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Кафедра английского языка

THINK BIG

*Учебное пособие по английскому языку
для студентов философского
факультета*

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Данное учебное пособие разработано для студентов философского факультета и содержит аутентичные тексты из зарубежных и отечественных книг, пособий и электронных источников по профильным дисциплинам, преподаваемым на всех отделениях философского факультета Казанского университета: философия, политология, религиоведение, конфликтология и культурология.

Тексты пособия включают в себя социально - политические аспекты развития человеческого общества с точки зрения их истории и современного состояния.

Материалы пособия прошли апробацию в студенческих группах и могут быть использованы как для аудиторной, так и для самостоятельной работы студентов.

“Thinking precedes literacy and numeracy but nowhere in the curriculum is that recognized.”

Mc Gavin, Glasgow University

“We need a multiplicity of visions, dreams and prophecies - images of potential tomorrows.”

Alvin Tofler

“It is necessary; therefore it is possible.”

C. A. Borghese

“Time given to thought is the greatest timesaver of all.”

Norman Cousins

От авторов

Данное учебное пособие разработано для студентов философского факультета и содержит аутентичные тексты из современных зарубежных и отечественных книг, пособий и электронных источников по профильным дисциплинам, преподаваемым на всех отделениях философского факультета Казанского университета: философия, политология, религиоведение и конфликтология. Пособие также знакомит студентов факультета с понятием «социальные науки», традиционно противопоставляемому «точным и естественным наукам». Тематика текстов включает социально-политические аспекты развития человеческого общества с точки зрения их истории и современного состояния.

Цель пособия - ознакомить студентов со спецификой образования и учебной программы на философском факультете, особенностями профессиональной деятельности и возможностями применения полученных знаний в различных областях.

Пособие включает в себя 4 раздела, 3 приложения и краткий глоссарий профессиональных терминов, встречающихся в уроках.

Первый раздел призван подчеркнуть уникальность и самостоятельность каждой из изучаемых дисциплин. Он состоит из 5 уроков, которые содержат тексты для изучающего чтения, упражнения на отработку новой лексики, навыков монологической и диалогической речи, перевода, а также умения работать с дефинициями. В рамках изучаемых тем представлены также тексты (Texts B), предназначенные для ознакомительного, поискового чтения и реферирования. Каждый урок завершается устными или письменными творческими заданиями (презентации и доклады), направленными на актуализацию полученных знаний. Упражнения, сопровождающие тексты, носят коммуникативный характер и способствуют развитию умения вести беседу-дискуссию.

Второй раздел посвящен единству и взаимосвязи изучаемых дисциплин. Он включает в себя 7 уроков, которые содержат тексты и упражнения к ним, направленные на развитие у студентов навыков работы со специализированными текстами, включая навыки просмотрового и поискового чтения, навыки монологической речи дискуссии.

Третий и четвертый разделы рассчитаны на самостоятельную работу студентов. Третий раздел состоит из 7 уроков, каждый из которых содержит текст для дополнительного чтения и задание на резюмирование. В четвертом разделе представлена краткая биографическая справка о ключевых фигурах в истории развития изучаемых дисциплин. Упражнения в этих разделах направлены на отработку навыков просмотрового чтения, ведения дискуссии, умения "делать" выводы.

Приложения содержат рекомендации и правила составления резюме текста и ассоциативных карт, а также полезные слова и выражения для проведения дебатов и дискуссий.

Материалы пособия прошли апробацию в студенческих группах и могут быть использованы как для аудиторной, так и для самостоятельной работы студентов.

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Introduction

Why study at the Philosophy Department?

1. Read the quotes below. How do you understand these quotes? Give your reasons and examples to support your answers.

- *“Education is knowing where to go to find out what you need to know; and its knowing how to use the information you get.” (William Feather, US Author)*
- *“To teach how to live with uncertainty, yet without being paralyzed by hesitation, is perhaps the chief thing that philosophy can do.” (Bertrand Russell)*

2. Discuss these questions in pairs.

1. What do you know about the Philosophy Department?
2. What knowledge and skills do you expect to learn being a student of the Department?
3. How will you apply them in your future career?

3. Read the text and find the answers to the questions from exercise 2.

The Philosophy Department of Kazan University brings together some of the most important approaches to understanding the social and human world around us, developing skills useful for a whole range of future careers and activities.

Although philosophy did not come into being as a separate department until 2007, the teaching of philosophy and related subjects at Kazan University goes back to its early days. The Philosophy Department, comprising a number of formerly separate elements, offers exceptionally broad and deep programs in philosophy, political science, religious studies, conflict resolution and cultural studies at the baccalaureate, master and doctoral levels. The Department of Philosophy provides an ideal setting for students and learners at all levels to engage with novel ideas, thorough scholarship and creative research in all of the discipline’s subfields, as well as in an array of interdisciplinary areas of inquiry. As a community of established and emerging scholars - teachers and students - the department

is uniquely positioned to address the most enduring questions of social life, locally and internationally. More than ever, the mission of the department is to encourage students to think broadly and critically, about the core features of democratic and global citizenship; develop analytical rigour and the ability to criticise and reason logically, and be able to apply these skills to questions concerning how we acquire knowledge or how we make ethical judgments.

The Department of Philosophy aims at developing educated students who are responsible for recognising and respecting diverse worldviews, capable of evaluating systems of thought, oppression and power in communities, and motivated to engage in personal and social action. The Department's faculty is a collection of outstanding scholars and dedicated teachers engaged in active research in a variety of areas. Students have the opportunity to work closely with these professors. The faculty pledges to collectively do their best in the areas of teaching, research, and service so as to ensure that students will derive maximum benefits from their matriculation.

Young and dynamic faculty have a broad range of research and publishing interests. They make original contributions to knowledge by producing books, articles and conference papers in their specialist subjects. The Department is small and intimate, which means students have a lot of direct interaction with professors and receive much guidance and encouragement. It offers many courses, including small seminars, lectures, workshops, supervisions, and the like. Department's concentrators work closely with faculty members to write their junior papers and senior theses. The students should also take their additional practicals in different governmental and public offices. The faculty encourages students to be inquisitive, creative and imaginative while preparing students to be adaptable and flexible in occupational and professional pursuits. Above all, students are prepared to be cognizant of and responsible to the human condition.

The department takes a multidisciplinary approach to teaching in its major fields, integrating them with material drawn from law, economics, sociology, history, and other disciplines. The result is a degree of extraordinary academic breadth and richness. Multicultural and multidisciplinary, it is truly a liberal arts education for the 21st century. The graduates of this department are able to analyse and discuss the main philosophical, ethical, political and social questions of contemporary

society. They also possess the ability to carry out research on and produce valid scientific texts in both Russian and at least one other European language. Graduates from the Philosophy Department enter the job market with a set of adaptable, marketable skills. They are proficient writers, excellent critical thinkers, and outstanding researchers. Through their studies, they develop an ability to synthesise multiple perspectives and insights into a single, balanced point of view. Thus, they become leaders in all avenues of life; their voices are heard in government, NGOs, business, the arts, law, universities, public policy, and the media. In short, the Department of Philosophy at Kazan University is an incredibly diverse, accomplished, and vibrant place. You are most welcome to explore it for yourself.

Part I. Independent sciences

Unit 1. Social science

1. Practise reading the following proper names.

Auguste Comte /aʊ ɪg u st kɒ mt/

Jean Jacques Rousseau /ʒ an ʒ a k rusø /

Thomas Hobbes /tɒ məs hɒ bz/

Sigmund Freud /zi km nt frɪ d/

Albert Einstein /ælbərt aɪ nstaɪ n/

Émile Durkheim /eɪ mɪ l dɜ khɪ m/

Niccolò Machiavelli /nikkɒ b makja vɛ lli/

Erick Erickson /ɛ rɪ k ɛ rɪ ks(ə)n/

Adam Smith /æd.əm smɪ θ/

2. Read the quotes and discuss the questions below.

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• “*Man, the molecule of society, is the subject of social science.*”
(Henry Charles Carey)

• “*The fundamental concept in social science is Power, in the same sense in which Energy is the fundamental concept in physics.*”
(Bertrand Russell)

- What is *social science*?

