly in love with two people at the same time.
8. You should only have eyes for your lover.
9. It's impossible to love and be wise.
10. Love can never be forever.

5. While the language of love may be universal when two people are from the same culture, the act of kissing can mean very different things in different parts of the world. Read the passage below. Any comment?

In China for example, kissing someone in public is seen as unhygienic and repulsive. In Japan, it may be tolerated, but only if the couple stand with bodies well apart and lips shut tight.

And the Inuits of Alaska wouldn't dream of doing anything more oral than rubbing noses – not out of any moral scruples but because Inuit women tend to use their mouths for everyday tasks such as cleaning oil lamps and chewing animal hides to soften them up.

Even if your intentions aren't amorous, you can still run into trouble. Many a foreigner has come unstuck when greeting a friend who is Dutch (mandatory three cheek-pecks) or French (two only).

6. Would you agree with the following statements?

1. Men kissing each other is disgusting.
2. Shaking hands is the best way to greet someone.
3. Kissing relatives is always embarrassing.
4. Scenes from films showing lovers kissing should be cut.
5. Couples should not be allowed to kiss in the street, on the bus, at the cinema, at school, at work.

UNIT 3

FAMILY LIFE

1. Read this quotation and explain its meaning.

All happy families resemble one another, each unhappy family is unhappy in its own way.

Leo Tolstoy «Anna Karenina»



2. What is a happy/unhappy family ? Share your ideas with the group.

& READING COMPREHENSION

1. Read the text below and highlight its key ideas on marriage.

ON MARRIAGE

Marriage is different from love. It is a good institution but I must add that a lot depends on the person you are married to.

There is no such thing as a good wife or a good husband – there is only a good wife to Mr. A or a good husband to Mrs. B. If a credulous woman marries a pathological liar, they may live together happily to the end of their days – one telling lies, the other believing them. A man who cannot live without constant admiration should marry a “God, you are wonderful!” type of woman. If he is unable to make up his mind, he is right in wedding a dictator. One dictator may prosper in marriage: two are too many.

The way to matrimonial happiness is barred to no one. It is all a matter of choice. One shouldn't look for perfection; one should look for complimentary half of a very imperfect other half.

If someone buys a refrigerator, it never occurs to him that it is a bad refrigerator because it cannot play gramophone records on it; nor does he blame his hat for not being suitable for use as a flower vase. But many people who are very fond of their stomach marry their cook – and then blame her for being less radiantly intelligent and witty than George Sand. Or a man may be anxious to show off his wife's beauty and elegance, marry a mannequin and be surprised to discover in six

months that she has no balanced views on the international affairs. Another marries a girl only and exclusively because she is seventeen and is much surprised 15 years later to find that she is not 17 any more. Or again if you marry a female book-worm who knows all about the gold standard, the laws of planetary motions, you must not blame her for being somewhat less beautiful and temperamental than Marilyn Monroe. And if ladies marry a title or a bank account they must blame their husbands for not being romantic heroes.

You should know what you are buying. And as long as you do not play records on your refrigerator and not put bunches of chrysanthemums into your hat, you have a reasonable choice of so-called happiness.

2. Look back at the text and enumerate the pieces of advice that:

- seem true and reasonable;
- seem inappropriate to you;
- seem funny or witty.

3. With a partner and then with the group discuss the following:

1. What is the general tone of the passage? How is it achieved?
2. What stylistic devices contribute to its achievement?
3. How can you account for the narrator's references to George Sand and Marilyn Monroe? What were they famous/notorious for?
4. How would you formulate the message in a phrase?
5. Below are some quotations about love and marriage. Which of them might fit the message?
 - Love is like the measles; we all have to go through it (Jerome K. Jerome).
 - Family is a mixed blessing. You are glad to have one, but it's also like receiving a life sentence for a crime you didn't commit (Richard Pryor, US comedian and actor).
 - Families ain't just born, you got to work at 'em, even when there ain't much to work with (Marsha Hunt U.S. singer, actor, and writer).
 - A good marriage would be between a blind wife and a deaf husband (Montaigne (1533-92), French essayist).
6. What characteristics of a husband/wife result from the message of story? Arrange them in the order of importance, if suitable: loving, tolerant, self-possessed, considerate, faithful, affectionate to the spouse/children, tidy, hardworking, home-loving, good-looking, pretty, handsome, rich, well-to-do, rich, thrifty, quiet, obedient, eager to please, well-educated.

2 LISTENING COMPREHENSION

1. Family life is multifaceted and varies from person to person. But still there are some things that many families have in common. The report you are going to listen to may serve as an example of this similarity.

Before listening, look at the words and expressions below and make sure you understand them.

cartoonist, *n* – a person whose job is to draw cartoons for newspapers and magazines

to coin a word, phrase, etc. – invent (a new word or phrase)

couch potato – an extremely idle or lazy person who chooses to spend most of their leisure time horizontal in front of the TV and eats a diet that is mainly junk food

lounge, *v* – lie, sit, or stand in a relaxed or lazy way

time-honoured (tradition) – (tradition) respected or valued because it has existed for a long time (освящённый веками)

junk food – food that has low nutritional value, typically produced in the form of packaged snacks needing little or no preparation

fizzy drinks – are drinks that contain small bubbles of carbon dioxide. They make a sound like a long `s' when you pour them

menfolk, *n* – when women refer to their menfolk, they mean the men in their family or society

hearth, *n* – a person's home and family life can be referred to as their hearth and home

beckon, *v* – make a gesture with the hand, arm, or head to encourage or instruct someone to approach or follow

to come out of the closet – If you come out of the closet, you stop concealing something especially your secret weakness and state it openly

tuber, *n* – the swollen underground stem of particular types of plants (клубень)

tube, *n* – (US) a TV set

rally around, *v* – bring or come together in order to support a person or cause

cheer, *v* – praise or encourage smb

Names: Susan Stamberg (radio host), Robert Armstrong, Dixon (city), Couch Potato Clubs.

2. Listen to the report and say whether these statements are false or true.

1. ___ Robert Armstrong says he is the inventor of the phrase “couch potato”.

2. ___ Besides, he is founder and head of Couch Potato Clubs in California.

3. ___ All members of Couch Potato Clubs should wear a special T-shirt to identify themselves.

4. ___ According to him, it is television that unites the family at weekends.

5. ___ He says that Couch Potatoes shouldn't be ashamed of watching too much television.

6. ___ They chose 'a potato' as their icon because of its shape and because it has 'eyes'.

7. ___ Another reason is that physically Couch Potatoes look like a potato.

8. ___ Besides, their potato shape does not allow them to roll off the couch readily.

9. ___ The slogan they live by is "If it's on TV, it must be good."

10. ___ Closing up the report the radio host sounds very enthusiastic.

3. Listen to the report again and write down brief answers in the gaps.

1. When does he claim to have coined the phrase "couch potato"? _____

2. What does it mean to be a couch potato? _____

3. How many Couch Potatoes are there in the country? _____

4. What do family members do at weekends? _____

5. How do family members 'tolerate' each other? _____

6. What does watching TV help them do if they have nothing else in common? _____

7. What is the first reason for having Couch Potatoes? _____

8. What does "tuber and proud" mean here? _____

9. What similarity does he draw between the potato and people watching TV? _____

10. What TV program is a recommended Couch Potato show? _____

TAKING POINTS

1. Discuss these questions with your partner and then with the group.

1. What is your attitude towards the phenomenon of "a couch potato"? Would you like your husband to be one? Why (not)? Enumerate all negative effects that watching too much television can have on couch potatoes.

2. Can you find at least one positive moment of this practice?

3. In your opinion, what way of spending a weekend would make a difference to you?

4. Do you happen to know someone who fits the definition of a couch potato?

2 LISTENING COMPREHENSION

1. As is known, no family life is a bed of roses and there is no rose without a thorn. What should be done to avoid conflicts or resolve them? The story below gives you some tips of how to do it.

Listen to it and write down the key phrases.

Tip # 1 _____
Tip # 2 _____
Tip # 3 _____
Tip # 4 _____
Tip # 5 _____

2. Now summarize the tips and make sure you can present them in the logical and reasonable way.

& READING COMPREHENSION

1. Problems in the family may start long before marriage. When people see no solution to them, they seek advice from other people.

The stories below are taken from an issue of the Daily Mail and are addressed to an agony aunt. Read them and discuss the situation described.

Question

My fiancé and his former girlfriend play bridge once a week with two friends. This situation would not bother me except for the fact that her photograph was still *on display* in his house in the first few months of our relationship. He sent her a birthday card without telling me.

I am keen on bridge and good enough to play *at their level* but when we are married my fiancé expects me to welcome his ex into our home and for the regular four to play together, excluding me.

I find the whole business unacceptable. I accept that their relationship is finished but I do not want to see this woman and wish she could be excluded from our married life. As she is now engaged I had hoped that the *situation would resolve itself*. What should I do?

Name and address supplied

Answer

Your fiancé is *playing mind games with you*. It could be that, like my former husband, he *feels insecure* and having the attention of more than one woman *feeds his ego*.

Initially, I *felt flattered* that my husband was *sought after* by others.

This was a *grave mistake*. Eventually I realised that he *had very low self-esteem* and had found a way of *boosting his ego at the expense of others*.

Think carefully about marrying. Your fiancé doesn't seem to be able to *commit himself to you*. Both partners need to be individuals – independent yet able to trust each other – if there is any hope of a *long – lasting relationship*.

Discuss your feelings with him but be cautious. It is much better to avoid the pain of a broken marriage by *sorting things out* now than to go ahead *with an unresolved problem* hanging over you.

Answer

Unknown to me, my husband had been sending Christmas and birthday cards to an old girlfriend throughout our marriage. When both my parents fell *gravely ill*, I went to *care for them* and my husband ended up in bed with his ex.

When you live with someone, a lot of *glamour* and *excitement* disappears. You see each other in bad moods, stressed, tired or ill – especially once children are around to *exhaust you*. However, *the old flame* remains glamorous and attractive.

Be aware of the *sexual chemistry* that existed between your fiancé and this old girlfriend. This can still remain, even after a relationship has ended.

I have forgiven my husband but I still *feel jealous and hurt*. The other woman was younger, more attractive and not *tired out by commitments*. You are right to *be on your guard*.

2. Answer the questions.

1. Would you find it acceptable if your fiancé invited his ex girlfriend to your home or sent her Christmas and birthday cards?

2. What would you do if you learned that he had done it in secret (on the quiet)? Would you forgive him?

3. What is the best way of sorting out things between husband and wife?

4. How does a girl know that her boyfriend is playing mind games with her?

5. What should the wife do to “feed her husband's ego”?

6. What should the wife do to remain as glamorous and attractive as before?

7. Would you forgive your husband if you found him unfaithful to you?

3. Pick up from the passages ideas that might be helpful in married life and write them down in the blanks.

4. What inferences can one making about problem resolution in married life? Discuss it with your partner and then with the group.

5. Find in the texts collocations and phrases that mean the following.

Someone's old girlfriend/boyfriend. (2 words), a card game mentioned in the passages, a situation in which two people spend time together or live together, and have romantic or sexual feelings for each other, the man whom a woman is going to marry, something that is so wrong or bad that you think it should not be allowed, to find a satisfactory way of dealing with a problem or difficulty... (2 phrases), to be deceiving somebody, not feeling at all confident about yourself, your abilities, or your relationships with people, the opinion that you have about yourself, to make somebody feel better about themselves, wanted by a lot of people but rare or difficult to get, finally, a bad mistake, to give someone your love or support in a serious and permanent way, a problem that hasn't been dealt with, to look after smb. charm, attractiveness; finding oneself in low spirits, to make someone feel extremely tired, when people like each other and find each other attractive, a promise to do something or to behave in a particular way.

6. Family life may breed a host of other problems. Below is a letter addressed to an agony aunt. Read it through and suggest your solution to the problem raised.

Dear Samantha,

You've got to help me. I'm in a dreadful dilemma. I'm mad about my wife, and we've got two adorable children. But I can't stand my wife's parents. And now that her father has retired because of illness, my wife, who is an only child, feels she must ask them to come to live with us because they can't afford to pay their rent. I hate my mother-in-law because she's always interfering in the way we run the house and bring up the children. Also, she is a racist, and I think she secretly despises

me for being black. As for my father-in-law, I really detest him because he used to punish my wife severely when she was a child. I loathe violence, and I am afraid of what he might do to our children.

I've talked to my wife about this, but she can see no alternative. What should we do?

2 LISTENING COMPREHENSION

1. Listen to a dialogue and say what the cause of their disagreement is.

2. Look at the situation from the point of view of the girl / boy. How would you justify it?

& READING COMPREHENSION

1. Cheating on the spouse seems to be one of the main causes of family disintegration. The text below highlights this problem.

Read it and share your opinion on the problem addressed.

ADULTERY: THE INTIMATE FRAUD

Adultery is in the news again due to the murder-by-Mercedes trial of Clara Harris, who allegedly ran over her adulterous husband three times after discovering him with another woman.

What is adultery? How many of us “cheat”, why is it wrong, and what should be done about it?

WorldNetDaily's staunchly Christian Josef Farah writes of Harris: “Free her and let her be an example to every cheating husband and wife in America. There is a price to pay. Sometimes it's the ultimate price.”

For most people, the death penalty for adultery sounds too much like Arabic laws that call for stoning sinful women.

If only because of its impact on families, the issue of adultery is too important to obscure with gut reactions.

What is wrong about adultery?

Typically, marriage is based on an explicit understanding of monogamy: This means that the deceived spouse is lied to and betrayed. Such an affair is not merely immoral, it is an act of fraud and a breach of contract. The defrauded spouse acts in the belief that the marriage contract is being honored. He or she makes life-defining decisions and incurs obligations based on the contract: having children, buying a home, taking

a particular job, sharing income, making mutual investments. The adulterous spouse reaps the benefits of the marriage contract while violating its terms.

What should be done about adultery?

Legally speaking, it should not be merely grounds for divorce, as it often is now, but also a determining factor in the divorce settlement. Anyone who breaches a contract should pay a penalty.

If you do commit adultery, then have the courage to be honest about it. Take responsibility and don't hide behind excuses like "it just happened." Ending up in a motel room with someone isn't an act cloaked in mystery. Nor does lying about adultery "just happen". These are conscious choices that result from a string of other decisions leading up to the affair, such as flirting, exchanging phone calls and having clandestine meetings. If you don't want sex to "just happen", then don't lay the necessary groundwork.

If a friend is having an affair, try to reason him or her into either breaking it off or coming clean at home. At the very least, express disapproval. If you find out that a friend of yours is the betrayed party, then tell him or her about the affair, but only after giving the cheating spouse a fair chance to do so first. Don't give your moral sanction and cooperation to an act of fraud by keeping quiet. You wouldn't silently watch as a friend stole money or was stolen from. Don't tolerate the equally vicious dishonesty or adultery.

One of the reasons our society winks at adultery is because we romanticize it as forbidden fruit. Novels such as *The Bridges of Madison County* throw an idealistic glow around infidelity. But there is nothing romantic about lying, sneaking and betraying trust. There is nothing ideal about destroying families with children.

We should stop winking and look adultery straight in the eye. In doing so, it will be revealed as an ugly phenomenon and good marriages need not fear. Marriages are not determined by statistics or the surveys found in women's glossy magazines, all of which seem to be entitled "How to Know If he's Wandering". Shut the magazine. You and your spouse are in control, not *Cosmopolitan*.

2. Now look at the text again and find words and expressions which mean the following.

Попасть на страницы газет; оказаться в центре внимания, поступать, исходя из их представления, что; соблюдать контракт, нарушать контракт, нарушать условия контракта, жизненно важные решения, нести обязательства, извлекать выгоду из чего-л; определяющий фактор, понести наказание, прятаться за объяснениями, сознательный выбор, заложить основу, полностью признаться в чем-л, самое меньшее, выражать неодобрение, достаточная возможность сделать что-л; молчать, запретный плод, смотреть прямо в глаза.

3. There is no denying that in a family life quite often people have to lie to one another. Here are some reasons people lie, signs that you are being lied to, and what you can do about it.

Read the passage below and discuss it with the groupmates. Do you find it true to life?

It is widely believed that nearly everyone lies on a regular basis. In an interview with ABC News, University of Virginia sociologist Bella DePaulo says some lying is necessary in everyday life.

Reasons People Lie

- to avoid conflict
- to supposedly protect someone's feelings
- to avoid the consequences of their behavior
- to postpone having to make changes in lifestyle
- to hide something they did or did not do
- because they are afraid of rejection or losing their spouse
- to be in control of a situation
- to avoid being embarrassed
- to make themselves appear more successful, good, or talented than they really are

Signs of Lying

- touching chin, or rubbing their brows
- crossed arms or legs
- playing with hair
- a line of perspiration on the brow if it isn't a warm day
- saying "no" several times
- continual denying of accusations
- being extremely defensive
- providing more information and specifics than is necessary or was asked for
 - inconsistencies in what is being shared
 - body language and facial expressions don't match what is being said such as saying "no", but nodding head up and down
 - smugness
 - may place a barrier such as a desk or chair in front of self.
 - uncommon calmness
 - unwillingness to touch spouse during conversation
 - being hesitant
 - slouching posture
 - rigidity or fidgeting
 - differing behaviors. Not acting in a usual fashion
 - unnatural or limited arm and hand movements

- partial shrug
- lack of finger pointing
- unusual voice fluctuations, word choice, sentence structure
- stalling the conversation by repetitive use of pauses and comments like "um" or "you know"
- lack of use of contractions. Prefers emphasizing "not" when talking
- avoidance of eye contact, eyes glancing to the right, staring past you, or turning away from you while they are talking. However, some honesty experts, like Stan Walters, say that measuring eye contact isn't an effective tool in detecting deception
- lack of many pronouns while talking

Some experts believe that when you believe you are being lied to, you shouldn't confront your spouse with your suspicions right away. They recommend waiting until you have discovered more information and facts. Other experts believe that the sooner the cards are all out on the table, and the sooner honesty is lived out once again in a marriage, the better. Only you know what is best for your marriage relationship.

It is possible to mistake nervousness or distraction for lying or for misreading or mislabeling your spouse's behaviors. Nonverbal clues to deceit can be difficult to spot and vary from individual to individual. The bottom line if you think your spouse is lying is to ask questions and ask for clarification if necessary. Trust your own intuition or that funny feeling you may feel inside.

4. Look back at the signs of lying and say:

1. Which signs prevail there, bodily or verbal?
2. Which of them are easier to identify?
3. Which of them do you find more/less common in a lying context?
4. Which of them do you intuitively resort to when you have to lie?
5. Simulate a "lying situation" and have your partner/s identify its signs.

& READING COMPREHENSION

1. In many ways family life is inseparable from family upbringing. Read the text below and highlight or underline the key idea/s in each paragraph. Consult the dictionary for unknown words.

BRINGING UP CHILDREN

It is generally accepted that the experiences of the child in his first years largely determine his character and later personality. Every experience teaches the child something and the effects are cumulative. "Upbringing

“is normally used to refer to the treatment and training of the child within the home. This is closely related to the treatment and training of the child in school, which is usually distinguished by the term “education”. In a society such as ours, both parents and teachers are responsible for the opportunities provided for the development of the child, so that upbringing and education are interdependent.

The ideals and practices of child rearing vary from culture to culture. In general, the more rural the community, the more uniform are the customs of child upbringing. In more technologically developed societies, the period of childhood and adolescence tends to be extended over a long time, resulting in more opportunity for education and greater variety in character development.

Early upbringing in the home is naturally affected both by the cultural pattern of the community and by the parents’ capabilities and their aims and depends not only on upbringing and education but also on the innate abilities of the child. Wide differences of innate intelligence and temperament exist even in children of the same family.

Parents can *ascertain* what is normal in physical, mental and social development, by referring to some of the many books based on scientific knowledge in these areas, or, less reliably, since the sample is smaller, by comparing notes with friends and relatives who have children.

Intelligent parents, however, realize that the particular setting of each family is unique, and there can be no *rigid* general rules. They use general information only as a guide in making decisions and solving problems. For example, they will need specific suggestions for problems such as speech defects or *backwardness* in learning to walk or control of bodily functions. In the more general sense, though, problems of upbringing are recognized to be problems of relationships within the individual family, the first necessity being a secure emotional background with parents who are united in their attitude to their children.

All parents have to solve the problems of freedom and discipline. The younger the child, the more readily the mother gives in to his demands to avoid disappointing him. She knows that if his energies are not given an outlet, her child’s continuing development may be *warped*. An example of this is the young child’s need to play with mud and sand and water.

A child must be allowed to enjoy this “messy” but tactile stage of discovery before he is ready to go on to less physical pleasures of toys and books. Similarly, throughout life, each stage depends on the satisfactory completion of the one before.

Where one stage of child development has been left out, or not sufficiently experienced, the child may have to go back and capture the experience of it. A good home makes it possible – for example by providing

the opportunity for the child to play with a clockwork car or toy railway train up to any age if he still needs to do so. This principle, in fact, underlies all psychological treatment of children in difficulties with their development, and is the basis of work in child clinics.

The beginnings of discipline are in the nursery. Even the youngest baby is taught by gradual stages to wait for food, to sleep and wake at regular intervals and so on. If the child feels the world around him is a warm and friendly one, he slowly accepts its rhythm and accustoms himself to conforming to its demands. Learning to wait for things, particularly for food, is a very important element in upbringing, and is achieved successfully only if too great demands are not made before this child can understand them.

Every parent watches eagerly the child's acquisition of each new skill – the first spoken words, the first independent steps, or the beginning of reading and writing. It is often tempting to hurry the child beyond his natural learning rate, but this can set up dangerous feelings of failure and states of anxiety in the child. This might happen at any stage. A baby might be forced to use a toilet too early, a young child might be encouraged to learn to read before he knows the meaning of the words he reads. On the other hand, though, if the child is left alone too much, or without any learning opportunities, he loses his natural zest for life and his desire to find out new things for himself.

Learning together is a fruitful source of relationship between children and parents. By playing together, parents learn more about their children and children learn more about their parents. Toys and games which both parents and children can share are an important means of achieving this co-operation. Building-block toys, jigsaw puzzles and crosswords are good examples.

Parents vary greatly in their degree of strictness or *indulgence* towards their children. Some may be especially strict in money matters; others are severe over times of coming home at night, punctuality for meals or personal cleanliness. In general, the controls imposed represent the needs of the parents and the values of the community as much as the child's own happiness and well-being.

As regards the development of *moral* standards in the growing child, consistency is very important in parental teaching. To forbid a thing one day and excuse it the next is no foundation for morality. Also, parents should realize that example is better than *precept*. If they are *hypocritical* and do not practise what they preach, their children may grow confused and emotionally insecure when they grow old enough to think for themselves, and realize they have been to some extent deceived. A sudden awareness of a marked difference between their parents' ethics and their morals can be a dangerous disillusion.

2. Provide answers for the following questions.

1. Why are the child's first years so important for family upbringing?
2. What is the underlying idea of the term "upbringing" and how it differs from the term "education"?
3. How does child rearing differ in different communities?
4. What is family upbringing affected by?
5. What do parents proceed from in securing their children's normal physical, mental and social development?
6. How should parents solve the problems of freedom and discipline?
7. What approach should parents take in watching the child's skill acquisition?
8. What does the text recommend parents in terms of strictness and consistency in the family?

3. Discuss the following questions.

1. Do you think parents are justified in disciplining their children merely in order to make their own lives more comfortable?
2. Are there any other factors that may affect the development of a child apart from parental teaching, education and innate ability?
3. Which do you think is more important for success in life – innate ability or wealth and social position? Can you think of examples and counter-examples from your own experience or from history? What do you think "success in life" really means?
4. Do you really think that a child should be allowed to play with mud, water, sand or any other messy or dirty substance until he "grows out of it" Were you allowed to as a child?
5. As a child or adolescent, did you find any discrepancy between what your elders and parents told you to do, and the way they behaved themselves? If so, can you remember examples? Were you ever at all disillusioned?
6. There is a widely held belief that poverty, hardship and deprivation produce incentive to achieve. *The best fighter is a hungry fighter* is a maxim of the boxing world, and there is a popular romantic stereotype of the artist or writer of genius, "starving in a garret". How do you reconcile this with the passage which suggests that the child should ideally be made to feel that "the world around him is a warm and friendly place"?
7. What is your opinion of modern child psychology as opposed to folk wisdom and personal experience in bringing up children? Can you think of examples to support your view from what you have read or experienced?
8. Do you think you had enough or too much encouragement to succeed in childhood and early adolescence? Can you think of examples?

VOCABULARY DEVELOPMENT

1. Complete these sentences with an appropriate word or expression from A, B or C.

1. Mr. and Mrs. Smith live at home with their two children. They are a typical example of a modern ____ family.
a) extended b) nuclear c) compact
2. Mr. and Mrs. Palatal live at home with their aged parents, children and grandchildren. They are a typical example of a traditional ____ family
a) nuclear b) enlarged c) extended
3. Mrs. Jones lives on her own and has to look after her two children. There are a lot of families like hers.
a) single-parent b) mother-only c) mono-parent
4. Some parents need to ____ their children more strictly.
a) bring down b) bring about c) bring up
5. When I was a child, I had a very turbulent ____ .
a) upbringing b) upraising c) uplifting
6. Mrs. Kelly is ____ and finds it difficult to look after her children on her own.
a) divorced b) divided c) diverged
7. Many men believe that ____ is the responsibility of a woman.
a) childhelp b) childcare c) childaid
8. ____ is a particularly difficult time of life for a child.
a) convalescence b) adolescence c) convergence
9. A person's behaviour can sometimes be traced back to his/her ____ .
a) creative years b) formulating years c) formative years
10. The country has seen a sharp drop in the ____ in the last few years.
a) birth rate b) baby rate c) born rate
11. She has five ____ who rely on her to look after them.
a) dependants b) dependers c) dependents
12. ____ is on the rise, with over 20% of serious crimes being committed by children under the age of seventeen.
a) junior crime b) juvenile delinquency c) minor crime

2. Match sentences 1–12 with sentences A–M. Write the continuation in the respective gap.

1) Mr. and Mrs. White are very authoritarian parents. ____

2) Mr. Bowles is considered to be too lenient. ____

3) Mr and Mrs Harris lead separate lives. ____

4) Billy is a well-adjusted kid. ____

5) The Mannings are not very responsible parents. ____

6) My parents are separated. ____

7) Parents must look after their children, but they shouldn't be over-protective. ____

8) Professor Maynard has made a study of the cognitive processes of young children. ____

9) I'm afraid my youngest child is running wild. ____

10) She looks quite different from all her siblings. ____

11) There are several different and distinct stages of development in a child's life. ____

12) Tony was raised by a foster family when his own parents died. ____

A) They don't look after their children very well.

B) He is fascinated by the way they learn new things.

C) He very rarely punishes his children.

D) I live with my mother and visit my father at weekends.

E) He never listens to a word I say, and is always playing truant from school.

F) Brothers and sisters usually bear some resemblance to one another.

G) Although they are married and live together, they rarely speak to each other.

H) They are very strict with their children.

J) Of all of these, the teenage years are the most difficult.

K) Children need the freedom to get out and experience the world around them.

L) He's happy at home and is doing well at school.

M) Foster families take in children who are not their own.

3. Now read this case study and fill in the gaps with one of the words or expressions from Ex. 1 and 2. In some cases, more than one answer may be possible. You may need to change some of the word forms.

Bob's problems began during his (1) ____ years. His parents got ____ (2) when he was young, and neither of his parents wanted to raise him or his brother and sister, so he was ____ (3) by a ____ (4) chosen by his parent's social worker. Unfortunately, his foster-father was a strict ____ (5) and often beat him. Bob rebelled against this strict ____ (6), and by the time he was eight, he was already ____ (7), stealing from

shops and playing truant. By the time he reached ____ (8) , sometime around his thirteenth birthday, he had already appeared in court several times, charged with ____ (9). The judge blamed his foster parents, explaining that children needed ____ (10) parents and guardians who would look after them properly. The foster father objected to this, pointing out that Bob's ____ (11) – his two brothers and sister – were ____ (12) children who behaved at home and worked well at school. This has raised some interesting questions about the modern family system. While it is true that parents should not be too ____ (13) with children by letting them do what they want when they want, or be too ____ (14) by sheltering them from the realities of life, it is also true that they should not be too strict. It has also highlighted the disadvantages of the modern ____ (15) family where the child has only its mother and father to rely on (or the ____ (16) family, in which the mother or father has to struggle particularly hard to support their ____ (17)). In fact, many believe that we should return to traditional family values and the ____ (18) family: extensive research has shown that children from these families are generally better behaved and have a better chance of success in later life.

≈ LISTENING COMPREHENSION

1. In this report you will hear how children's position in the family affects their personality. While listening, make brief notes in the appropriate boxes of the characteristics attributed to them.

Oldest children	Pluses: _____ _____ _____ Minuses: _____ _____ _____
Middle children	Pluses: _____ _____ _____ Minuses: _____ _____ _____

The table termination

Youngest children	Pluses: _____ _____ _____ Minuses: _____ _____ _____
Only children	Pluses: _____ _____ _____ Minuses: _____ _____ _____

2. Now discuss these characteristics with your groupmates. Would you agree with everything stated above ? If you applied these descriptions to yourselves, would they work, do you think ?