- What does it deal with?
- What disciplines it may include?

3. Read the text again and answer the following questions.

1. When did the term *social science* originate?
2. Whose theories affected Auguste Comte's ideas about society?
3. What does social science focus on?
4. Why is social science often referred to as 'soft science'? How does it differ from the so called 'hard science'?
5. What are the main branches of social science?
6. Name outstanding social scientists whose works are still of great importance.
7. Why do ethical and moral issues play an important role in the study of society?

Text A. What is social science?

Social science is a group of academic disciplines that investigate how and why people behave the way they do, as individuals and in groups. The term *social science* originated with 19th-century French thinker Auguste Comte.

Western thought about society has been influenced by the ideas and insights of great theorists such as Greek philosophers Plato and Aristotle; Italian Niccolò Machiavelli; Frenchman Jean Jacques Rousseau; and Englishmen Thomas Hobbes and John Locke. The study of society, however, can be traced to the great intellectual period of the 18th century called the Age of Enlightenment, to the industrial and political revolutions of the 18th and 19th centuries, and to the moral philosophy of positivism (emphasis on realism and scientific investigation). Comte attempted to establish the study of society as a scientific discipline, capable of precision and prediction in the same way as natural science, but social sciences overlap extensively with subject areas such as geography, philosophy, and biology. Although some thinkers - such as Karl Marx of Germany - have attempted to synthesise the study of society within one theory, none has yet achieved what Albert Einstein did for physics or Charles Darwin for biology. A current debate is whether the study of people can or should be a science.

When examining the social sciences, a basic definition, or broad view, that can be used to describe them and their practices is an “understanding of other people and society” (Webb). In other words the social sciences centre on the study of humans and society and aim to “explain and understand social phenomena” (Sayer).

Social science concerns itself with human aspects of the world, like the arts and humanities, although social science places more effort on experimentation and the scientific method. Because the methods used the social sciences are often qualitative and based more on personal interpretation, they are often referred to as the “soft sciences” in contrast to the “hard” natural and formal sciences. The social sciences include anthropology, economics, education, geography, history, law, linguistics, political science, psychology, sociology, communication studies, development studies, information science, and sociobiology.

This broadness is one aspect of the social sciences which is much criticised, especially when it comes to defining all encompassing rules, methods, theories and practices. Perhaps it is just the case that social science cannot be defined and that each topic, sub-topic and individual professor should work and live by their own definitions based on personal academic research and knowledge. What is social science? Many things.

Differing perspectives on how social scientific inquiry should be applied and what it should be applied to led to the advent of several branches of social science, which, however, display greatly overlapping interests and methods and share a number of major thinkers in common. Among those that are still read by more than one social science branch are Adam Smith, John Locke, Sigmund Freud, Karl Marx, Émile Durkheim, and Erick Erickson, to name only a few.

Throughout social science’s history, ethical as well as moral considerations have played an important and interesting role in shaping types of studies and areas of inquiry. It is this ethical and moral dimension that to a degree sets the social sciences apart from the natural sciences. With its main area of inquiry being the human animal, it has long been recognised that social science, if misused, poses a certain level of danger.

While they are rare, there have been social scientific studies that were physically or emotionally harmful to the individuals under study. Another ethical issue confronted by social scientists concerns the use of scientific evidence to further dangerous or prejudiced ideologies, and the ways in which such ideologies can shape research results. Social scientists must also

consider who will use their findings and the manner in which the findings will be used - especially when utilised by government and military institutions. While social science can provide much insight useful for the formulation of beneficial public policy, it also has the potential to be utilised in unethical ways.

4. Give Russian equivalents of the following words and word combinations.

Academic disciplines, originate, be traced to, the Age of Enlightenment, industrial and political revolutions, current debate, a basic definition, social phenomena, personal interpretation, synthesise, prejudiced ideologies, unethical ways, beneficial public policy, government and military institutions, be utilised by.

5. Find words and phrases in the text which have the opposite meaning.

Minor, practitioner, immoral, ethical, past, safety, private, useless, narrow, praise, impersonal, humanities, used, frequent, harmless, similar.

6. Work with a partner to complete the word families in the table below. Check your answers in the text.

verb	noun (person)	noun (thing, concept)	adjective
	investigator		
	-----		attempted
-----	scientist		
	-----		emphatic
-----	intellectual		
-----	-----	danger	
benefit	-----		
	developer		
broaden	-----		
-----	positivist		

7. Translate the following words and phrases into Russian. Illustrate what they mean in the sentences of your own.

Society, scientific discipline, several branches of social science, arts and humanities, establish, broad view, moral considerations, sub-topic, emphasis on, lead to the advent of, overlapping interests, concern oneself.

8. Find terms in the text that mean the following.

1. A period of time ranging from part of the 17 century through much of the 18 century, characterised particularly by the importance of logic and reason
2. The study of humans, their origins, physical characteristics, institutions, religious beliefs, social relationships, etc.
3. A body of ideas that reflects the beliefs and interests of a nation, political system, etc. and underlies political action
4. A plan of action adopted or pursued by an individual, government, party, business, etc.
5. A subdivision or subsidiary section of something larger or more complex
6. The way in which someone explains or understands an event, information, someone's actions, etc.
7. The sciences collectively that are involved in the study of the physical world and its phenomena
8. The executive policy-making body of a political unit, community, etc.; ministry or administration
9. Systematic investigation to establish facts or principles or to collect information on a subject
10. A formal discussion or dispute in which opposing arguments are put forward

9. Read the text again and correct the statements below.

1. The term social science was first proposed by the Greek philosopher Plato.
2. Social science has currently proved to be a well-grounded independent study.
3. Social science deals mostly with nature and animal life.
4. There are no interdisciplinary links between the branches of social science.
5. Social science findings have never been harmful to the society.

Text B. The birth of social science

1. Read the text quickly. Discuss with a partner the importance of the following phenomena and events in the history of social science.

**Appendix 3 p. 153*

1. Ancient Greek philosophy
2. Emergence of positivism in the Enlightenment
3. European revolutions in the 17th century
4. Application of the scientific method to human thoughts and relationships in the 20th century
5. Increase in the number of minority area studies since the 1960s
6. Integration of soft and hard sciences in the 21st century

1. No definitive date can be given for the birth of social science—its emergence is in fact due to a large number of circumstances spanning centuries and some of its rudimentary ideas can be traced to multiple origins. The social sciences have existed at least since Ancient Greece, where philosophers such as Plato and Aristotle studied numerous aspects of the world and passed them down via texts. To these thinkers, there was no fundamental distinction between social and natural science the way there is today. Disciplines such as geometry and psychology were intermixed and practiced by the same communities. Today, science is much more specialised and complex.

2. It is generally accepted that an important era in the emergence of contemporary social science began with the Enlightenment and its emphasis on rationality, logic, and methodology as applied to the empirical world. There are scholars, however, who argue that the social sciences, despite early roots in Grecian inquiries into the nature of man, did not emerge as a distinct form of research until the eighteenth century, when social philosophy bearing a “philosophical attitude” gave way to a new scientific emphasis. This shift from social philosophy to social science was given impetus by the emergence of positivism as a widely accepted mode of knowledge. At first, much of this new scientific inquiry focused nearly exclusively on the natural world. Great gains were made in physics, chemistry, biology, astronomy, and other fields dealing with the natural environment. It was not long, however, before the methods employed to

achieve these gains were utilised in attempts to describe, explain, and predict human behavior.