& READING COMPREHENSION

1. The older the children, the more difficult it is to manage them. The text below deals with this problem.

Read it and say what lessons can parents learn from “going back to school” ?

TEENAGERS AND HOW TO SURVIVE THEM

It is night in a classroom at the City of Portsmouth Girls’ School and a group of cheerful-looking parents are about to study the worst years of their children’s lives.

Subject heading: “Skills for Adolescence” Unspoken subtext: how to survive that crucial period of rows, sulks, late nights, dirty bedrooms and toe-nail clippings on the bathroom floor which can drive a family mad. As one mother put it: “We’ve come because we don’t want anything drastic to go wrong. I want to know that if a problem arises, I can deal with it.”

The lesson begins and out pours a mixture of wry anecdotes, gentle instruction and homegrown wisdom that keeps the class bubbling for two hours. Janet Aughey, senior teacher at the 710-place comprehensive< introduced the course that dragged parents back to the classroom because she recognized that caring for teens demands special tactics.

‘For some it is an innate skill,’ she says, ‘but others struggle tremendously. Their young ones are treading two paths – being children and young adults. They switch from one to the other and that is one of the things that makes it so difficult for parents.’

Her course runs once a week for a month and is crucially aimed at parents whose children are aged 11 and 12 pre-teen. Start now, is the central message, and the problems will be easier later.

Adapted from a US drugs education programme aimed at the family, Mrs. Aughley’s rule are straightforward. She teaches that explosions occur when lifestyles drive early wedges between parents and their offspring. You remove those wedges by building confidence in your child, by learning to talk to them properly, and by defusing individual conflicts in an ordered, unemotional style.

Easier said than done, of course, and the trouble with teaching parents to suck eggs is that it takes tact. A similar course planned earlier in a nearby school failed to run after Mrs. Aughley wrote to mothers and fathers suggesting that the classes ‘might help with problems in the family’. Nobody came. ‘Now we say they are skills for life and you can be part of it....’

So a major emphasis for the 20 or so parents who gathered at Portsmouth Girls’ was on prompting students themselves to share their own solutions to individual flashpoints. For instance, how on earth do you manage to talk to your child when most evenings they are out rigorously improving themselves at drama, music sports? One mother had come up with a neat solution: she had arranged for her three children to do their homework together around the dining-room table so that she could chat to them while cooking in the kitchen.

Another mother (three-quarters of those who turned up were women) had stopped sending her two daughters to bed at the same time. With a year’s difference in their ages she had an excuse to spread bedtime so that she could reach each their own story instead of sharing the moment.

A father said he had learnt to put his newspaper down when his daughter started chattering, explaining privately: ‘She just doesn’t stop talking, and when I came here last week and they wrote up the subject heading: How to Stop Your Child Talking to you, I thought: yes, I want that. But it was ironic. It was about the way we stop children communicating. It made me think.’

If Janet Aughley’s classes do nothing other than this they will have been successful. But her package includes instructions too. Families facing individual conflicts – dirty rooms, late comecomings – were urged to adopt a six-point problem solving process to eliminate the utterly impossible and arrive at a compromise. And those adopting house rules were asked quietly: ‘Have you discussed these with your children?’ Silence.

Sound stuff. Parents filling out at the end had just one criticism, which was that their own children tended to take a rise out of the new communication process: "I'll get home and they'll say, What are you going to share with us tonight, dad?" said one.

Headmistress Dianne Smith believes the classes help parents and teachers to team up at a difficult stage, and Janet Aughey delights in a spin-off benefit: sitting in a classroom makes parents more comfortable about coming back at other times to discuss their child's general education.

But perhaps the most illuminating comment came from Jill Smouth, a mother of two, who said as she left: "When my son was born I can remember thinking, I don't know what to do with this... "It's presumptuous to think that what you are doing is always right. I came because it's a learning process..."

2. Below is another text that illustrates a most common situation that children face while trying to make a conversation with their parents.

Read it through and discuss it with your groupmates.

YOU NEVER WANT TO TALK TO ME

Parents often complain that their teenage sons or daughters don't talk to them enough, that they don't communicate. But sometimes it's the other way round.

"I give you this advice as a pal, as a really devoted father to a daughter. Sneak outside on the porch or into the garage when you want to smoke or burn incense or do something else you don't want us to know about. And close the door of your room when you're on the telephone, so that we don't have to listen to you complain about us to all of your friends or see those sex novels you read instead of the books you're supposed to be reading for school. You can get away much more in that way. Just don't let me find out about it. Because if I do find out, I'm going to have to do something about it. I'm going to have to disapprove and get angry and punish you, and other things like that, and that will make you unhappy and me unhappy."

"Why will it make you unhappy? she wants to know.

"Because you're my daughter, and I really don't enjoy seeing you unhappy."

"Really?"

"Yes."

"Ha."

“And because I don’t want to waste so much time fighting with you and yelling at you when I have other things I’d rather be doing.”

“Like what?”

“Anything.”

“What?”

“Working. Reading a magazine. Now let me work... please.”

“I want to talk.”

“Please. I was working when you came in.”

“You were reading a magazine.”

“That’s part of my work. And I’m preparing a program for the next company convention and working on two speeches.”

“Where is it? The convention.”

“Puerto Rico, again.”

“Can I help you with the speeches?”

“No, I don’t think so. Not yet.”

“Is it more important than me?”

“It’s something I want to get done tonight.”

“I want to talk now.”

“Not now.”

“Why?”

“No.”

“Why not?”

“No.”

“You never want to talk to me...”

3. Not only parents but their children as well are often faced with the problem of surviving in the family. Below are 3 letters that were written to an agony aunt by teenagers seeking advice.

Read them through and say what problems they are faced with at home.

Note: Doctor Brothers and Marian are agony aunts with English newspapers.

1

Dear Doctor Brothers:

I’m a high school senior, and I took a part-time job against my parents’ wishes. They eventually relented, saying I could try, as long as I kept with my homework and my grades didn’t suffer. They didn’t at first, but now I have a new girlfriend. I’m trying to keep her happy, keep my folks happy, keep my grades up and keep my job.

I love my parents, but lately I’m feeling really pressured. They say that I’m rude

Dear V. E.:

One of the first symptoms of sleep deprivation is irritability, and it sounds to me that this may be your biggest problem. You’re spreading yourself too thin. You are going to have to start budgeting your time, according to your priorities. Even though your girlfriend is important to you, at this point in your life, your education is vital.

Your parents know that much of your future depends upon your decisions and

and short-tempered with them. Sometimes, I guess I am, but I don't know what to do. That's how I feel. – V. E.

your actions over the next few years. If you make the wrong choices now, you'll regret it later. If your girlfriend cares for you, and for herself, she must know that education is important for her and for you.

Part of growing up is learning to compromise, negotiate and make wise choices. First, acknowledge that teenagers need eight hours of sleep. When you divide up your time, keep this in mind. If you are getting less, you're short-changing yourself.

2

Dear Dr. Brothers:

I'm 16 years old, and my mother still insists on going shopping with me, like I was an 8-year-old. I wouldn't mind so much except her taste is definitely not mine. She wants me to wear stuff I'd never want to be seen dead in. It's like she's been living in another century. She always complains that what I want is too old and sexy for me.

When I complain, she says, "Who's paying for these clothes?" Of course, she is, but that doesn't give her the right to make me look like a nun, does it? I have a good figure. What's wrong with showing it off? – D. I.

Dear D. I.:

Unless you wear huge, oversize clothing, your good figure will probably be obvious. A beautiful figure is often more attractive if the clothes are understated, rather than the kind of extreme cuts and colors that seem designed to stop traffic.

Sometimes, what young girls think is sexy actually turns men off, so perhaps you might try to be open to clothing that is somewhere between what your mother wants you to wear and what you want to wear.

Many parents today fear that youngsters your age are trying to grow up too fast and that they'll be thrust into situations they can't handle. Even though teenagers can be intelligent and trustworthy, they haven't had the experience to cope with complex emotional and sexual problems. Try to remember that your mother isn't trying to punish you, but protect you.

3

Dear Mariam,

I'm 17 and I really like this girl. The problem is she is my best friend's younger sister.

She's a year younger than me but I really care about her and I think she feels the same way about me.

I've been best mates with my friend since junior school and we get on really well.

I don't have loads of friends and I don't want to ruin my friendship with her brother, as we do so much together.

Should I ask her out and hope he understands or just keep this to myself?

If your intentions towards your best friend's younger sister are entirely honourable, why should he object to your taking her out?

After all, he's chosen you as his best friend, so he must like you. Who better for his sister to have as a beau?

I'd talk it over with him before asking her out. Not to ask his permission, you understand, but to let him know what you intend to do.

Not mentioning it would look furtive and as if you had something to hide.

I hope, after all this, the young girl in question likes you as much as you like her.

It would probably be best if you asked her out in a group rather than one-to-one – at least at first.

She'll feel more secure that way and not under a lot of pressure.

4. Look at the letters again and analyze the agony aunts' answers.

1. Do you find them ... ?

- Elusive;
- straightforward;
- practical;
- helpful;
- encouraging;
- moralizing;
- instructive;
- informative;
- other.

2. How would you formulate the main reason why they should seek a stranger's advice?

3. Have you ever written to a newspaper asking for help? Or would you ever do it? Under what circumstances?

≈ LISTENING COMPREHENSION

1. Family upbringing starts at an early age and parents do their best to raise a well-behaved child. How come that their dearest and nearest become problem children? Discuss it with your partner and then with the group.

2. The story you will hear is about a problem child. Before listening, look at the words below and make sure you understand them.

Names: Daniel Brown, Angela Brown, Laura, Jasper.

Words: a *grin* – a broad smile

a *bridesmaid* – a girl or woman who helps a bride on her wedding day and is with her at the wedding

to *flood smth* – to cover a place with water or become covered with water

Part 1

3. Listen to the story about a naughty boy and arrange his wrongdoings as they come in the text. As you hear, number the sentences 1, 2, 3 etc.

- _____ flooded the kitchen
- _____ rolled away down the road in his family car
- _____ cut off all the hair of the little girl; next door
- _____ pulled over a wardrobe onto the floor
- _____ nearly put his dog into the washing machine

4. Listen to it again and answer the questions. Make brief notes of your answers

1. How old was Daniel and how did he manage to “hijack” his family car?
2. How does his mother explain his wrongdoing?
3. Does Daniel look like a naughty boy?
4. Why did he want to put the dog into the washing machine?
5. Why don't their neighbours speak to them?
6. Why was one of his crimes most expensive?
7. What does his mother think of his future?
8. Unlike at home, why is he well-behaved in school?
9. What does the speaker mean when she calls him the naughtiest little boy in England: the most famous or the most notorious? Why?
10. Will his baby sister as naughty as him when she grows up?

5. Look at the definition below. In your opinion, does Daniel fall under this definition? Why (not)?

A problem child is a child whose behaviour causes problems for other people.

Part 2

6. You will hear Daniel's father sharing his methods of dealing with Daniel when he is looking after him. First, look at the words below and make sure you understand them.

to get away with – to avoid punishment (сойти с рук; избежать наказания). You won't get away with it – Тебе это так даром не пройдет
to slap (a naughty child) – to hit him with the palm of your hand

to deal with (children, especially naughty) – You bad boy, I'll deal with you later! – Я с тобой поговорю потом, негодник I'll deal with him – Я им еще займусь

to give smb a telling off – to speak to someone angrily because they have done smth wrong

to get up to – to do something, especially something slightly bad

to stay around (here) – to stay at home

to take things apart – to separate something into all its different parts

menace – threat

inquisitive – asking too many questions and trying to find out too many details about something or someone

Dennis the Menace – a character in a US cartoon strip. Dennis is a little boy with light hair who is always causing problems, even though he does not intend to. He especially likes to play with his neighbour, Mr Wilson, who usually gets very annoyed with him (Деннис-бесенок).

7. Listen to the second part and write down brief answers.

1. Does his father admit that Daniel is a difficult child?
2. Does his father punish him?
3. How does his mother react to his wrongdoings?
4. How does his father deal with him?
5. Why is Daniel naughty, according to his father?
6. How does his father compare himself with Daniel?
7. What kind of boy was Daniel's father?
8. Will Daniel choose the same career as his father?

8. Listen to the passage again and write down brief answers to these questions.

1. What methods does Daniel's father use to discipline the boy.
2. Which of the boy's parents is stricter or firmer towards him? Why?
3. Daniel's father says he was inquisitive but never "Dennis the Menace". What does he mean? What is the implication of this nickname, in your opinion?

9. How would you characterize the Browns? Choose from the adjectives below or/and add your own ones and complete the chart.

annoyed restless inconsistent sentimental strict permissive naughty
willful intolerant wrong-doing, moralizing firm just unpredictable undisciplined

passive unable to cope with problems/difficulties unrestrained bored
well-behaved ill-bred

Daniel	Mother	Father
_____	_____	_____
_____	_____	_____
_____	_____	_____

10. Discuss the following questions with your partner and then with the group.

1. Is there any remedy for such kids as Dennis the Menace? What pedagogical solution/s would you suggest in order to put him on the right track?

2. What are common causes of children's inadequate behavior: the family atmosphere, hereditary factor, external environment, school, other?

3. Would you agree that most problem children come from single-parent or broken families as they are deprived of due supervision by both parents?

4. Is it possible for a problem teenager to turn over a new leaf? How can this be achieved?

5. If you had a problem adolescent in your class who would repeatedly cut or disrupt classes, misbehave or be rude to you, how would you deal with him or her?

11. Today's teenagers are not only rude and rowdy but also – according to a report published by supermarket chain Asda (Britain) – extremely expensive.

Read the text below and say if the same is true of this culture.

Even for parents on average incomes who are unwilling to pay for luxuries, the cost over five years of keeping a 16- to 21-year-old is likely to reach 25,000 (pounds). For wealthier parents, the cost could be as high as 67,000.

Parents might like to reflect that the same sum would buy them a quiet country cottage, 11 Versace dresses, or 30 round-the-world trips!

The cost of the food that teenagers will eat in those five years comes to 5,463, with more generous parents spending 40% more. Electricity to keep them warm and power the hairdryer and CD player comes to 340.

One of the most frequent causes of rows between parents and children is the telephone bill. If parents are lucky, they can stop children ringing until the cheap rate starts at 6 p.m. But even so, talkative youngsters will cost 374.40. For yuppie children the cost of a mobile phone will be 910.

One in three teenagers now goes on to higher education and parents are expected to help with grants. The average payment by parents is 880 a year, though high-income parents must pay considerably more.

They finally leave. You shed a tear. But there's one more check to sign. One day your child is probably going to want to get married. The average cost of a wedding is 9,247.