3. The need for a social science also emerged from widespread and often violent revolutions sweeping European intellectual, political, and economic spheres beginning in the seventeenth century. Economic crisis spurred on by widespread migration to urban centers, widening inequality, and the imperialist ambitions of some European states led many to apply scientific approaches to social behavior, in an attempt to understand and predict social phenomena. While social science attempts an objective evaluation of human and social behavior, by its very nature it must grapple with questions of equality, fairness, cohesion, and happiness, and thus with moral issues.

4. Although social science has been practiced by learned people throughout history, the modern application of the scientific method to human thoughts and relationships was only first popularised by Sigmund Freud in Austria and William James in the United States in the early 20th century. Prior to this, there were thinkers such as John Dewey who tried to combine the scientific method with social matters, paying special attention to the influence of Darwin on philosophy.

5. Today, millions of people do work in social science professionally. Because human relationships and qualities are so very complex, in some fields there is no objective truth and much work is based on interpretation. What defines “truth” in social sciences is more often opinion than experimentally-verified fact, making findings from social science less reliable than those from the harder sciences. However, the social sciences are essential to human flourishing and progress, and will continue to be practiced and heavily invested in as long as civilisation continues to exist.

6. Nowadays, however, the distinction between the so-called soft and hard sciences is blurred. Some social science subfields have become very quantitative in methodology or behavioral in approach. Conversely, the interdisciplinary and cross-disciplinary nature of scientific inquiry into human behavior and social and environmental factors affecting it have made many of the so-called hard sciences dependent on social science methodology. Examples of boundary blurring include emerging disciplines like social studies of medicine, neuropsychology, bioeconomics and the history and sociology of science. Increasingly, quantitative and qualitative methods are being integrated in the study of human action and its implications and consequences.

7. There are positive developments afoot as well. Social science has increasingly recognised the need for minority perspectives. As a result, an increasing number of minority scholars have made their way into the social sciences since the 1960s. New areas of study loosely affiliated with the traditional social science disciplines have also emerged: African American studies, queer theory, and women's studies, all of which have made important contributions to the social sciences. Furthermore, the social sciences have increasingly found a place in governmental and corporate entities, tackling everyday issues confronting society.

2. Read the text again. Match the following information with the correct paragraph.

1. The present day social science is characterised by emergence of multiple minority studies to meet the needs of the modern society.
2. The principle difference of social science from “hard sciences” is that it lacks experiments and relies mostly on opinion.
3. Some traces of social science are found in the works of Ancient Greek philosophers.
4. The Enlightenment era gave rise to different sciences including the social science.
5. Social science gained its contemporary form and popularity only in the 20th century particularly thanks to the work of Sigmund Freud.
6. Political and economic revolutions in some European states increased the need for social science in the 17th-19th centuries.
7. Disappearing distinction between soft and hard sciences has resulted in emergence of new interdisciplinary social science subfields.

3. Find the following terms in the text.

1. Conditions of time, place, etc., that accompanies or influences an event or condition
2. Existing or occurring at the present time
3. The way a person views something or tends to behave towards it, often in an evaluative way
4. To encourage someone or make them want to do something
5. The state of being equal
6. Vitally important; absolutely necessary

7. To make or become vague or less distinct
8. A result or effect of some previous occurrence

4. Write a summary of the text in 130-150 words.

**Appendix 2 p. 148*

5. Render the text from Russian into English.

Социальные науки (общественные науки) - это группа академических дисциплин, которые изучают аспекты бытия человека в аспекте его общественной деятельности. Они отличаются от искусства тем, что подчеркнуто используют научный метод и научные стандарты в исследовании человечества, включая количественный и качественный научные методы.

Социальные науки, в изучении и межсубъективных, и объективных или структурных аспектов общества, иногда рассматриваются как гуманитарные науки. Это отличает их от естественных наук, которые сосредоточены исключительно на объективных аспектах природы. Кроме того, социологи участвуют в теоретических и практических исследованиях как о совокупном, так и об индивидуальном поведении человека.

Под социальными науками мы подразумеваем историю, социологию, антропологию, лингвистику, филологию, а также значительные разделы психологии, географии, юриспруденции, экономики и философии. Социальные науки иначе *общественные науки* - изучают разные стороны общественной жизни человека, но иногда этот термин употребляется в единственном числе в смысле общего обществоведения, и тогда он является синонимом социологии. В ближайшем родстве социальные науки находятся с науками гуманитарными, изучающими духовную сторону жизни человека; некоторые видят в них лишь особый отдел гуманитарных наук. Самой старой из социальных наук должно признавать *политику* в аристотелевском смысле науки о государстве. Мысль о зависимости несовершенства социальных наук от сложности изучаемых ими явлений впервые была ясно выражена Огюстом Контом, который первый же очень определенно сформулировал и необходимость создания положительной науки об обществе, но только во второй

половине XIX в. его идея стала оказывать сколько-нибудь прочное влияние на разные ветви обществоведения.

6. Make a report on one of the following topics.

Remember to:

- *make a plan before you start to write*
- *organise your report logically*
- *use the key vocabulary of the unit*
- *look at Appendix 2 p.148 for proper linkers*
- *support your opinion with examples*
- *check your report for errors when it is ready*
- *apply audio and visual aids if necessary*

1.Origins of the social science.

2.Social science today.

3.Future perspectives of the social science.

Unit 2. Philosophy

1. Practice reading the terms below. How do you understand these words?

Philosophy / fɪ ɪ b səfi/

Ethics / ɛ θɪ ks/

Metaphysics / mɛ tə fi zɪ ks/

Epistemology / ɪ pi stɪ mɒ lədʒ i, ɛ -/

History of philosophy / hɪ st(ə)ri (ə)v fɪ ɪ b səfi/

Aesthetics / i s θɪ tɪ ks, ɛ s-/

Logic / lɒ dʒ ɪ k/

2. Discuss these quotes in small groups. Do you agree or disagree with them? Give your reasons and examples to support your answers.

* *Appendix 3 p. 153*

- *“Philosophy, who needs it?” (Ayn Rand (1905 –1982) , a Russian-American novelist and philosopher)*

- *“Too much philosophy makes men mad.” (Alan Judd (born 1946), a British author and diplomat)*
- *“Philosophy studies the fundamental nature of existence, of man, and of man's relationship to existence. In the realm of cognition, the special sciences are the trees, but philosophy is the soil which makes the forest possible.”(Ayn Rand)*
- *“Science is what we know and philosophy is what we don't know.” (Russell Bertrand (1872 - 1970), a British mathematician, philosopher and logician)*
- *“Philosophy is the art and law of life and it teaches us what to do in all cases, and, like good marksmen, to hit the white at any distance.” (Seneca (c. 4 BC - 65 AD), a Roman philosopher, statesman, dramatist)*

3. Read the text and answer the questions.

1. What does the term “philosophy” mean from Greek?
2. What is philosophy as an activity?
3. What is the common usage of the word “philosophy”?
4. What is philosophy as a method?
5. Why should we study philosophy?
6. What is philosophy is usually divided into as a science?
7. What is the each if the branches?
8. What questions are philosophers trying to answer?

Text A. Philosophy: the basics

What is philosophy? This is a notoriously difficult question. One of the easiest ways of answering it is to say that philosophy is what philosophers do, and then point to the writings of Plato, Aristotle, Descartes, Hume, Kant, Russell, Wittgenstein, Sartre, and other famous philosophers. However, this answer is unlikely to be of much use to you if you are just beginning the subject, as you probably won't have read anything by these writers. Even if you have, it may still be difficult to say what they have in common, if indeed there is a relevant characteristic which they all share. Another approach to the question is to point out that philosophy is derived from the Greek word meaning ‘love of wisdom’. However, this is rather vague and even less helpful than saying that philosophy is what

philosophers do. So some very general comments about what philosophy is are needed.