As the report warns young couples, "Having a child could be the most expensive decision of your life!"

& READING COMPREHENSION

1. Read the text and do the exercises that follow.

REUNION

The last time I saw my father was in Grand Central Station. I was going from my grandmother's in the Adirondacks to a cottage on the Cape that my mother had rented, and I wrote my father that I would be in New York between trains for an hour and a half, and asked if we could have lunch together. His secretary wrote to say that he would meet me at the information booth at noon, and at 12 o'clock sharp I saw him coming through the crowd. He was a stranger to me – my mother divorced him three years ago and I hadn't been with him since – but as soon as I saw him I felt that he was my father, my flesh and blood, my future and my doom. I knew that when I was grown I would be something like him; I would have to plan my campaigns within his limitations. He was a big, good-looking man, and I was terribly happy to see him again. He struck me on the back and shook my hand. "Hi, Charlie," he said, "Hi, boy, I'd like to take you up to my club, but it's in the Sixties, and if you have to catch an early train I guess we'd better get something to eat around here." He put his arm around me, and I smelled my father the way my mother sniffs a rose. It was a rich compound of whiskey, after shave lotion, shoe polish, and the rankness of a mature male.

I hoped that someone would see us together. I wished that we could be photographed. I wanted some record of our having been together.

We went out of the station and up a side street to a restaurant. It was still early, and the place was empty. The bartender was quarelling with a delivery boy, and there was one very old waiter in a red coat down by the kitchen door. We sat down, and my father hailed the waiter in a loud voice: "*Kellner!*" he shouted. "*Garçon, Cameriere! You!*" His boisterousness in the empty restaurant seemed out of place. "Could we have a little

service here!” he shouted. “Chop-chop.” Then he clapped his hands. This caught the waiter’s attention, and he shuffled over our table.

“Were you clapping your hands at me?” he asked.

“Calm down, calm down, *sommelier*” my father said. “If it isn’t too much to ask of you – if it wouldn’t be too much above and beyond the call of duty, we would like a couple of Beefeater Gibsons.

“I don’t like to be clapped at,” the waiter said.

“I should have brought my whistle,” my father said. ‘I have a whistle that is audible only to the ears of old waiters. Now, take out your little pad and your little pencil and see if you can get this straight: two Beefeater Gibsons. Repeat after me: two Beefeater Gibsons.’”

“I think you’d better go somewhere else,” the waiter said quietly.

“That,” said my father, “is one of the most brilliant suggestions I have ever heard. Come on, Charlie, let’s get the hell out of here.”

I followed my father out of that restaurant in to another. He was not so boisterous this time. Our drinks came, and he cross-questioned me about the baseball season. He then struck the edge of his empty glass with his knife and began shouting again. *Garçon! Kellner! Cameriere! You!* Could we trouble you to bring us two more of the same?”

“How old is the boy?” the waiter asked.

“That,” my father said, “is none of your Goddamned business.”

“I’m sorry, sir,” the waiter said, “but I won’t serve the boy another drink.”

“Well, I have some news for you,” my father said. “I have some very interesting news for you. This doesn’t happen to be the only restaurant in New York. They’ve opened another on the corner. Come one, Charlie.”

He paid the bill, and I followed him out of that restaurant into another. Here the waiters wore pink jackets like hunting coats, and there was a lot of horse tack on the walls. We sat down, and my father began to shout again/ “Master of the hounds! Tallyho and all that sort of thing. We’d like a little something in the way of a stirrup cup. Namely, two Bibson Geefeaters.”

“Two Bibson Geefeaters?” the waiter asked smiling.

“You know damned weel what I want,” my father saidn angrily. “I want two beefeater Gibsons, and make it snappy. Things have changed in jolly old England. So my friend the duke tells me. Let’s see what England can produce in the way of a cocktail.”

“This isn’t England,” the waiter said.

“Don’t argue with me,” my father said. “Just do as you’re told.”

“I just thought you might like to know where you are,” the waiter said.

“If there is one thing I cannot tolerate,” my father said, “it is an impudent domestic. Come on, Charlie.”

The fourth place we went to was Italian. “*Buon giorno,*” my father said. “*Per favore, possiamo avere due cocktail americani, forti, forti. Molto gin, poco vermut.*”

“I don’t understand Italian,” the waiter said.

“Oh, come off it,” my father said. “You understand Italian, and you know damned well you do. *Vogliamo due cocktail americani. Subito.*”

The waiter left us and spoke with the captain, who came over to our table and said, “I’m sorry, sir, but this table is reserved.”

“All right,” my father said. “get us another table.”

“All the tables are reserved,” the captain said.

“I get it,” my father said. “You don’t desire our patronage. Is that it? Well, the hell with you. *Vada all’inferno.* Let’s go, Charlie.”

“I have to get my train,” I said.

“I’m sorry, sonny,” my father said. “I’m terribly sorry.” He put his arm around me and pressed me against him. “I’ll walk you back to the station. If there had only been time to go up to my club.”

“That’s all right, Daddy,” I said.

“I’ll get you a paper,” he said. “I’ll get you a paper to read on the train.”

Then he went to a newsstand and said, “Kind sir, will you be good enough to favour me with one of your God-damned, no-good, ten-cent afternoon papers?” The clerk turned away from him and stared at a magazine cover. “Is it asking too much, kind sir,” my father said, “is it asking too much for you to sell me one of your disgusting specimens of yellow journalism?”

“I have to go, Daddy,” I said. “It’s late.”

“Now, just wait a second, sonny,” he said. “Just wait a second. I want to get a rise out of this chap.”

“Goodbye, Daddy,” I said, and I went down the stairs and got my train, and that was the last time I saw my father.

By John Cheever

General comprehension

A. Answer the questions.

1. Why do you think the boy wanted to see his father?
2. How did the boy feel when he was met at the station?
3. Why didn’t his father take the boy to his club for lunch?
4. What was special about the father’s behaviour at the first restaurant?
5. How do you think the man’s request sounded to the waiter?
6. What did he ask his son about when they had come to another restaurant?

7. What was the waiter's reaction towards the man's request to bring them more drinks?
8. What made the man use horse-related and hunting terminology?
9. Why did he mangle with the name of the drink?
10. Was it his usual way of trying to be funny?
11. Who suggested that they leave the third restaurant? Why?
12. What language did the man try in the fourth restaurant and why?
13. Why did the clerk at the news stand refuse to sell him a newspaper?
14. Why didn't the boy wait for his father to buy him a paper?

Characterization

B. Discuss the following/

1. How is the main character described, directly or indirectly?
2. How does the narrator describe his personality, through his speech or his actions, or both?
3. Why do you think he shouted in different languages to the waiters in the first two restaurants? Did he want to sound important or show off? Or did he want to display his erudition?
4. Compare the language and style used by the man in the first two restaurants? Did he sound witty/smart? Were his remarks cutting, ironic or sarcastic?
5. How do his remarks at the third restaurant characterize him? What did he mean by mentioning 'jolly old England'? Does it ring any bell to you?
6. The scene at the Italian restaurant was the last straw for the boy, wasn't it? What did the boy learn about his father?
7. What made his request to buy a newspaper sound abusive to the clerk?

Making inferences

C. What inferences can you make from the following:

1. His secretary wrote to say he would meet me at the information booth...
2. I'd like to take you up to my club, but it's in the Sixties...
3. ...and he cross-questioned me about the baseball season...
4. If there had only been time to go up to my club...
5. I'll get you a paper. I'll get you a paper to read on the train.

Summarizing

D. Summarize all the facts about the man to characterize him.

- His social status;
- his manners;
- his character;
- his attitude towards people in services sector;
- his attitude towards his son.

Below are the words that might be of use to you

- rich, wealthy, well off, relatively/reasonably well off, well-to-do, prosperous, be comfortably off, comfortable.
- nice, pleasant, likeable, lovely, good-natured, sweet, charming, lovable, engaging (attractive), adorable.
- rude, impolite/not polite, tactless, abrasive (несносный), bad-mannered/ill-mannered, discourteous (неучтивый), be unpleasant, loutish, rough, superior.

E. Prepare lexical and stylistic analysis of the story. Pay attention to the opening and closing sentences.

LANGUAGE FOCUS

1. Find in the story words and phrases which mean the following:

- to regularly pay money to live in a house or room that belongs to someone else;
- a small partly enclosed structure or tent where you can buy things, play games, or get information, usually at a market or a fair;
- mixture;
- barman, barmaid;
- a young man who delivers things;
- someone, especially a child, who makes a lot of noise and has a lot of energy;
- to hit your hands against each other many times to make a sound that shows your approval, agreement, or enjoyment;
- a dog which is fast and has a good sense of smell, used for hunting;
- the one for the road (a drink!);
- rude and showing no respect to other people
- the support, especially financial support, that is given to an organization or activity by a patron;
- a single example of something, often an animal or plant.

2. The old waiter shuffled over their table. Say or show how he did it. Below are other ways of how people walk. Make sure you understand them.

stride – to walk quickly, taking big steps, in an angry, determined or confident way

march – to walk quickly and with firm steps, especially because you feel angry or determined

pace – walk backwards and forwards within a small area, especially because you are nervous, bored, or angry

stroll – to walk in a slow and relaxed way, especially for pleasure

amble – to walk in a slow and relaxed way, especially when you are going a short distance, or not going anywhere in particular

saunter – to walk in a slow and lazy way, often when you should be hurrying to do something

trudge/plod – to walk slowly and with heavy steps, especially because you are tired, it is difficult to walk, or you do not want to go somewhere

stagger – to walk very unsteadily, with your body moving from side to side and almost falling, especially because you are injured, very tired, or drunk

stumble – to walk unsteadily, often hitting things with your feet and almost falling, especially because it is dark, the ground is uneven, or because you are tired or drunk

lurch – to walk very unsteadily, moving forward or from side to side with sudden, irregular movements

stomp – to walk with heavy steps, making a lot of noise to show that you are angry

tiptoe – to walk on your toes because you do not want to make any noise

sneak – to walk quietly so that no-one notices you, especially because you are doing something wrong and do not want to be caught

parade – to walk proudly around a place, in a way that shows you want people to notice and admire you

3. Give English equivalents to the following words of “walking”.

Шагать (большими шагами), расхаживать, прохаживаться; устало тащиться, идти таясь, спотыкаться, оступаться; топать; ходить на цыпочках; идти крадучись; идти строем; разгуливать.

4. Make up your own sentences with the words of walking.

& READING COMPREHENSION

1. You're going to read "a job description". First look at the words below.

live in – (of an employee or student) reside at the place where one works or studies

laundry – the action or process of washing clothes

be on call – *являться по вызову, по требованию; быть наготове к услугам кого-л., в чьём-л. распоряжении*

allowance – a sum of money paid regularly to a person to meet needs or expenses

housekeeping money – money spent on housekeeping

child benefit – an amount of money paid by the state to families for each of their children

cleaning utensils – *чистящие средства*

hazard – a danger or risk

insomnia – sleeplessness

dizziness – vertigo

fringe benefits – *дополнительные (внезарплатные) льготы*

OCCUPATION: HOUSEWIFE

Job description

You will be expected to "live in" at the place where your work and provide cleaning, cooking, shopping, laundry, nursing, psychotherapy, teaching, entertainment, and secretarial services for the others living there.

Hours

You will be on call 24 hours a day, 365 days a year, but your "regular work" will take between 50 and 100 hours per week, depending on the age, health and number of children or disabled people in the house, the standards of work demanded by the employer and the size and condition of the house.

Payment

The employer provides an allowance called "housekeeping money" and the State provides "child benefit". This money is for essential expenses such as cleaning utensils and food. There is no payment for your labour as a housewife.

Holidays

Your duties will be easier if the holiday is taken in a hotel, but you will often be expected simply to do your normal work in strange surroundings while other members of the household enjoy their leisure.

Work hazards

You will be one and a half times more likely to die of cancer than women in paid employment. Insomnia, dizziness, headaches, nightmares and anxiety (housewife syndrome) are much more common among housewives than among women in paid employment.

Job security

Your job will continuously and increasingly be threatened by divorce. Two out of three marriages today are expected to end in divorce. One year after divorce, the housewife's standard of living drops by 73%, while that of her ex-employer rises by 42%.

Fringe benefits

Your board and lodging will usually be provided, but you will normally be expected to share a bedroom (and bed) with your employer.

2. Discuss the following.

1. Seemingly funny, the "job description" mentions many of the problems faced by the average housewife in many countries. How many can you find in the description? Who is to blame for them?
2. Which problem/s in your opinion is/are the most serious?
3. What should be done to rid the housewife of them?

3. The text below describes 3 styles of household role division. Read it through and highlight the characteristics of each style. Say which one do you keep to in your family or will keep to in your married life.

DOMESTIC DIVISION OF LABOUR

Work within the family context takes a variety of forms. In many Western households in the 1990s, it may include tasks such as caring for members of the family, contributing to the household finances, maintaining the house, interacting with kids and establishing and sustaining community relationships. As a way of fostering domestic harmony and creating

a manageable routine, some couples choose one of three different styles of household role division traditional, egalitarian or collaborative.

Most people who fit the traditional pattern are characteristically men and women who are conventionally married, or have been living together as a couple for some time The man and woman have totally separate spheres of influence and responsibility For instance, the husband or male partner is usually the chief decision maker and the major financial provider He brings in the bulk of money and has the final say over major household purchases and important financial transactions. The wife or female partner engages in child care and household management, of which the latter also includes maintaining contact with relatives and family members who may not live under the same roof

In ideal situations, an egalitarian style is typified by an equal interchange in household tasks for example, one partner does the dishes for one week, while the other cooks. Then, the roles are reversed for the next week. As an alternative, individual jobs may be divided equally, so that one partner handles half of the household tasks and the other partner takes on the remaining equal proportion. However, this 50/50 scenario does not usually result in a permanent arrangement, some specialization does tend to creep in. Human beings are not machines to be switched on and off at precise moments, nor is society organized in such a way as to allow a man to do exactly half the breadwinning and a woman to do exactly half the child rearing.

The collaborative style is a compromise between the two extremes of traditional and egalitarian In these families, partners can specialize in household activities and the inclination is towards doing what one is expert at or prefers. Typically, a woman may do all the cleaning while a man may do all the cooking because they choose to do so. It does not follow patriarchal prescription where a father always has foremost family authority and where the mother's domain is centred around the children and the household. It is guided by personal interest rather than social convention As such, decisions may be deferred to the one who is the specialist in the particular area. In some cases, couples may reverse their selected roles and the woman may become the main breadwinner, while the man may in turn be the primary child care-giver.

Traditional, egalitarian and collaborative styles are viewed by some as being dependent on female and male gender-role attitudes, both of self and partner. In other words, personality differences are said to determine whether men and women adopt one division of labour style in preference to another. Femininity, or female gender-role stereotypes are commonly associated with the emotional, nurturing qualities usually ascribed to a woman, while masculinity, or a male gender-role

stereotype is seen in the context of risk-taking, assertiveness and independence – usually attributed to men.