Philosophy is an activity: it is a way of thinking about certain sorts of question. Its most distinctive feature is its use of logical argument. Philosophers typically deal in arguments: they either invent them, criticise other people's, or do both. They also analyse and clarify concepts. The word 'philosophy' is often used in a much broader sense than this to mean one's general outlook on life, or else to refer to some forms of mysticism'.

Philosophers often examine beliefs that most of us take for granted most of the time. They are concerned with questions about what could loosely be called 'the meaning of life': questions about religion, right and wrong, politics, the nature of the external world, the mind, science, art, and numerous other topics. The study of philosophy not only helps us to think clearly about our prejudices, but also helps to clarify precisely what we do believe. In the process it develops an ability to argue coherently on a wide range of issues - a useful transferable skill.

By its very nature, philosophy is a do-it-yourself enterprise. There is a common misunderstanding that philosophy – like chemistry or history – has a content to offer, a content that a teacher is to teach and a student is to learn. This is not the case. There are no facts, no theories, certainly no final truths that go by the name of 'philosophy' and that one is supposed to accept and believe. Rather, philosophy is a skill more akin to mathematics and music; it is something that one learns to do.

Philosophy is a method. It is learning how to ask and reask questions until meaningful answers begin to appear. It is learning how to relate materials. It is learning where to go for the most dependable, up-to-date information that might shed light on some problem. It is learning how to double-check fact-claims in order to verify or falsify them. It is learning how to reject fallacious fact-claims - no matter how prestigious the authority who holds them or how deeply one personally would like to believe them.

Ever since Socrates spent his days in the marketplace engaging the Athenian citizens in thoughtful conversations, the message of philosophy has been that ordinary, everyday thinking is inadequate for solving the important problems of life. If we are serious about finding solutions, then we need to learn to think more carefully, critically, and precisely about the issues of daily life.

Philosophy has received many definitions. One of them is: philosophy is critical thinking about thinking, the proximate goal of which is to get in

touch with the truth about reality, the ultimate goal being to better see the Big Picture.

Philosophers also ask one another for definitions to be sure they're thinking clearly, and they push one another to pursue the implications of their ideas and statements. They prod themselves and others to examine the basic assumptions upon which their beliefs and arguments rest.

Most people who study philosophy believe that it is important that each of us examines such questions. Some even argue that an unexamined life is not worth living. The principles on which your life is based may be entirely sound, but until you've examined them, you can't be certain of this.

Another reason for studying philosophy is that it provides a good way of learning to think more clearly about a wide range of issues. The methods of philosophical thought can be useful in a variety of situations, since by analysing the arguments for and against any position we learn skills which can be transferred to other areas of life. Many people who study philosophy go on to apply their philosophical skills in jobs as diverse as the law, computer programming, management consultancy, the civil service, and journalism - all areas in which clarity of thought is a great asset. Philosophers also use the insights they gain about the nature of human existence when they turn to the arts: a number of philosophers have also been successful as novelists, critics, poets, film-makers, and playwrights.

Philosophy is traditionally divided into several branches. Metaphysics inquires into the nature and ultimate significance of the universe. Logic is concerned with the laws of valid reasoning. Epistemology investigates the nature of knowledge and the process of knowing. Ethics deals with problems of right conduct. Aesthetics attempts to determine the nature of beauty and the criteria of artistic judgment. Within metaphysics a division is made according to fundamental principles. The three major positions are idealism, which maintains that what is real is in the form of thought rather than matter; materialism, which considers matter and the motion of matter as the universal reality; and dualism, which gives thought and matter equal status. Naturalism and positivism are forms of materialism.

Metaphysics. Branch of philosophy that studies the ultimate structure and constitution of reality - i.e., of that which is real, insofar as it is real. The term, which means literally "what comes after physics," was used to refer to the treatise by Aristotle on what he himself called "first philosophy." In the history of Western philosophy, metaphysics has been understood in various ways: as an inquiry into what basic categories of

things there are (e.g., the mental and the physical); as the study of reality, as opposed to appearance; as the study of the world as a whole; and as a theory of first principles. Some basic problems in the history of metaphysics are the problem of universals - i.e., the problem of the nature of universals and their relation to so-called particulars; the existence of God; the mind-body problem; and the problem of the nature of material, or external, objects. Major types of metaphysical theory include Platonism, Aristotelianism, Thomism, Cartesianism (dualism), idealism, realism, and materialism.

Epistemology. Study of the origin, nature, and limits of human knowledge. Nearly every great philosopher has contributed to the epistemological literature. Some historically important issues in epistemology are: (1) whether knowledge of any kind is possible, and if so what kind; (2) whether some human knowledge is innate (i.e., present, in some sense, at birth) or whether instead all significant knowledge is acquired through experience (empiricism; rationalism); (3) whether knowledge is inherently a mental state (behaviourism); (4) whether certainty is a form of knowledge; and (5) whether the primary task of epistemology is to provide justifications for broad categories of knowledge claim or merely to describe what kinds of things are known and how that knowledge is acquired. Issues related to (1) arise in the consideration of skepticism, radical versions of which challenge the possibility of knowledge of matters of fact, knowledge of an external world, and knowledge of the existence and natures of other minds.

Aesthetics. Philosophical study of the qualities that make something an object of aesthetic interest and of the nature of aesthetic value and judgment. It encompasses the philosophy of art, which is chiefly concerned with the nature and value of art and the principles by which it should be interpreted and evaluated. Three broad approaches to the subject have been taken, each distinguished by the types of questions it treats as foremost: (1) the study of aesthetic concepts, often specifically through the examination of uses of aesthetic language; (2) the study of the states of mind - responses, attitudes, emotions - held to be involved in aesthetic experience; and (3) the study of objects deemed aesthetically interesting, with a view to determining what about them makes them so.

Logic. Study of inference and argument. Inferences are rule-governed steps from one or more propositions, known as premises, to another proposition, called the conclusion. A deductive inference is one that is intended to be valid, where a valid inference is one in which the conclusion

must be true if the premises are true (deduction; validity). All other inferences are called inductive (induction). In a narrow sense, logic is the study of deductive inferences. The logical form of a proposition is the entity obtained by replacing all nonlogical concepts in the proposition by variables. The study of the relations between such uninterpreted formulas is called formal logic, deontic logic; modal logic.

One important reason for studying philosophy is that it deals with fundamental questions about the meaning of our existence. Most of us at some time in our lives ask ourselves basic philosophical questions. Why are we here? Is there any proof that God exists? Is there any purpose to our lives? What makes anything right or wrong? Could we ever be justified in breaking the law? Could our lives be just a dream? Is mind different from body, or are we simply physical beings? How does science progress? What is art? And so on.

4. Find in the text English equivalents of the following words and use them in the sentences of your own.

Дисциплина, касаться, существовать, происхождение, распространяться, свод утверждений, суждения, причины, существование (бытие), согласно чему-л., отличительные характеристики, основать (устанавливать), мировоззрение (убеждение), вероучение, отклонять, вера, отличаться, освещать (охватывать), исследование, доступный, как таковой (по существу), первоначально, возникать (появляться), достоверный факт (уверенность), отделиться (порвать с), цель, таким образом, сфера (область), быть разделенным, метафизика, эстетика, эпистемология, поведение, правосудие, так называемый, врожденный, по сути, в своей основе, первоначальный, умозаключение, достижение.

5. Give English definitions to the following key terms.

Philosophy, Metaphysics, Epistemology, Aesthetics, Logic.

6. Match the names to the statements (Western Philosophy).

*Ethics Metaphysics Epistemology Philosophy of religion
Meta-philosophy History of philosophy Aesthetics Logic*

Philosophy of Mathematics *Philosophy of physics*

- the study of philosophical questions such the nature of number
- the study of the standards of the correct argumentation
- the study of knowledge and its nature, possibility, and justification
- the study of the meaning of the concept of God and of the rationality or otherwise of belief in the existence of God
- the study of basic philosophical questions about art and beauty
- the study of the most basic categories of things, such as existence, objects, properties, causality
- the study of what makes actions right and wrong
- the study of what philosophers up until recent times have written
- the philosophical study of such basic concepts as space, time, and force
- the study of philosophical method and the nature and purpose of philosophy

7. Match the names to the questions.

Logical (x3), metaphysical (x3), aesthetic (x3), epistemological (x2), ethical (x3),

1. Are values absolute, or relative?
2. Do some things exist independently of our perception?
3. How do beautiful things differ from the everyday?
4. How do we know what we know?
5. How do we reason?
6. How or why do we identify a statement as correct or false?
7. In general or particular terms, how should I live?
8. Is knowledge possible?
9. What is Art?
10. What is it to be beautiful?
11. What is reality, and what things can be described as real?
12. What is the nature of space and time?
13. What is truth?
14. Which actions (or values, or institutions) are right and which are wrong?

8. Render the following passage into English.

Название “философия” происходит от греческих слов “phileo” - люблю и “sophia” - мудрость, что означает любовь к мудрости, любомудрие.

Мудрость и сейчас остается существенным определением философского мышления. Философия есть мудрость, но не отдельного человека, а объединенного *Разума людей*. Иными словами, философия есть коллективное мышление. Как это понимать?

Во-первых, философия есть именно мышление, а не познание, не чувствование, не верование, не волéние, не действование.

Во-вторых, философия не просто мышление, а со-мышление, т.е. такое мышление, которое предполагает мыслящее общение людей или мышление людей сообща. Философия - коллективное мышление также как наука - коллективное познание, искусство - коллективное чувствование, религия - коллективное верование, мораль - политика-право - коллективное волéние, экономика - коллективное производство-распределение и т.д. . . .

Раньше некоторые философы, писатели и ученые выдвигали положение о философии как науки наук. Это положение, правильно подчеркивая особую роль философии по сравнению с частными науками как общей мировоззренческой, методологической, идеологической основы научного познания, вместе с тем страдает существенным изъяном. Оно объявляет философию наукой и этим устанавливает жесткую связь между философскими представлениями и научными теориями. В действительности философия является особой формой мышления. Она включает в себя элемент научности, но не сводится к научной форме знания. Наука есть форма коллективного познания, в то время как философия есть форма коллективного мышления людей.

9. Read the text “Philosophy: the basics” again and make the summary.

* *Appendix 2 p. 148*

10. Make a report on one of the topic. find information about the *Basic determination of Philosophy, Basic branches of Philosophy*. Use extra sources (books, magazines, the Internet).

Remember to:

- *make a plan before you start to write*
- *organise your report logically*
- *use the key vocabulary of the unit*
- *look at Appendix 2 p.148 for proper linkers*
- *support your opinion with examples*
- *check your report for errors when it is ready*
- *apply audio and visual aids if necessary*

Text B. Philosophy and its history

1. Read the quote below. How do you understand it? Give your reasons and examples to support your answers.

** Appendix 3 p. 153*

- *“The philosophers have only interpreted the world, in various ways. The point, however, is to change it.” (Karl Marx, Theses on Feuerbach, thesis 11)*

2. Practise reading these terms and proper names. How do you understand them?

ancient / ˌ æ nʃ (ə) nt /

quasiscientific roots / ˌ kwɑ ˌ zɪ s ɪ ə n ˌ tɪ fɪ k ru ˌ ts /

perception / pə ˌ sɛ pʃ (ə) n /

pagan culture / ˌ peɪ g(ə) n ˌ kʌ ltʃ ə /

Stoicism / ˌ stəʊ ɪ sɪ z(ə) m /

Epicureanism / ˌ ɛ pɪ kjʊ ə ˌ rɪ ə ˌ n z(ə) m /

Skepticism / ˌ skɛ ptɪ sɪ z(ə) m /

Parmenides / pɑ ˌ m ɪ nɪ dɪ z /

Zeno of Elea / zɪ ˌ nʊ (ə) v ˌ i ˌ l ə /

Protagoras / prɔ ˌ tɪ ˌ g ə r ə s /

Lucretius / lu ˌ kri ˌ tʃ ə s /

Epictetus / ˌ ɛ pɪ kɪ ˌ tʊ s /

Sextus Empiricus / ˌ sɛ kstəs ɛ m pɪ rɪ k ə s /

Pyrrhonian / pɪ ˌ rɪ ə nɪ ə n /

Averroes / ə ˌ vɛ r əʊ i z /

St. Thomas Aquinas / s(ə) nt ˌ tɒ m ə s ə ˌ kwɑ ɪ n ə s /

Leonardo da Vinci /lɪ əˈmɪ dəˈviːntʃi/
Michelangelo /ˌmɪk(ə)ˈlændʒələʊ/
Galileo /ˌgaliˈleɪəʊ/

3. Read the text and answer the questions.

1. When did everything start?
2. What was the aim of the first thinkers?
3. What was Plato's contribution as Socrates' pupil?
4. What were Aristotle's advanced ideas?
5. How did philosophy change within the political sphere?
6. What were the new views on philosophy after the collapse of the Roman Empire?
7. What was the Renaissance marked by in human history?

Since the time of Socrates there have been many great philosophers. The history of philosophy is a fascinating and important subject in its own right, and many of the classic philosophical texts are also great works of literature: Plato's Socratic dialogues, René Descartes's *Meditations*, David Hume's *Enquiry Concerning Human Understanding*, and Friedrich Nietzsche's *Thus Spake Zarathustra*, to take just a few examples, all stand out as compelling pieces of writing by any standards. Philosophical issues are not just of interest to philosophers: they arise naturally out of the human situation and many people who have never opened a philosophy book spontaneously think about them.

Any serious study of philosophy will involve a mixture of historical and topic-based study, since if we don't know about the arguments and errors of earlier philosophers; we cannot hope to make a substantial contribution to the subject. Without some knowledge of history philosophers would never progress: they would keep making the same mistakes, unaware that they had been made before. And many philosophers develop their own theories by seeing what is wrong with the work of earlier philosophers.

Philosophy began in ancient Greece around the year 580 BC, when thinkers such as Thales (625-547 BC) and Anaximander (610-545 BC) argued that everything must be composed of some basic substance, such as water or air, or what we might call today atoms. The main aim of these first thinkers was to explain in a systematic and principled way natural

phenomena such as the formation of mountains and living beings. From these quasiscientific roots, philosophy soon spread in many different directions. For example, thinkers such as Parmenides (515-450 BC) and Zeno of Elea (490-430 BC) questioned the very possibility of this naturalistic enterprise by arguing that the universe had to be an unchanging seamless whole. The pre-Socratics formulated for the first time many fundamental philosophical debates, including the nature of values. When the Sophists, such as Protagoras (490-420 BC), argued that all ethical claims were relative, Socrates (469-399 BC) challenged their views, and in so doing developed a style of argumentation and questioning that many generations of philosophers have seen as a model.

Socrates' most famous pupil, Plato (427-347 BC), immortalised his teacher's distinctive philosophical approach in his early dialogues, some of which also dramatise the trial, imprisonment, and death of Socrates on a charge of impiety. Later, Plato became the first thinker to try to address all the problems raised by the pre-Socratics with a single systematic theory, which argued for the existence and importance of nonmaterial universals, or the Forms, that define the essence of everything. In his more mature dialogues, Plato tried to demonstrate the relevance of the theory of Forms for areas as diverse as politics, aesthetics, education, knowledge, perception, and ethics, as well as its relevance in transcending the limitations of pre-Socratic thought.