An opposing view sees the three family division of labour styles as a reflection of the progressive changes couples make in response to changing life situations, rather than being an aspect of personality. Essentially, adult women and men modify their behaviour within the context of family life, in accordance with current situations. It is these life situations, rather than people, that should be categorized as typically feminine or masculine. For example, when a couple begins a loving relationship, attends to a baby or cares for a sick relative, it is the feminine qualities that are foremost. In contrast, competition and the degree of aggressiveness often required in outside employment, are associated with stereotypical masculine qualities.

So, depending upon demands in life situations, men and women assign what they believe are the appropriate masculine and feminine characteristics to particular contexts. Moreover, depending upon how stereotyped the activities are that they are involved in, gender-roles may alter.

Texts for individual study and presentation in class**Text 1**

FAMILY LAW

Family law varies from culture to culture, but in its broadest application it defines the legal relationships among family members as well as the relationships between families and society at large. Some of the important questions dealt with in family law include the terms and parameters of marriage, the status of children, and the succession of property from one generation to the next. In nearly every case, family law represents a delicate balance between the interests of society and the protection of individual rights.

The general rule in marriages until modern times was the legal transfer of dependency, that of the bride, from father to groom. Not only did the groom assume guardianship, he usually assumed control over all of his wife's affairs. Often, the woman lost any legal identity through marriage, as was the case in English common law. There have been exceptions to this practice. Muslim women, for instance, had considerable control over their own personal property. The use of dowries, an amount of money or property given to the husband with the bride in compensation for her dependency, has long been practiced in many countries, but it has tended to disappear in many industrial societies.

In general, modern marriage is best-described as a voluntary union, usually between a man and a woman (although there are still vestiges of the arranged marriage that once flourished in eastern Europe and Asia). The emancipation of women in the 19th and 20th centuries changed marriage dramatically, particularly in connection with property and economic status. By the mid-20th century, most Western countries had enacted legislation establishing equality between spouses. Similarly changed is the concept of economic maintenance, which traditionally fell on the shoulders of the husband. Though many laws still lean toward this view, there was increasing recognition of a woman's potential to contribute to the support of the family. At the beginning of the 21st century, family law and the notion of family itself was further complicated by calls for acceptance of same-sex marriages and nontraditional families.

Dissolution of marriages is one of the areas in which laws must try to balance private and public interest, since realistically it is the couple itself that can best decide whether its marriage is viable. In many older systems — e. g., Roman, Muslim, Jewish, Chinese, and Japanese —

some form of unilateral divorce was possible, requiring only one party to give notice of the intention, usually the male. Most modern systems recognize a mutual request for divorce, though many require an attempt to reconcile before granting divorce. Extreme circumstances, in which blatant neglect, abuse, misbehavior, or incapacity can be demonstrated, find resolution in civil court. Many systems favour special family courts that attempt to deal more fairly with sensitive issues such as custody of children.

The issue of children poses special problems for family law. In nearly every culture, the welfare of children was formerly left to the parents entirely, and this usually meant the father. Most societies have come to recognize the general benefit of protecting children's rights and of prescribing certain standards of rearing. Thus, more than in any other area, family law intervenes in private lives with regard to children. Compulsory education is an example of the law superseding parental authority. In the case of single-parent homes, the law will frequently provide some form of support. Legislation on child labour and child abuse also asserts society's responsibility for a child's best interests.

The succession of family interests upon the death of its members can be considered a part of family law. Most legal systems have some means of dealing with division of property left by a deceased family member. The will, or testament, specifies the decedent's wishes as to such distribution, but a surviving spouse or offspring may contest what appear to be unreasonable or inequitable provisions. There are also laws that recognize family claims in the event that property is left intestate (i. e., with no will to determine its distribution).

Text 2

FAMILY HISTORY

Western society since medieval times has been characterized by a great diversity of family organization. This diversity has had several often interrelated aspects, including geographic region, occupation, social class, and whether the family in question was rural or urban. Historically, there were considerable differences between different regions of Europe and even between different areas in the same country. Aristocrats and commoners established family customs and social institutions peculiar to their respective social classes, as did merchants and peasants. In addition, ethnic and religious minorities frequently established their own unique patterns of family life in accord with traditions and moral values that were often at variance with the rest of society.

APPROACHES TO FAMILY HISTORY

The task of interpreting and explaining the diversity of family organization in historical times has fallen to the field of family history. Family history emerged in the 1960s as a major focus of interest within the broader field of economic and social history. Because family history draws on the methods and theories of several social sciences, it has developed its own diversity of approaches to the understanding of its subject. Three major areas of interest are relevant here; the British family historian Michael Anderson labeled them the sentiments approach, the demographic approach, and the household economics approach.

THE SENTIMENTS APPROACH

The sentiments approach emerged from the interest of many scholars in the emotional ties between family members. Proponents of this approach try to understand the character of the family as it has changed through time. Topics of interest include the nature of conjugal and parent-child relationships, courtship practices, attitudes toward sex, and the relative importance of privacy and individualism in the family context. Most proponents of the sentiments approach argue that changes in family behaviour are the result of changes in other aspects of culture. The wider society, as it undergoes change, creates cultural values affecting the family. Religious and philosophical ideas, for example, may play a part in shaping attitudes toward individualism or social equality. Even laissez-faire capitalism, according to some writers, played a part in the development of trends toward sexual freedom. General social trends and social revolutions, such as the Reformation and the Industrial Revolution, ultimately affect the behaviour and outlook of ordinary people in their family relations. The great difficulty in pursuing this approach, however, is that documentary sources are not always helpful in providing the kind of information these arguments require. Relating broad social changes to changes in sentiment is often done only through educated speculation.

THE DEMOGRAPHIC APPROACH

This approach favours more limited objectives, and its methods are akin to those of the natural sciences. Rather than literary sources, which are more frequently used by those who follow the sentiments or household

economics approach, demographers concentrate on available data on households, baptisms, marriages, and burials. Parish registers in many European countries provide a large amount of source material of this kind, often going back to the 16th century. Historical demographers can use these data to build up a picture of family life at any given place and time — a particular village, for example, or a specific occupational group or social class.

The main problem of this approach is that the available data may be too incomplete or inaccurate for making useful generalizations. The original documentation may have been made for purposes of taxation or military recruitment; certainly it was not made with the interests of historians in mind. As a result, the technique of the historical demographer depends on “family reconstitution.” If a range of sources is present, the reconstruction of household size and composition, marriage patterns, and a number of other features of family organization is possible, but it is still problematic.

THE HOUSEHOLD ECONOMICS APPROACH

This approach is the broadest of the three. Its proponents try to take into greater account the methods and theories of other social sciences, especially anthropology (also an interest of some proponents of the sentiments approach), with its comparative study of social relationships and the life cycle of the family. In essence, the household economics approach is concerned with the ways in which the members of the family or household interact with one another in an economic context. Objects of study include relations between husband and wife, master-servant relations (if servants are present in the household), and parental control over the labour of children. Inheritance of property, succession to titles of nobility, and rights to membership in wider family and kin groupings are also areas of special interest, as is the place of the household within the economic life of the community.

While the three approaches outlined above are in many ways complementary, the household economics approach is of the greatest utility for the study of family history from the earliest written records. The sentiments and demographic approaches developed primarily with reference to the history of the Western family since the 16th century, because data useful to these approaches are extremely difficult to obtain from before that time. The household economics approach, therefore, is the main one taken in this article to outline the history of the family in western Europe.

Text 3

HISTORY OF THE FAMILY IN WESTERN EUROPE THE FAMILY IN CLASSICAL ANTIQUITY

Within the ancient Greek city-states, four levels of kin grouping could be distinguished: the phratry (phratra), the aristocratic clan (genos), the kindred (anchisteis), and the household (oikos). The phratries were large tribal subdivisions consisting of households or families claiming a common kin relation. At the apex of each phratry were aristocratic clans that had certain hereditary rights, such as the right to hold priestly offices. Both the phratries and the clans were recruited patrilineally (through the father).

The kindreds, on the other hand, consisted of a set of relatives from each side of the family, extending at least to the second cousins of any given individual. A person's kindred was important, as this was the unit within which inheritance could be claimed, but the significance of the kindred varied from city-state to city-state and through history. For example, during the 5th and 4th centuries BC such ties of kinship were less important in urban Athens than elsewhere, because of increasing urbanization and the large number of noncitizens in the population. Since in theory only citizens could contract legal marriages and produce legitimate children, the large number of common-law marriages between citizens and noncitizens (and attempts to pass off the offspring as legitimate) led, in classical Athens, to the dissolution of kindred ties that had previously been close.

The organization of the household also varied from place to place and through history. From the time of the Homeric poems (before 700 BC) it seems that the primary unit of residence and domestic economy was the nuclear family (husband, wife, and children). However, a belief in earlier extended-family organization is implied in the Iliad and Odyssey by the archaic kinship terms employed for relatives of a king and by descriptions of such large extended families as those of Zeus on Mount Olympus and of Priam, king of Troy. In the Homeric world the household was the seat of a person's prestige and a political unit through which alliances were made and struggles for dominance played out.

As political institutions developed and replaced the household as the seat of power and intrigue, the household became a more private place. The development of the city-states, and especially of Athens, tended to separate public and private life in a way that had not been common before. Public life in the Athenian democracy was characterized by equality among fellow citizens but, at the same time, by an impersonal

and competitive attitude toward one another as well as toward noncitizens. Private life (within the household) was characterized by hierarchy, intimacy, and support. The household was hierarchical in that it was headed by a man who held authority over his wife and children and his servants. The ancient Greek household was the key unit of economic relations, too — as is implied in the modern English word economics, from the Greek *oikonomia*, meaning “household management.”

The English word family is derived from the Latin word *familia*, meaning “household,” and ultimately from the Latin *famulus*, “servant.” As it was among the Greeks, the household among the Romans was a significant economic unit within a system of wider kinship ties. The patrilineal kin group or clan among the Romans was termed the *gens* (plural, *gentes*). For the aristocratic Roman, this level was more important than was the phratry or clan among the Greek aristocracy, and together the *gens* and the household were primary focal points of life in ancient Roman society.

The Roman *gens* comprised a group of kinsmen who bore a common *gens* name, inherited in the male line by both males and females. In the earliest times, each *gens* had one or more recognized chiefs. The *gentes* themselves were grouped into larger units, each known as a *curia* (roughly equivalent to the Greek phratry), and, above that level, into “tribes,” though the significance of these units declined after the formation of the Roman republic in 509 BC. According to custom, each *gens* shared common property, which included a burial ground and other lands. Property was inherited within the *gens*, and *gens* members could call upon one another for help in defending their individual property and for the redress of injuries. It was also forbidden for people to marry within their own *gens*. Although in theory the *gens* was patrilineal, under certain conditions and with the consent of the *gens* as a whole, outsiders, such as kinsmen related other than through the male line, could be adopted into the *gens*.

Whereas the *gens* as a corporate group was important, especially in the early days of the Roman state (later being important only for aristocrats), descent in the male line was recognized as a significant legal principle by both commoners and aristocrats throughout Roman history. The Romans distinguished two kinds of blood relatives: agnates and cognates. An agnate (Latin *agnatus*) was a relative related through the male line, including one's father's father, father's brothers and sisters, father, brothers, sisters, children (of a man but not of a woman), brothers' children, sons' children, and some more distant relatives. A cognate (*cognatus*) was any other blood relative. Even Romans who did not belong to an aristocratic *gens* distinguished their cognates from

their agnates. Agnates were reckoned to be “closer,” because private property was inherited by them and marriage was forbidden between them.

Text 4

THE MEDIEVAL FAMILY

The medieval European family was a product of diverse origins and influences. The family and kinship customs of the Germanic tribesmen, the legal system inherited to a large extent from the Romans, the ideals of Christianity and dominance of the church, and the emergence of feudalism all played a part in shaping the European family of the medieval and postmedieval periods.

The countries of the eastern Mediterranean retained the ideals of patrilineal descent to a greater extent and for much longer than those to the west, where an emphasis on bilateral descent (equal reckoning of kinship from both sides of the family) replaced the more formal structure of the Roman *gentes*. In northern Europe the Germanic and probably also the Celtic tribes were organized largely on a bilateral basis. Membership in the kin group could be achieved through either one's father or one's mother. The ancient clans of the Irish and Scots, for example, were actually almost tribes, with marriage permitted inside or outside the clan and membership often being determined by residence rather than strictly by descent. Marriage, in fact, was permitted to close kin among the pre-Christian Germanic tribesmen, a practice that no doubt reinforced family ties. Among the Germanic tribesmen monogamy was the norm, but concubines were also permitted.

With the spread of Christianity, close kin marriage came to be forbidden, under penalty of slavery, though concubinage continued for several centuries. (Though they were not allowed to marry, even priests openly took concubines and raised families.) From the 4th century, close kin forbidden as spouses included first cousins, certain relatives through marriage, and even “fictive” kin such as godchildren. In the 11th century the prohibitions were extended yet further, though they were contracted again in the 13th century. Divorce, which had been permitted by the Greeks, the Romans, and the tribesmen of northern Europe, also came to be forbidden or, initially, at least made extremely difficult.

Of all these changes, the prohibition on close kin marriage was perhaps the most significant. Both St. Augustine and St. Thomas Aquinas argued that marriage outside the group increased kinship ties between communities, thus breaking down the undesirable solidarity of

close-knit groups. The church, in a sense, broke the authority of the extended family and kin group. Marriage outside the group also tended to disperse rather than concentrate inherited property and thereby lessened the power and influence of kin-based groups. It is difficult to determine whether these reforms were introduced with the intention of decreasing the authority of families and close-knit communities in preference to the authority of the church or whether this consequence was merely coincidental. Certainly they were not specifically justified on scriptural grounds. Whatever their reason, the changes in marriage prohibitions dramatically altered the nature of the family in much of Western Europe, changing it from an extended and essentially self-contained unit with authority over its own members to a smaller, nuclear unit ceding much of its former authority to the church.

Another long-term effect of the decrease in the solidarity of larger kin groups was the increase in importance of the conjugal bond, which in the Middle Ages replaced the large kin group as the focus of familial ties. Here, too, the church was a major force in change, for example, in requiring that those who were to be married consent to the union. Thus, marriage arrangements could not rest solely in the hands of household heads, although marriage was certainly much more a matter for the family as a whole than it is in modern Europe. A gradual change toward the modern family took place in the late Middle Ages, with women and children being recognized as having rights of their own, independent of the head of the household, and with the emergence of the nuclear family or small, core kin group as the basic unit of both production and social life. (The Black Death, which killed about a third of the inhabitants of Europe between 1347 and 1351, may also have been a factor, but recent research suggests that family practices were much less affected by the Black Death than were other social institutions. In fact, changes toward nuclear family organization had taken place in northern Europe long before the 14th century.)

Accompanying these changes was a change in custom regarding the transfer of property at marriage. The Germanic peoples had a custom of paying bridewealth, livestock and other goods transferred at marriage from the bridegroom and his family to the family of the bride. This practice occurred in much of Europe through the Middle Ages, but toward the end of this period there was a marked trend instead toward dowry, payment from the bride's family to the groom for the upkeep of his new spouse. In some cases both kinds of payment existed simultaneously. The reasons for the shift in emphasis are a matter of debate among historians and are no doubt related in complex ways to other social trends in the organization of the domestic economy and of society in general.

Text 5

THE FAMILY SINCE 1500

Changes in the family that were set in motion in medieval times continued through the Renaissance and Reformation. The conjugal bond remained important. The question of how much affection existed between husbands and wives has been the subject of much speculation, especially among those social historians who favour the sentiments approach. The British historian Lawrence Stone suggested that the degree of affection in the 16th and early 17th centuries was very limited, but other writers have been critical of this view. The upper-class domestic unit, in fact, seems to have been a close-knit one, but adequate data on the lower classes is extremely hard to find.

One consequence of the Reformation was a reduction in the strictness of rules regarding the marriage of kin, at least in most Protestant countries. The case of England's King Henry VIII is a famous example. He legalized marriage to first cousins so that he could marry Catherine Howard, who was in fact his "first cousin" by marriage, being the true first cousin (in the modern sense of a blood relative) to one of his previous wives, Anne Boleyn. Martin Luther, on the other hand, argued against close kin marriage, not because he believed it was against God's will, but because he was afraid that people would marry in order to keep property within the family, rather than for love.

Sociologists used to assume that before the Industrial Revolution the most common type of family organization in European society was that of the large extended family, with as many as three generations sharing a common household. However, detailed historical studies made in the 1970s and '80s from documentary sources have revealed that the nuclear family was the primary unit over much of northwestern Europe even before industrialization. In fact, Anderson's study of the English town of Preston suggests that the Industrial Revolution, and its consequent urbanization and urban employment, increased the importance of relatives beyond the nuclear family, since the changes taking place enabled individuals to receive help from their kinsmen in times of hardship. In general, in 19th-century Europe, North America, and other parts of the industrialized world, family organization was based on a wider range of social interaction than was usual by the late 20th century. Since marriage was relatively late and life expectancy relatively short, children often remained at home throughout the lifetimes of their parents. Families were large, and older children took part in raising and teaching their younger brothers and sisters. Only in the 20th century has it become common for parents to be left alone in the household in middle age.

In the United States there was an increased tendency toward earlier marriage for both sexes between 1900 and 1960. Since about 1960, however, this trend has reversed. Similar trends have occurred, though generally later, in the United Kingdom and other Western countries. A number of factors seem to be involved in this trend toward later marriage. One is greater economic security. Another is the greater availability of birth control devices, and especially the birth control pill, since the 1960s. This has enabled couples to engage in sexual intercourse with less fear of having unwanted children. Whether the practice of birth control has been a cause or a result of greater permissiveness is not easy to determine, but certainly greater sexual freedom without the social stigma formerly attached to premarital intercourse is another factor in the trend toward later marriage.

There have long been differences between social classes in the customary age at which people marry. Generally, since 1900, those from lower socioeconomic backgrounds have married earlier. The reason usually given for this fact is that people prefer to marry after their education has ended and they have secured suitable employment. Middle- and upper-class people tend to be engaged in full-time education for a longer time, and career aspirations may outweigh the importance of marriage. In some lower-class households, where marriage itself may be a person's greatest aspiration, this is less likely to be the case. As women achieve educational standards equal to those of men and enter the job market on the same footing, they tend to regard marriage as something to be delayed until "the right time," just as men do. The increase in educational opportunities for people of both sexes since World War II may be an additional factor in the increase in the age of marriage in all social classes within Western societies.

Text 6

CHILDREN

For most people, children are the key to a happy family life. They are also integral to the definition of family life, and many sociologists regard the raising of children as the primary function of the family.

Childbirth, of course, is a biologic fact, but it is equally a social phenomenon. It requires a readjustment of roles as people become not only husband and wife to each other but also parents to the newborn child. The birth of subsequent children can have equally considerable restructuring effects on the family, including a change in roles for the older children. Relations between the new parents and their own

parents are often heightened as the latter take on their new roles as grandparents. In many societies, grandparents are indulgent toward their grandchildren, while the parents themselves may be required by convention, and some would say by necessity, to be stricter.

The specific social adjustments people must make after the birth of a child differ according to individual circumstances and cultural attitude. No matter what pattern is followed, however, ideally the children are brought up to become productive members of their society. To achieve this, they must acquire education within the family and, later, within the institutions of the society as a whole.

CHILD REARING AND SOCIALIZATION

The American sociologist Talcott Parsons believed that the two most important functions of the modern family are the primary socialization of children and the stabilization of adult personalities through marriage and the raising of children. His own concern was particularly with the middle-class American family, but these important aspects of family life are also applicable much more widely. In the present context it is worthwhile to look especially at primary socialization.

Primary socialization refers to the training of children during their earliest years, whereas secondary socialization refers to later influences on the development of the child's personality and learning activities, such as his involvement with teachers and with other children at school. Primary socialization is in most societies carried out essentially within the family as part of child rearing. In the modern family, parents take responsibility for raising and teaching their children such basic things as language and correct behaviour. Toilet training, teaching children how to eat correctly, and encouraging children to get along with others are all aspects of child rearing. However, it is not only these more mundane aspects of behaviour that children learn. Children are also implicitly encouraged to develop the values of the parents and of the society in which they live. In American society, which was Parsons' main concern, these values include independence, motivation for achievement, and competition. In other societies, different values, such as cooperation and egalitarianism, may be stressed. Yet the principle behind primary socialization in different societies is the same: the development of social values must be achieved in an environment of love and security, as is found in the ideal family anywhere in the world.

Few families are ideal, however. Studies of the families of emotionally disturbed children have shown that unsatisfactory relationships between husbands and wives can have detrimental effects on children. Sometimes

a child is used as a scapegoat. The parents blame or even physically abuse the child in order to cover up their own difficulties. In such a case, the child often fails to develop the values the parents wish to instill in him, developing instead antisocial habits leading to deviant behaviour in later life. Indeed, the cycle may be repeated if such a person in time marries, has a family of his own, and treats his children in the same way. Nonetheless, there is no reason to suppose that all children of unsatisfactory marriages are treated in such a way or fail to overcome the difficulties they have as children.

Some social scientists have even suggested that the isolated nuclear family, as it exists in Western industrialized societies, is to blame for the social ills found in those societies. They claim that in the past more support was offered from the wider kin network and from the community as a whole—as is still the case in less-developed parts of the world. The British psychiatrists R. D. Laing and David Cooper suggested that the modern family is dysfunctional in that, by its very nature, it forces upon children an undue emphasis on obedience to authority. These negative viewpoints aside, most experts as well as most parents agree that the primary socialization process in the modern family offers benefits both to the child and to the parents.

Text 7

MIDDLE AGE

As the children grow up, the family undergoes certain changes. Parental roles shift from child rearing and socialization to financial maintenance coupled with keeping a watchful eye on the children's school and social activities and preparing them for adulthood.

Middle age is generally considered to be the stage in the life cycle when parents finally achieve a degree of independence, from both the burdens and the delights of raising children. At this stage in the life cycle, marriage often comes under strain. As in the earliest stage of marriage, the couple may find themselves alone with each other. For many it is a period of crisis, since it involves a change in roles. This may have advantages. The husband and wife can travel more freely or go out more often without worrying about their children. They may have greater financial independence if their wages or salaries are higher than in their younger days and if they do not have to spend as much money on their children, who, by this stage, probably have jobs of their own.

On the other hand, middle age is coupled with physiological changes that can cause health problems or simply a feeling that life is passing by.

Women who have taken primary responsibility for raising their children may feel a loss at their departure. The same may apply to men, of course, but usually not to the same degree. New relationships are formed with children-in-law, and it is often difficult for parents to adjust to the fact that their children share their love with their own spouses as well as with the parents. (Mother-in-law jokes are found throughout the world and have much basis in fact.) In addition, both men and women may feel a loss in confidence owing to the feeling that they are no longer as sexually attractive as they once were. This too may put strains on the marital bond and cause partners to stray.

OLD AGE: CHILDREN CARING FOR PARENTS

A precise distinction between middle age and old age is virtually impossible to draw. Certainly retirement marks a commonly recognized point of transition for many people, though they may not wish to consider this as the beginning of old age. Within the family a key factor, equally important, is the stage at which the parent-child roles are reversed, when children express their concern for the well-being of their parents by providing emotional or financial support. Often a parent, after the death of a spouse, comes to live with one of the children. Sometimes a child who has become successful provides money for the upkeep of the parents, or surviving parent, even if living elsewhere.

The transition to old age is, of course, not necessarily abrupt and does not necessarily lead to a feeling of alienation, as was once supposed. On the contrary, several sociological studies, notably in the United States, the United Kingdom, and Denmark, have shown that most old people have at least one child living nearby, often only a few minutes' traveling time away. In many Third World countries, where it is customary for parents and children to reside in the same village, if not in the same household, contact between children and elderly parents is even greater. In both traditional and modern cultures, adult children take great responsibility for the welfare of their aged parents. This is true not only in rural areas but also in urban ones, and for all social classes.

DEATH AND BEREAVEMENT

The death of a family member affects not only the individuals in the family but also the family unit collectively. The precise difficulties the family faces and the manner in which they cope with them depend on

particular circumstances. Nevertheless, a few generalizations can be made with respect to the kinds of problems that frequently develop.

For the family as a whole, one obvious effect is the disruption of normal activities. This in turn may lead to the surviving family members' gaining greater resolve to face up to their loss collectively. On the other hand, it may lead instead to fragmentation similar to that which follows divorce. Indeed, divorce and death often have similar effects on children. Removal of an authority figure may lead them to take on greater responsibilities in the family, or greater independence, or it may lead instead to family conflicts and a lack of family solidarity. It may also break the remaining ties between brothers and sisters who live apart.

Bereavement has a profound and more individual effect, too, on the surviving spouse. This might be enhanced if the couple were married for most of their lives and particularly if they shared their last years together in isolation from their children. Studies in the United States have shown that, in general, a husband who survives the death of his wife has greater difficulty in coping than a wife who survives the death of her husband. Not only does a surviving husband have to cope with emotional loss but he also has to take on tasks such as cleaning and cooking — which in many modern societies are still usually done by the wife. On the other hand, some sociologists have argued the reverse, that a surviving wife has greater difficulty, owing in part to the larger number of women who live to an advanced age and the resulting greater difficulty they have in finding a new husband. In other societies, such as India, widows are given distinctly inferior social status to married women and have a much harder time than widows in the West. In most parts of India widows are not permitted to wear brightly coloured clothes or to look after their appearance, and attendance at certain rituals, notably weddings, is forbidden them. Indeed, it has been suggested that the practice of suttee (immolation of the widow), formerly practiced in India, was in part encouraged by the extreme hardships that faced widows in medieval Hindu society.

Text 8

MARRIAGE IN MODERN SOCIETY LEGAL ASPECTS OF MARRIAGE

In nearly all cultures, marriage is distinguished from courtship or living together out of wedlock by a ceremony or series of ceremonies. These often involve bridewealth, dowry, or simply the giving of gifts, by anyone, to the newlyweds. Wedding ceremonies may be civil, religious,

or a combination of the two. In Great Britain, for example, those who marry in a church must undergo a short civil ceremony (the “signing of the register”) at the end of their wedding in order to validate the religious ceremony in the eyes of the state. For couples who include a divorced partner, the reverse is sometimes true: the couple may undergo a religious ceremony, in which they repeat their wedding vows, in order to receive full recognition by the Church of England of the civil ceremony they have previously undergone.

The main purpose of the legal validation of marriage in almost every society is to provide for the legitimacy of children. Marriage in most societies is required by custom in order to give children legal recognition as members of a family or wider kinship group and to allow them to inherit property from both parents. In some modern societies, natural children born to parents living out of wedlock are also given these rights, usually upon petition in the courts, but the norm is that the right of a child to inheritance is defined by the marriage of his parents. This is even more true when it comes to succession to titles of nobility in the male line or membership in patrilineal kin groups. Without marriage, the child belongs to the mother alone and is ineligible to inherit a title or membership in a kin group. In Western society these legal requirements date back at least to Roman times, and similar rules, distinguishing the children of wives from those of concubines, were also found in biblical times.

MARITAL ROLES

Marriage is important as the accepted institution for the expression of adult sexuality. A mutually satisfying sex life is important to both men and women, although social scientists point out that marital roles involve much more than this. Romantic love is only one of the reasons people marry. Social and economic security, and indeed social pressures, can be equally important.

Relations between the sexes are to a large extent culturally as well as biologically determined. The image of the “macho” male is well-known and attributed commonly to Mediterranean and Latin American cultures. In working-class British culture, too, tenderness in a sexual relationship has been traditionally regarded as unmanly. The public image that such men wish to project is based on sexual prowess rather than on emotional intimacy. This image may even be retained after marriage if manliness is defined by how completely a man can rule his household.

In the past, women frequently took their social status from their husbands, but by the late 20th century there was an increasing tendency for women to be regarded as equal partners in marriage. The traditional norm, where women remained at home and men went out to work, has changed rapidly. As women gain status from their own occupations outside the home, they are beginning to achieve equality with men. Women's traditional sphere of influence has been the home, however, and in cultures as diverse as the Khoekhoe of southern Africa and sections of the working-class population of modern Britain, women's economic authority in the home remains paramount. Even today it is not uncommon for the British husband to depend on his wife to give him spending money, even though it may originate in his wages.

In a study of the family in a low-income area of London, British sociologists Michael Young and Peter Willmott found that what had previously been regarded as the typical late 19th-century family had survived into the 1950s. This type of family was centred on the economic separation of the roles of husband and wife, sometimes with both partners working and frequently with the wife sharing domestic tasks with female relatives who lived nearby. Young married women, for example, received help from their mothers in shopping, household chores, and babysitting. In further studies made in the 1970s, however, Young and Willmott documented changes toward what they called the "symmetrical family," in which kin networks had ceased to be as extensive as in the past and husbands and wives shared domestic tasks between them. Social activities, too, had become more couple-centred, as in many cases men stayed home, perhaps to watch television, rather than to socialize with their male friends. In short, at least in London, there was a development of working-class marital roles toward a pattern similar to that found in most middle-class households. Indications are that the trend is a widespread one.