Plato's most famous pupil, Aristotle, tried to combine the insights of pre-Socratic thinking with aspects of the thought of Plato by arguing that reality consists of substances that must have both form and matter. Forms are not nonmaterial universals, as Plato supposed, but instead they are the way matter is organised. From this idea, Aristotle developed a less otherworldly conception of the classification of knowledge, physics, psychology, metaphysics, ethics, and politics, which continued to rival Plato's vision long after both were dead.

Around the time of Aristotle's death, Greek society shifted radically from being a collection of city-states to being part of the huge empire formed by Alexander the Great.

With this political change, philosophy altered too. Broadly speaking, the three main so-called Hellenistic schools of thought, Stoicism, Epicureanism, and Skepticism, were primarily concerned more with the happiness and tranquility of the individual, and less with lofty metaphysics and lowly politics. In 146 BC, Greece became a protectorate of Rome. The

three Hellenistic schools of philosophy found followers and advocates in Roman society. The great Latin poet Lucretius (99-55 BC) popularised Epicurus' ideas; Epictetus (55-135 AD) explicated the basics of Stoicism, which became widely accepted in the Roman Empire; and Sextus Empiricus (175-225 AD) expounded Pyrrhonian Skepticism.

With the collapse of the Roman Empire (around 401 AD) and the eventual spreading of Christianity through Europe, philosophy entered a new period, like Europe itself. Until roughly 1000, much of Europe was unstable with groups such as the Vikings and Huns invading settlements and cities. In philosophy, one of the hallmarks of the early medieval period is the attempt to combine the insights of Plato with the divine revelation of Christianity. Many of the early Church thinkers, such as St. Augustine (354-430), came from a neo-Platonic tradition, which they tried to reconcile with Christian doctrine.

Around 1000, Europe entered into a period of greater stability and relative wealth. At this time, many of the works of Aristotle were largely unknown outside the Arab world. However, the great Moslem thinkers, such as Averroes (1126-1198), had written commentaries on the works of Aristotle, and as their writings become more known in Europe, knowledge of Aristotle spread, generating new heresies and provoking a crisis in the Catholic Church. The work of St. Thomas Aquinas (1225-1274) can be regarded as an attempt to adapt the teachings of the Church to those of Aristotle, and in the process Aquinas defined a new Christian doctrine, which in many ways dominated medieval European thought. One of the important metaphysical disputes during this period was the reality of universals, or Forms; one of the dominant epistemological debates was to what extent knowledge of God depended on reason as opposed to divine revelation.

The Renaissance heralds the huge transition from the medieval to modern world. This was the period of the Portuguese navigators; the discovery of the Americas (1492); the great works of Leonardo da Vinci and Michelangelo; and the Lutheran Reformation, which led to the formation of Protestant churches in northern Europe. The Renaissance was marked by a renewed interest in human life, initiated in part by the rediscovery of the great wealth of the pagan culture of ancient Greece. For example, the materialism of Lucretius inspired generations of scientific philosophers such as Galileo (1564-1642) to challenge the Scholastic orthodoxy of the day.

4. Find in the text English equivalents of the following words and use them in sentences of your own.

Осмысление, стоицизм, эпикурейство, выступать (...в качестве), самопроизвольно, явления, древнегреческий, протекторат, предвещать, признак (символ), ересь, мореплаватели

5. Fill the gaps with the linking words.

therefore, conversely, but, in order to, and, which, since, if, however

1. The world would be nothing _____ a crazy chaos.
2. _____, any philosophical statement about any of these points must be rational.
3. Each realm is enriched by contact with the others,. _____ it is the task of philosophy to further this enrichment.
4. The student of philosophy, _____, is not one who commits to memory unchanging answers to all possible questions.
5. Philosophy understands the foundations of knowledge _____ make knowledge possible.
6. The critique is necessary, _____ its role is that of defining the conditions under which the use of reason is legitimate _____ determine what can be known, what must be done, and what may be hoped.
7. The critique is, in a sense, the handbook of reason that has grown up in Enlightenment; and, _____, the Enlightenment is the age of critique.
8. The philosopher will criticise all inconsistent views as well as consistent positions _____ they are partial

6. Complete the chart using the words from the text.

Noun	Adjective	Person	Verb
			to think
	Philosophical		
		knower	
science			

7. Read the following quotes, state who said these words. What is the main idea expressed in each? Do you agree with the quotes? Give your arguments for or against.

*** Appendix 3 p. 153**

Aristotle, Socrates, G.E. Moor, Alfred N. Whitehead.

1. "There is a certain kind of science which contemplates being as being, and what belongs to being in itself. This science is not the same as any of those that are called special sciences; for none of the latter inspect being in general, as being, but they separate off some part of it and contemplate its attribute, as the mathematical sciences do. But since we are seeking for origins and basic causes, it is clearly necessary that these causes have a specific nature."
2. "Speculative philosophy is the endeavour to frame a coherent, logical, necessary system of general ideas in terms of which every element of our experience can be interpreted. By this notion of "interpretation:" I mean that everything of which we are conscious as enjoyed, perceived, willed, or thought, shall have the character of a particular instance of the general scheme."
3. "If you put me to death, you will not easily find anyone to take my place. It is literally true, even if it sounds rather comical, that God has specially appointed me to this city, as though it were a large thoroughbred horse which because of its great size is inclined to be lazy and needs the stimulation of some stinging fly. It seems to me that God has attached me to this city to perform the office of such a fly, and all day long I never cease to settle here, there, and everywhere, rousing, persuading, reproving everyone of you."
4. "It appears to me that in Ethics, as in all other philosophical studies, the difficulties and disagreements, of which its history is full, are mainly due to a very cause: namely to the attempt to answer questions, without first discovering precisely what question it is which you desire to answer."

8. Render the following passage into English.

Историю философии нужно изучать потому, что она интересна и не менее, чем история искусств. Мы помним и любим Гомера, Шекспира, Рембрандта, Бетховена, хотя они жили давно. И философские идеи-творения - сродни произведениям искусства - обладают величайшей интеллектуальной ценностью. Многие из них неподвластны времени.

Здесь важен и такой момент. История философии - не просто собрание старых идей. Она скорее сокровищница мысли. Генрих Гейне как-то сказал: “каждая эпоха, приобретая новые идеи, приобретает и новые глаза и видит в старинных созданиях человеческого духа много нового”.

Одним словом, изучая историю философии, мы изучаем философию.

Люди философствовали с тех пор, как начали говорить. Однако, поначалу это философствование не носило характер самостоятельных философских учений. Возникновению философии как особого типа культуры предшествовал период длительного развития протофилософии - философских идей-учений, вплетенных в ткань практического мышления, мифологических и религиозных представлений.

К протофилософии или предфилософии можно отнести учения древневосточных мудрецов, прежде всего Китая и Индии. Самым знаменитым из них был китайский мыслитель Конфуций (Кун-цзы - учитель Кун, 551-479 до н. э.). До сих пор многие китайцы живут по его заповедям. Возникла даже религия – конфуцианство, в которой на первом месте стоит почитание предков. Сам Конфуций – учитель мудрости, учил как вести себя в обществе, государстве. Разъясняя смысл человечности он говорил “Не делай другому того, чего себе не желаешь”. Это одно из первых упоминаний золотого правила поведения.

Своеобразной протофилософией является мифология. Многие философские понятия-идеи прошли школу мифологического мышления. Наиболее развитой мифологией была античная. Мифология Древней Греции - почти готовая философия. Илиада и Одиссея - отражение реальности и собрание мифов с философским подтекстом. Естественно, что как особый тип культуры философия возникла именно в Древней Греции. Это случилось более двух с половиной тысяч лет назад.