PARENTAL ROLES

In all societies, past and present, parents have played a major part in caring for children. Modern parents retain the vestiges of their traditional roles, but in many parts of the world they send children to nursery school, kindergarten, and then to school, thus delegating to teachers some of their traditional responsibilities for the socialization of their children. In Western societies there is a tendency toward social equality. Wealthy parents rely less than in the past on nannies to raise their children, and lower- and middle-class parents have greater access

to preschool facilities than formerly. As with marital roles, there seems to be a trend toward the reduction of differences in parental roles among social classes. The trends may indeed be related. In the non-Western world, too, modernization and economic development similar to that which took place in Europe during the Industrial Revolution are now creating a situation of greater freedom and responsibility for children. The temporary absence of fathers who take jobs as migrant labourers, for example, may place teenage children in a position of responsibility over their families. At the same time, other young people in these countries often seek employment and independence in urban areas.

Paradoxically, however, from a child's point of view, Western parents are often regarded as inhibiting independence, particularly during adolescence. In most modern societies, parents show an interest in and concern for the sexual activities of their children, something they do not do in most "primitive" societies. In modern Islāmic societies and in modern India, as in some other parts of the world, parents have the duty to ensure that their children find suitable wives or husbands, and even the children recognize this. Yet in modern Western societies the practice of parental matchmaking is regarded by children as interference in their affairs. Even before marriage, they begin to assert their independence, which, arguably, was instilled in them by their parents themselves in the socialization process.

Text 9

FEMINIST PERSPECTIVES

One effect of the feminist movement has been an increase in sociological studies directed specifically at the roles of women in society in general and in the family and marriage in particular. The American sociologist Jessie Bernard, for instance, argued that the study of marriage must focus both on husbands' and on wives' expectations and achievements. She noted that married men are generally more successful than single men in achieving their goals in life, whereas the opposite is true for modern married and unmarried women. This view contradicts that of Young and Willmott, who saw the modern symmetrical family as a step toward greater equality and similarity of roles between husband and wife. Much of the data Bernard cited was psychological: American wives are known to be much more prone to anxiety and depression than their husbands, and this, she argued, reflects the unfairness in marital roles as conceived in American society.

Ann Oakley made a similar case for Britain. She examined the changing roles of women since the Industrial Revolution and, in particular,

the emergence of a new status of woman as housewife. Oakley, and many others in feminist circles, have regarded the role of housewife as degrading to women in that it prevents them from achieving economic and social independence on the same basis as men.

Another effect of the feminist movement has been a greater awareness in society as a whole of a double standard in sexual behaviour and a growing feeling that such a standard is unfair to women. Under this code of conduct it is permissible for men to engage in premarital and, to some extent, even extramarital sexual intercourse, while women are expected to remain chaste before marriage and faithful to their husbands afterward. This double standard and its inherent assumption of sexual inequality is a cause of concern for many women.

SEPARATION AND DIVORCE

In most societies, it is possible to end marriage through divorce. Even where divorce is not permitted, separation may be allowed, either on a de facto basis or as a legally defined status. In many Western countries, marital separation is often thought to be a relatively new problem. Certainly divorce was much more difficult, for example, in early 19th-century England (when it required an act of Parliament for each divorce granted) than it is in England today.

Religion is a major factor governing the availability of divorce. In some religions, such as Islām, marriage is regarded as a contract between two parties rather than as a union intended for life and blessed by God; the Qurān states that it is better to divorce than to live in an unhappy marriage, and in Islām divorce is available to the man simply by the repetition of a verbal formula three times. In many Christian countries — in particular, Roman Catholic countries — divorce is difficult to obtain. Marriage is regarded by the church as ordained by God and thus as indissoluble. In Italy, for example, divorce has been permitted by law since 1970, but the church does not recognize the legitimacy of civil divorce. Thus, couples frequently separate and live apart. In fact, five years of continued separation are required before a civil divorce can be granted, and even after this period couples do not necessarily obtain a divorce. In the Orthodox churches, divorce is permitted, but, as in Roman Catholic countries, divorces granted in civil courts are not necessarily recognized by the church. Thus, in countries such as Greece or Russia or among members of the Orthodox faith in emigrant communities, couples must seek separate divorces from the church independently of civil divorces granted by government authorities.

THE FREQUENCY OF DIVORCE

Divorce rates have markedly increased in many countries since World War II and in some countries have been on the increase since the early 20th century. Attitudes toward divorce have changed dramatically in this period, with the general trend toward tolerance of the practice. Although the statistics are highly variable for overall rates, a number of correlations can be drawn between divorce and other factors.

First, divorce rates are affected by national conditions. Historical studies have shown that, in general, fewer divorces occur in times of economic depression and more in times of prosperity or war. The frequency of divorce in the United States, for example, nearly doubled during World War II.

Second, divorce rates are affected by factors related to social circumstances, including ethnic group, religion, class, and economic background. Divorce rates can be expected to be higher in groups that attach less stigma to divorce than in those that attach more. The backgrounds of partners have a more complicated effect on divorce. Studies of racially mixed marriages, for example, show that these may yield specific patterns within specific cultures. One study in the United States suggested far greater stability in marriages of black husbands and white wives than of white husbands and black wives. Such differences no doubt depend on factors derived from sex roles in American society generally, or they may be related to the kinds of people who are most likely to marry outside their group.

Third, divorce rates vary according to the family cycle itself. Many studies have pointed to the fact that the longer a couple has been married, the more likely it is to remain so. Divorce rates are highest among the young, and, if a marriage survives its first few years, there is an increased likelihood that it will continue. Another factor often cited is the presence of children as a deterrent to divorce. Empirical studies have shown, however, that this factor is much less significant than commonly believed.

Text 10

REMARRIAGE

With the trend toward higher divorce rates has come an increase in the number of people marrying for the second, third, or fourth time. For most people, including those who have been divorced as well as those who have not, marriage is regarded as the normal way of life. People who have been divorced at least once and have then remarried,

however, have a higher probability than others to be divorced again. This tendency may reflect attitudes that result from earlier experiences, but it may also reflect the possibility that a certain proportion of the population finds it especially difficult to maintain long-term relationships. Internal psychological makeup is sometimes responsible, but factors such as occupation and lifestyle are at least as important.

EXPANDING THE BIOLOGIC FAMILY

In many traditional societies, the more children a couple has, the better off is the family. Children have been valued both in their own right and for the labour they perform. In many modern societies, too, there remains a great desire to have children. While modern birth-control methods allow many couples to limit the size of their families, modern advances in medical technology enable those who cannot produce children naturally to do so artificially. At the same time, the legal mechanisms of fostering and adoption offer traditional alternatives for expansion of the family beyond biologic children.

ARTIFICIAL INSEMINATION

While many couples use birth control to limit the number of children, others have taken advantage of changing mores and new technology to increase their chances of having children. One method is artificial insemination, which involves the implanting of semen into a woman's uterus by means other than sexual intercourse. The semen may come from the woman's husband or, if the husband is sterile or is suspected of carrying a hereditary disease, from a (usually anonymous) donor. Artificial insemination by donor, although still rare, is becoming more common and socially acceptable. Nevertheless, for many people there are moral or legal complications.

Many modern Western legal systems fail to distinguish the pater (social father) from the genitor (presumed biologic father), while most traditional societies do make the distinction. Where it is not made, the law may regard the semen donor as the "father" of a child produced by artificial insemination and oblige him to bear financial responsibility for the child. Artificial insemination is even regarded by some people as a form of adultery. In order to prevent such difficulties, clinics that perform the insemination keep the identity of donors secret. Often they also mix donated semen with the semen of the prospective social father, in order to preserve the legal fiction that the pater and genitor are the same man.

SURROGATE MOTHERHOOD

The late 1970s saw the birth of the first “test tube babies,” conceived in vitro (“in glass”) under laboratory conditions. In vitro fertilization normally begins with the extraction of an ovum, or egg, and the fertilization of the ovum in a laboratory dish. The fertilized ovum is then introduced into the uterus, where it develops normally. In itself, in vitro fertilization is not particularly problematic, since it can and often does involve simply fertilizing an ovum from the woman who will carry the child. It becomes problematic, however, when the woman is a surrogate mother.

A surrogate mother is a woman who carries a child on behalf of another woman, who will become the child's social mother. The social mother will also be the child's genetic mother if she donates the ovum. The problem is that three roles normally borne by one woman—genetic mother, childbearing mother, and social mother—are now divided between two. In addition, the sperm may come from the husband of one of the women or from another man. Because of these complications and the emotional strain on both mothers (and potentially the child), surrogacy has been made illegal in some countries. In others, it is becoming institutionalized, and laws are being changed in order to define precisely the rights and obligations of parents and children in this situation.

Text 11

UNIVERSALITY OF THE FAMILY MURDOCK'S HYPOTHESIS

In 1949 the American anthropologist George Peter Murdock published the results of a major survey of kinship and social organization in a worldwide sample of 250 societies. Murdock's starting point was the family, and on the basis of his survey he argued that the nuclear family is universal, at least as an idealized norm.

All of the societies in Murdock's sample exhibited some form of family organization. More specifically, although many societies were organized into polygamous families and extended families, even these had as their basis at least two nuclear families per polygamous or extended family household. The polygamous (compound) family was made up of two or more nuclear families affiliated through plural marriage, while the extended family consisted of two or more nuclear families joined together through parent-child ties. In Murdock's sample, 47 societies had only the nuclear family level, while 53 possessed polygamous but not extended families, 92 had some form of extended

(including polygamous-extended) family organization, and the remainder proved impossible to categorize on the basis of information available at the time. Murdock's key point was that, even where complex forms of family organization occur, nuclear families are still found as the basis of the more complex forms.

Murdock argued further that the nuclear family is not only universal but also universally important. Earlier writers had argued that in many tribal societies the nuclear family is insignificant and serves no important functions in the lives of most people. Murdock, in denying this view, pointed out that the key functions of the nuclear family and its universal status are most apparent when viewed in reference to the relationships that make it up. The key functions include the sexual, economic, reproductive, and educational aspects of the family. The relationships include the bonds between husband and wife, father and son, father and daughter, mother and son, mother and daughter, brother and brother, sister and sister, and brother and sister. These eight relationships have come to be known as those of primary kinship, and they are normally the relationships through which all more distant ties of kinship are traced.

THE NĀYAR CASE

The Nāyar family evokes interest because it casts doubt on the universality of both the nuclear family and the institution of marriage. The Nāyars are a high-caste group in southwestern India. Modern Nāyar families are not appreciably different from those of other Hindu groups, but before around 1792, when the British assumed control over the area where they live, Nāyar family life was very different.

According to a number of scholars who studied 18th- and 19th-century reports on their social organization, marriage did not exist among the Nāyars, although certain customs that bear a resemblance to aspects of marriage did. In particular, these included the tali-tying ceremony and legitimate unions between a woman and a series of lovers or "husbands" known as sambandham partners.

A tali is a gold or silver emblem that, in other parts of India, is tied around a woman's neck by her husband during the wedding ceremony. Among the Nāyars it was tied instead by a man of equal or higher status, sometimes a non-Nāyar, on a Nāyar girl during a ceremony that otherwise resembled more an initiation rite than a marriage. Several girls received talis at the same time. Some Nāyar girls removed their talis soon after the ceremony (which would never be done elsewhere

in India), and in no case did the Nāyar tali-tying ceremony imply an enduring sexual relationship between the girl and her tali-tier.

In contrast, the sambandham relationship involved no religious ceremony, but it did involve a sexual union. Each woman took a series of partners through her life. She could, in fact, be involved in more than one such relationship at a time. (The explanation for such an arrangement may lie in the fact that the Nāyars were traditionally a warrior caste, women being left alone to look after their households and children while the men went to war.) Apart from gifts to his partners, a man had no obligations within the sambandham relationship. His only strong ties were to the family in which he grew up, which included his mother and other relatives related through his mother, such as his sisters and brothers. The father was not socially important, and a man had no obligations toward his children. Nevertheless, he did have obligations, through his female relatives, to a kin group including his mother, mother's mother, mother's siblings, and sisters' children. His responsibilities were to his sisters' children, not his own, and his sisters' sambandham partners' responsibilities were to their sisters' children.

It is doubtful that the term nuclear family accurately applies to this arrangement. Some scholars use the term subnuclear family, which retains the notion of family organization, for such an arrangement, and indeed the traditional Nāyar subnuclear family bears some resemblance to the one-parent family in Western society. The Nāyar system can also be regarded as separating the two phases of Hindu marriage and two or more of the roles normally ascribed to a Hindu husband. Among other Hindus (and indeed among the Nāyars today), the tali-tier and the lover are the same person, whereas in the past the Nāyars held these two roles to be distinct.

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THE WEST INDIAN MATRIFOVAL FAMILY

The West Indian matrifocal family is another well-known form of family organization that casts doubt on the universality of the nuclear family. For many lower-class West Indians, both rural and urban, the role of the father in family life is negligible. The mother is the central figure, hence the term matrifocal (meaning focused on the mother). In the usual pattern a household comes into existence after a man and a woman set up house together. Their cohabitation is sometimes based on a legal marriage, but this is not necessarily the case. When children are born of the union, they are looked after by their mother, who in turn depends on her husband or lover for financial contributions toward running the household.

What makes the matrifocal family unusual is that the husband takes little or no part in child care and may indeed spend little time at home, often living elsewhere in the same community. Although in other parts of the world such behaviour would be frowned on or even thought of as deviant, in the West Indies it is socially acceptable. Eventually the older children, when they leave school, contribute toward the earnings of the family, and the importance of the father may be reduced even further. From this point on the mother is not only the focus of emotional ties but also the centre of economic and decision-making activities for the family. This is true whether or not her husband or lover is present as a member of the household. Older girls frequently take lovers and have children of their own while still living with the family. These children, in turn, often grow up looking to the focal figure of the family, their maternal grandmother, as the dominant figure in their lives.

The matrifocal family often dissolves with the death of the focal figure. Sometimes a mature daughter, with the help of her father, is able to keep the family together for a time, but this is not usually the case. The brothers and sisters normally move away to set up their own households, and they repeat the cycle with matrifocal families of their own.

This form of family organization, now common in the West Indies, bears no necessary relationship to the family's economic needs, but its origins may ultimately be economic. It has been argued, for example, that the female-headed household is descended from the separation of men from their families during the period of plantation slavery. Another view places the origin of the custom even earlier, in the West African compound family and the practice of polygamy (see above Forms of family organization: The compound family).

THE ISRAELI KIBBUTZ

A kibbutz (plural kibbutzim) is a type of agricultural collective found in Israel. Its typical features include the collective ownership of property, communal living, and the rearing of children by the community as a whole rather than by their parents alone. Although there are differences between kibbutzim, for example, in religious belief or in the degree of social ownership, the structure of kibbutz society in general has frequently been proposed as a counterexample to the view that the nuclear family is universal.