9. Read the text again and make the summary.

** Appendix 2 p. 148*

10. Make a report on one of the topics. find information about *Main periods of History of philosophy, Contemporary philosophical views, History of philosophy in Russia* to tell your fellow students in the group. Use extra sources (books, magazines, the Internet)

Remember to:

- *make a plan before you start to write*
- *organise your report logically*
- *use the key vocabulary of the unit*
- *look at Appendix 2 p.148 for proper linkers*
- *support your opinion with examples*
- *check your report for errors when it is ready*
- *apply audio and visual aids if necessary*

Unit 3. Political science

1. Practise reading the following proper names/

Plato /pləˈtɔʊ /

Aristotle /ˈɑːrɪˌstɒt(ə)l/

Chrysippus /ˈkrɪsɪˌpəs/

Panaetius /ˌpænæˈtiːəs/

Polybius /ˌpɒlɪˈbiːəs/

Montesquieu /ˌmɒntəˈskjuː /

Hegel /ˈheɪgəl /ˈheɪg(ə)l/

Karl Marx /ˈkɑːl ˈmɑːks/

2. Read the quotes. How do you understand them? Give your reasons and examples to support your answers.

** Appendix 3 p.153*

- *“I must study politics and war that my sons may have liberty to study mathematics and philosophy. My sons ought to study mathematics and philosophy, geography, natural history, naval architecture, navigation, commerce and agriculture in order to give their children a right to study*

painting, poetry, music, architecture, statuary, tapestry, and porcelain.”
(John Adams, 2nd US President (1797-1801))

• *“The method of political science ... is the interpretation of life; its instrument is insight, a nice understanding of subtle, unformulated conditions.”* (Woodrow Wilson)

• *“Politics is perhaps the only profession for which no preparation is thought necessary.”* (Robert Louis Stevenson)

• *“Politics is the science of who gets what, when, and why.”* (Sidney Hillman)

3. Read the text quickly and put the following items in order as they appear in the text.

1. Career opportunities for political science students
2. The role of politics in our lives
3. Origins of political science
4. Definition of political science
5. The key theme in the early studies of politics
6. Similarity between political science and ‘hard’ sciences
7. Branches of political science
8. Why do people obey the state?

Text A. Political science: an introduction

Political science is a branch of the social sciences that is the analysis, description, and prediction of political behavior, political systems and politics. Like the other social sciences, political science is a "soft" science, meaning it revolves more around subjective interpretations than hard data. The object of political science courses is to groom a student for a career in politics, or give them an awareness of the political process that might be useful in some other career. Politics is complicated, both in terms of the rules and the strategies to be used.

Political science is the study of governments, public policies and political processes, systems, and political behavior. Political science subfields include political theory, political philosophy, political ideology, political economy, policy studies and analysis, comparative politics, international relations, and a host of related fields. Political scientists use both humanistic and scientific perspectives and tools and a

variety of methodological approaches to examine the process, systems, and political dynamics of all countries and regions of the world.

Political science as a discipline is relatively recent. Political science has clear antecedents stretching back to ancient civilisations: moral philosophy, political philosophy, political economy, history, and so on. Clearly, many of the leaders of history were aware of the ins and outs of politics, although circumstances tended to be more chaotic, and military prowess alone may have been sufficient to gain control of a nation or empire. With the more recent establishment of stable states and the suppression of corruption, politicians have had more incentive to work within the system as it exists, leading to the discipline of political science.

Early study of politics took place in small communities. The ancient Greeks who asked many of the important questions (and answered some of them well enough to satisfy many people today) lived in the city states where rulers and decision-making were not remote. Their primary concern was with the nature of the good and just society and what the attitude of the citizen should be towards authority. The nature of our obligation to our rulers became an important theme in the early study of politics. Why do we obey the state?

The easy answer to this question is that people obey out of habit. It does not occur to them to disobey. In modern times the question might be answered by anthropologists studying primitive societies, or by psychologists studying small groups of people and their response to leadership in laboratory situations. The ancient philosophers believed the answer lay in the nature of man. Aristotle perceived man as an animal of the polis: outside society people could not attain true happiness. The real nature of man could only be realised by associating with others. He assumed that the good life lay in the polity and that legally constituted government was the natural form, so that corruptions of good government were aberrations. Hence harmony was more natural than conflict. Neither Plato nor Aristotle seems to have conceived that disagreement could be irreconcilable. Christian philosophers believed that authority came from God and, therefore, should be obeyed. Later dynastic rulers transformed this into the claim that hereditary rulers were appointed by divine law and so disobeying them was unthinkable.

Once the acknowledgement of basic disagreement arose the question of political obligation either disappeared or became far more complicated. The

Scientific revolution, the Renaissance, the Reformation and finally the eighteenth-century Enlightenment removed many of the old certainties.

Although political scientists are prone to debate and disagreement, the majority view the discipline as a genuine science. As a result, political scientists generally strive to emulate the objectivity as well as the conceptual and methodological rigor typically associated with the so-called "hard" sciences (e.g., biology, chemistry, and physics). They see themselves as engaged in revealing the relationships underlying political events and conditions. Based on these revelations, they attempt to state general principles about the way the world of politics works. Given these aims, it is important for political scientists' writing to be conceptually precise, free from bias, and well-substantiated by empirical evidence.

Political science students can gain a versatile set of skills that can be applied in a wide range of exciting careers in federal, state and local governments; law; business; international organisations; nonprofit associations and organisations; campaign management and polling; journalism; precollegiate education; electoral politics; research and university and college teaching.

Politics affects everyone. It is through politics that the future of the world we inhabit is shaped. Aristotle called politics the master science because he recognised how wide and pervasive politics is. The interests of political scientists are diverse. They may include conflict at city hall or in the courtroom; the arguments and processes through which our national existence might be preserved; the collapse of Communism and the struggle to establish new political arrangements in its place; the role of pressure groups in shaping public policy; electoral reform; the control of civil servants; the rule of law among nations; the place of moral principle and national interest in the conduct of foreign policy; or how far any citizen might have the right or duty to disobey an unjust law.

Political Science offers us the opportunity to become freer human beings and citizens because, whatever the subject of our immediate inquiry, the focus is always upon the ideas, institutions and processes that shape our lives.

4. Read the text again. Are these sentences true, false or not given?

1. Political science includes over 20 subfields.
2. Political science originated in ancient Greece.

3. The reasons of obedience to the state have been changing in the course of time.
4. The so-called 'hard' sciences use the political science methods of research.
5. Political science students can apply their skills and knowledge in various fields.
6. Politics concerns only political scientists.
7. Political science shapes our lives.
8. Modern political science teaches how to resolve conflicts.

5. Find in the text all the phrases containing the word 'political'. Explain what they mean.

6. Give Russian equivalents for the following words and word combinations.

subjective interpretations, hard data, complicated, the rules and the strategies, related fields, a variety of methodological approaches, ancient civilisations, stretching back to,

to gain control of a nation or empire, the suppression of corruption, small communities, primitive societies, debate and disagreement, the collapse of Communism

7. Match the words in A with the words in B to get the word combinations. Check your answers in the text.

A

a career / public / policy / comparative / international / a host of / a variety of / methodological / relatively / military / chaotic / the ancient / decision- / obligation to / primitive / true / the old / a genuine / conceptual and / general / set of / local / moral / national

B

approaches / certainties / circumstances / governments / Greeks / happiness / in politics / interest / making / methodological rigor / our rulers / policies / politics / principle / principles / prowess / recent / related fields / relations / science / skills / societies / studies

8. Add the prefixes or suffixes to the following words. Find in the dictionary a couple more words for each prefix and suffix.