Murdock argued that the nuclear family in all societies performs sexual, reproductive, and economic functions. In the kibbutz it is the case that sexual and reproductive functions are served through marriage. After a period of cohabitation, kibbutz members normally marry under

Israeli law, which is necessary in order to grant legal rights to their children. Yet contrary to Murdock's definition, the relationship called "marriage" in many kibbutzim has no economic functions. Economic activities such as working in the fields or with agricultural vehicles, and even activities like sewing, laundering, and cooking, are performed for the whole of the kibbutz. Women do not change their names upon marriage, and they continue to work as before. Meals are taken communally and not in a family unit.

Education, too, is often the responsibility of the kibbutz as a whole. But whereas this is true to some extent in all modern societies in which children attend school, the kibbutz takes the principle a step further. In many kibbutzim, children are raised from a young age by nurses and teachers, not by their parents. They eat and sleep in special quarters, not in the marital quarters of their parents. The purpose of these arrangements is to instill in children at a young age the communal values of kibbutz life. One interesting side effect, however, is that children brought up together in the same kibbutz tend to form sexual bonds in later life with people from outside the kibbutz. Members of their own kibbutz are all, in a sense, their "brothers" and "sisters." Similarly, although parents are much more attached to their own offspring than to those of other kibbutz members, they nevertheless refer to all of them as "our children." The structure of kibbutz life thus raises questions about the universality of the family and the psychological and sociological nature of family relations.

The traditional Nāyar family and the West Indian matrifocal family thus represent unusual systems of family organization—not because there are no cases of one-parent families or "uncaring fathers" in other societies, but because in these two systems the idea of a family in which the father plays little or no part is institutionalized as a social norm. Communal families such as the Israeli kibbutz are significant because they deny the importance of the nuclear family within societies in which nuclear families are considered normal and appropriate. Although Murdock's hypothesis may in the strict sense be overturned by these examples, they are nevertheless exceptions proving the rule that in human society the nuclear family is indeed almost universal.

Text 13

FOSTERING

Fostering is the practice of using a parent or set of parents to care for someone else's child on a long-term basis. Often the child's own parents have died or have been declared legally unfit to look after him.

Modern government social services and some private agencies place such children with families they believe will give them good homes.

ADOPTION

Fostering is often a first step toward adoption. Although both practices involve the assumption of parental roles by persons who are not the child's biologic parents, adoption involves legal considerations not found in fostering.

The original ancient Roman notion of adoptio, or "adoption," was simply one of passing legal authority over an individual from one person to another, often for the purpose of making alliances and securing the inheritance of property. In Roman times the person who was adopted was most often an adult male who continued, even after his adoption, to retain ties of love and duty toward his own living parents. In modern society these ties are normally broken in favour of ties of affection between the adoptive parents and children. The modern notion of adoption, then, combines legal aspects of the Roman notion with the affective aspects of both fostering and biologic parentage.

Adopted children in most countries today enjoy the same privileges as natural children. They are treated as fully part of the family into which they are adopted. Adoption gives couples who are unable to produce children of their own the chance to raise children, who might themselves not otherwise find a home.

KIN NETWORKS

As extended families disperse and government agencies take over economic responsibilities formerly held by them, extended families become kin networks. This has happened in most modern societies. Whereas the extended family is usually associated at least with residential proximity, if not coresidence, kin networks for many people stretch around the world.

An interesting result of worldwide migrations, such as those from Europe during the late 19th and early 20th centuries, or following World War II, has been the extension of kin networks. Far from being dissolved, as some people suppose, these networks often take on a peculiar significance. Many Americans, Australians, New Zealanders, and others keep in contact with their countries of origin in Europe, Asia, and elsewhere. This contact contributes to their personal identity with their

countries of origin. Kin networks are often better maintained between dispersed families than between those in closer proximity. Australians, for example, generally know their personal family histories and keep in touch with distant relatives in the British Isles and elsewhere, whereas their British cousins tend to have less interest in these matters and may have less need to keep in touch with relatives within the British Isles.

A less dramatic but equally important form of kin network is that between urban and rural areas within a particular country. As migrations to urban areas have increased, contacts have been kept up, and urban families may keep in touch with relatives in cities other than their own, as well as with relatives in their places of origin. This happens less in Europe, but it remains important in many parts of North and South America, the West Indies, Africa, and Asia.

Text 14

THE ONE-PARENT FAMILY

A common variant of the nuclear family is the one-parent family. This form consists of one parent and his or her children. One-parent families may be formed through widowhood, divorce, or separation. They may also be formed when an unmarried person, usually a woman, raises children on her own. In many Western industrialized societies, the one-parent (especially the single-mother) family is becoming more common and tolerated. However, the extent to which it is as successful as the traditional nuclear family is a matter of conjecture.

In many traditional cultures an unmarried mother is encouraged or even forced to marry, or else she is required to give up her child for adoption by another family. It is becoming increasingly common, however, for a mother to retain her children and raise them, often with the help of her own parents or of government social agencies. In many countries this type of arrangement is more socially acceptable than formerly. In some parts of Africa, for example, female-headed one-parent families are actually more common than nuclear families as the basic household unit.

Sometimes such an arrangement is permanent, but similar female-headed households are also common in places where men are forced to leave their wives in order to find work. In southern Africa migrant labourers often have to leave their families for years at a time. This variant, however, is regarded by many sociologists as a form of nuclear, rather than one-parent, family organization. The man supports his family with wages earned away from his marital home but continues to regard

it as his home, even though he may live for extended periods elsewhere. A somewhat different but related form of family organization is the West Indian matrifocal family.

THE COMPOUND FAMILY

The compound family is common in many traditional African societies, as well as elsewhere in the world, and is found especially where polygamy is permitted. The compound family consists of a central figure (normally the household head), his or her spouses, sometimes concubines, and their children.

In West Africa, for example, a man may have several wives, with each wife as the head of a subfamily unit composed of herself and her children. The wives may occupy separate dwellings within the same compound or homestead, and they often cooperate in activities such as gardening or in raising children. Children may address each woman as "mother," but they know which is their true mother and to which subfamily they belong. This form of family organization can be seen as an overlapping set of nuclear families, each with the same man as family head. While male-headed compound families are far more common, a female-headed, polyandrous version (one woman married to several men) is traditional among the Todas of South India.

Revision & self-control

DIALOGUE/ MONOLOGUE

With a partner discuss the following questions and be ready to talk about them with the group.

1. What do some foreigners notice when they visit some Oriental, Asian, African and even European countries?
2. What kind of families do people live there in?
3. What are the advantages of living in such a family for a young couple, according to the text?
4. How do old people benefit from socializing with younger children?
5. What problems are old people often faced with?
6. What changes took place in the American family in the 20th century?
7. What problems can people of three generations living together have?
8. What are advantages of having old people living in the same home?
9. Which type of family is more preferable for a young family to live in?
10. What are advantage/disadvantages of living in a nuclear and extended family? Which outweigh which, advantages or disadvantages, in your opinion?
11. Which of type of family would you personally prefer to live in? How can you account for your choice?
12. What are the pros and cons of monogamy (one husband, one wife), polygamy (one husband, several wives) and polyandry (one wife, several husbands)?
13. Should parents be allowed to decide who their children marry? What are the advantages of an arranged marriage? What are the dangers of a marriage that is only based on personal compatibility?
14. Should marriages be to people outside the immediate circle of relatives or immediate community (exogamous), or restricted to one's own kin or social group (endogamous)? Is it better to marry someone from one's own social class and nationality?
15. What is the right age to get married?
16. Should couples be allowed to get divorced? If not, how should they resolve their problems? Why are divorce rates constantly increasing in the Western world and what could be done to stop this increase?
17. Why do people get married and start families? What valuable and beneficial functions does the family perform?

18. Society has assumed some functions previously provided by the family. What are pluses and/or minuses of these changes? Can social institutions substitute the family?

19. How can you account for the changes in the family status and relationships within the family? What are advantages and/or disadvantages of the modern family.

20. Should the mother or the father be the head of the family (i. e. matriarchal or patriarchal) ? What roles do mother and father play in your society? And sons and daughters? Who is the boss in your family?

21. What influence have your parents had on your life? Whose influence was stronger – your mother's or your father's? Would you instill (прививать) the values that your parents instilled in you into your children?

22. Is descent (наследственность) in your society patrilineal (определяемый по мужской линии), i. e. all children take their father's surname), matrilineal (through the mother) or bilineal (through father and mother)? Should sons and daughters have equal inheritance rights?

23. Should all members of a family try to live in the same area?

24. What differences have you noticed between family life in Britain/America, etc., and family life in your own country?

VOCABULARY TEST

1. Complete these sentences with an appropriate word or expression from a, b or c.

1. The ... is a period when both partners have confirmed their intent to marry.

- a) betrothal stage b) dating period c) steady relationship

2. Any girl seems to appreciate ... as a sign of love.

- a) marriage necklace b) an engagement ring c) marriage certificate

3. At the marriage ceremony a couple is given their

- a) wedlock proof b) wedding invitation c) marriage certificate

4. In happy families husband and wife ... each other.

- a) give away to b) let down c) compromise with

5. A person expects recognition of his intended bride by the

- a) PR group b) peer group c) peer cycle

6. The practice of like marrying like is called

- a) polygamy b) homogamy c) monogamy

7. Some researchers report that ... among the divorced is shorter than that of married people.
 - a) life expectancy b) life expectations c) life cycle
8. Childcare was previously considered the ... of the female.
 - a) shared activity b) exclusive domain c) exclusive duty
9. Marriage is often preceded by courtship, which in its turn is preceded by
 - a) male selection b) mate selection c) sexual intercourse
10. Sons and daughters should have equal
 - a) inheritance rights b) hereditary rights c) heredity rights

2. Match word combinations 1–10 with explanations a–j:

- | | |
|----------------------------|-------------------------------------------------------------------------|
| 1) marriage bureau | a) an organization that helps people find partners to marry |
| 2) marriage certificate | b) a promise that you make during the marriage ceremony |
| 3) marriage guidance | c) ask someone to marry you |
| 4) marriage of convenience | d) when your parents choose the person who you marry |
| 5) marriage vow | e) an official document that proves that two people are married |
| 6) marital status | f) the end of your marriage |
| 7) propose marriage | g) marriage between people of different races or religions |
| 8) the breakdown | h) whether you are single or married |
| 9) arranged marriage | j) advice given to people who are having difficulties in their marriage |
| 10) mixed marriage | k) marriage for political or economic reasons, not for love |

3. Insert prepositions where necessary.

1. Marriage is clearly ... threat, both from divorce and from unmarried cohabitation.
2. Marriage is marked by a vivid increase ... sexual activity.
3. Some people are prejudiced ... representatives of ethnic groups other than theirs.
4. Giving birth to a child ... wedlock is disapproved in some societies.

5. All the people in our village are related ... marriage.
6. An engagement ring can warn ... potential suitors.
7. The newlyweds must work ... their own changing social roles within the context of the marital unit.
8. It is important for a couple to get ... well with in-laws.
9. In happy families the match is made ... the basis of true love and respect.
10. Marriage can grow ... courtship.

4. In most lines of the following text there is one unnecessary word. Find this word and write it down in your answer sheet. If the line is correct, indicate it with a dash (-).

Marriage

1__ A great majority of adults in the industrialized world – in fact – about 90
 2__ percent – they will be married at some time in their lives. Of those who
 3__ do not, some may choose to remain themselves single, but others will
 4__ have no choice. An alarming number who they marry will divorce, but
 5__ this is not because marriage itself has lost its attraction- instead
 6__ people give up on particular relationships and try again. For example,
 7__ of the four out of ten American marriages that possibly end in divorce,
 8__ 80 per cent are preludes to further unions. Every society has for its
 9__ own definitions of what a perfect marriage it should be. In the Western
 10__ world, it seems that a husband and wife have been a perfect marriage if
 11__ they love by each other, have no other sexual partner, display trust,
 12__ loyalty and intimacy, confide in each other, show mutual respect, are
 13__ willing to listen to their partner's concerns and are agree on their
 14__ children's upbringing. However, from a time to time the balance of
 15__ social expectations shifts. For example, a study has carried out in
 16__ 1986 showed that least 74 per cent of American couples rate 'equality in
 17__ the relationship' such as an important component of marriage. We can be
 18__ fairly sure that their great-grandparents (and particularly their great
 19__ -grandfathers) did not place the same value on this.

5. Fill in the gaps with a suitable word or phrase. In some cases, more than one answer is possible.

For six months of our (1)_____, we seemed blissfully happy, so we decided to go ahead and get (2)_____. There were lots of decisions to make: whether to have a civil (3)_____ in a registry office or (4)_____ in church and have a white wedding. After that, it was mainly

3. Who was her letter addressed to?
a) the radio studio c) the Mayor of New York
b) her parents d) somebody she knew very well
4. Why did she write the letter?
a) she needed advice c) she needed a new family
b) she needed guidance d) she needed her father back
5. What kind of answer did she get?
a) reassuring c) encouraging
b) sympathetic d) optimistic
6. The addressee also
a) called her parents c) wished her all the best
b) got her father and mother d) sent her some money
back together
7. The girl had already tried to get advice from
a) the mayor c) her friends
b) her school counselor d) her mother
8. The answer was that ... have the same problem.
a) few children c) an overwhelming majority of children
b) many children d) all the children
9. The radio interviewer tried to
a) comfort her c) distract her
b) give her advice d) understand her
10. The girl also wrote another letter to
a) a psychiatrist c) a social educator
b) a psychologist d) a school councilor
11. What did the person advise her to do?
a) read one of their c) read carefully what is written in
b) read another of their their books
books d) make notes of what is written in
 their books
12. That didn't work out as the girl
a) found the book too hard c) failed to get the necessary book
to understand d) found the advice unpractical
b) couldn't understand technical terms

13. The girl found it hurting that her parents
a) wouldn't tell her the reason c) ignored her at all
 for their divorce d) decide to separate
b) explained to her why they
 break up
14. She herself wrote a "book" which she called
a) A Book on Divorce c) My Parents Are Getting Divorced
b) A Book About Divorce d) Parents, Don't Get Divorced!
15. The main idea of her "book" is that
a) you have to share your c) you have to talk to your parents
 feelings with someone about their divorce
b) you have to tell someone d) you have to suffer alone and
 about your parents' divorce live it through
16. In conclusion, the girls says she wants to write a real book
a) to make a lot of money c) to be a writer
b) to be famous d) to be a psychologist

DISCUSSING PICTURES

Look at the pictures below and talk about them with a partner.



a)



b)



c)

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