1. prefixes

un (x2) / pre / non / sub / dis (x3) / ir / under / well

fields / obey / reconcilable / thinkable / appeared / agreement / lying / substantiated / profit / collegiate / just

2. suffixes

ever / ment (x2) / ness (x2) / ly (x2)

aware / relative / establish / happi / typical / arrange / what

9. Find the following words and phrases in the text.

1. events, circumstances, etc., that happened before another
2. enough to meet a need or purpose; adequate
3. an ancient Greek city-state
4. great care and thoroughness in making sure that something is correct
5. the state and its administration
6. general objectives that guide the activities and relationships of one state in its interactions with other states
7. a member of any of the races of Homo sapiens; person; man, woman, or child
8. government of the affairs of counties, towns, etc., by locally elected political bodies
9. the casting or registering of votes at an election
10. a politically organised society, state, city, etc.

Text B. History of political thought

1. Work with a partner. Brainstorm the most important events, historical periods and outstanding thinkers in the history of political science.

2. Read the text quickly. Explain the importance of the following items.

B.C.

themes

sixfold classification

Plato and Aristotle

Stoics

The Prince

natural law

historical determinists

If we were to model the history of political science in the form of a curve of scientific progress in the study of politics over the ages, it would properly begin in Greek political science, make some modest gains in the Roman centuries, not make much progress in the Middle Ages, rise a bit in the Renaissance and the Enlightenment, make some substantial gains in the nineteenth century, and then take off in solid growth in the twentieth century as political science acquires genuine professional characteristics. What would be measured by this curve is the growth and qualitative improvement in knowledge concerned with the two fundamental questions of political science: the properties of political institutions, and the criteria we use in evaluating them.

The Greek political theory of Plato and Aristotle was a combination of universalistic and parochial ideas. The world about which they generalised was the world of the Greek city-states. They were generalising about Greeks and not about humankind. Citizens were differentiated from slaves, alien residents, and foreigner barbarians. With Alexander's conquests, and the intermingling of Greek and oriental cultures, two notions generated by the Stoic philosophical school gained in authority. These were the idea of universal humanity and the idea of an order in the world based on natural law. These ideas were first advanced by the Stoic philosopher Chrysippus in the last third of the third century BC. The Stoic doctrine of natural law was the belief that there is a universal natural law resulting from the divine order of the cosmos and the rational and social nature of humanity.

Thus we find formulated in Greek thought by the end of the third century BC, and in Roman thought in the following centuries, the two great themes of political theory, themes that carry through the history of political science into the present day. These are: What are the institutional forms of polity? And, What are the standards we use to evaluate them? The answer to the first was the Platonic and Aristotelian sixfold classification of pure and impure organisational forms, and the "mixed constitution" as the solution to the problem of degeneracy and cyclicalism. And the answer to the question of evaluation - legitimacy, justice - was the doctrine of natural law. These

ideas were transmitted to Rome by the late Stoics - particularly Panaetius and Polybius - and from the work of Romans such as Cicero and Seneca into Catholic political theory and ultimately passed into their Enlightenment and modern manifestations.

In the Middle Ages and in the Renaissance, mixed government and natural law provide the theoretical coinage according to which governments are valued. There is the beginning of separation of powers theory in John Locke. In Locke as well as in Hobbes the progress in political science scholarship lies in the logical derivation of the nature and forms of government, and of the bases of authority, liberty, and obligation, from sociological and psychological assumptions. Montesquieu surely takes step beyond Hobbes and Locke. While he recognises laws of nature, and derives the formation of government from these laws, he emphasises above all the variety of human political experience and the pluralism of causation. He finds the best form of government in his notion of separation of powers, and a kind of Newtonian balance among these powers, which he views as most likely to preserve liberty and promote welfare.

The most influential work in political science is probably *The Prince*, written by the Italian diplomat Niccolò Machiavelli in 1513. The book puts forth strategies for a leader to establish a strong empire in the face of various challenges. The main argument is that while a leader should publicly seem good and just, behind the scenes it may be worth taking underhanded actions to achieve political goals. This argument has led *The Prince* to also be one of the most controversial political books of all time.

In the seventeenth and eighteenth centuries the philosophers of the Enlightenment forecast the improvement in the material, political, and moral condition of humanity as a consequence of the growth of knowledge. In the nineteenth and twentieth centuries, scholars and intellectuals elaborated this theme of progress and improvement, predicting different trajectories and causal sequences. In the first part of the nineteenth century there were the great historicists, or historical determinists - Hegel (1770 - 1831), Comte (1798 - 1857), and Marx (1818 - 1883) - who, in the Enlightenment tradition, saw history as unilinear development in the direction of freedom and rational rule.

The modern study of politics, or, to give the subject its more formal title, political science, has to be set within the framework of a much broader aspiration to achieve scientifically grounded knowledge of social life. In the course of the twentieth century society itself has been brought into the

service of higher education. Under the designation of social studies or, more ambitiously, the social sciences, society in all its diverse manifestations has been made into an object of more or less systematic study. The results of such academic attention have been widely applied in institutions of higher education both in general courses of advanced education and in courses leading to vocational qualifications.

Under the umbrella of the social sciences the study of politics or political science has become firmly established in the universities of many Western societies. Indeed, the subject has in some places been in the vanguard of the advance of the social disciplines. It emerged finally about a generation ago as a separate discipline, very often combined in actual university courses with one of the other social sciences or one of the humanities, but nevertheless also on offer as an autonomous and distinctive subject for those seeking a higher education. There are departments of political science, politics, or government, occasionally departments of international relations too.

Ambitious in its reach and yet all too often banal in content and conclusions, politics remains an incorrigibly heterogeneous and ambiguous subject. Many questions about its status and standing as a distinctive mode of study and analysis present themselves, and it is not easy to provide reassuring answers to them.

3. Read the text again and answer the questions.

1. When did the history of political science begin?
2. What are the most significant historical periods in the history of political science?
3. What is the principal difference between the political studies of ancient Greeks and the modern ones?
4. What is natural law?
5. When did the idea of separation of powers first appear?
6. Why is *The Prince* considered to be one of the most influential books in the study of politics?
7. What new ideas appeared in the 17-19th centuries?
8. When did political science become an academic discipline?

4. Find and correct factual mistakes in the summary of the text.

The history of political science originated in ancient Roman study of politics which generalised about city-states and not about humankind. In the following centuries one of the most important questions raised by philosophers was the question of institutional forms of polity. A new doctrine of natural law appeared in the Middle Ages. It gave rise to the idea of mixed government in Renaissance. At about the same time there was the beginning of separation of powers theory in Montesquieu's works. The most influential work in political science was *The King*, written by Niccolò Machiavelli in the 16th century. The book was basically about how to establish a strong empire. In the seventeenth and eighteenth centuries the philosophers of the Enlightenment put forward the idea that the material, political, and moral condition of humanity directly depended on how powerful the ruler was. The modern political science is focused on the study of social life. Political science has become an academic discipline. However, now it is taught only in western countries.

5. Render the text into Russian.

Политология - наука о политике, то есть об особой сфере жизнедеятельности людей, связанной с властными отношениями, с государственно-политической организацией общества, политическими институтами, принципами, нормами, действие которых призвано обеспечить функционирование общества, взаимоотношения между людьми, обществом и государством. В самой общей форме политология определяется как наука о политике и ее взаимоотношениях с человеком и обществом.

Политология занимает видное место среди наук об обществе. Это место определяется тем, что политология изучает политику, роль которой в жизни общества очень велика. Политика связана со всеми сферами общества и активно воздействует на них. Она воздействует на судьбы стран и народов, на отношения между ними, влияет на повседневную жизнь человека. Вопросы политики, политического устройства, демократии, политической власти, государства касаются всех граждан, затрагивают интересы каждого. Поэтому проблемы политики, политической жизни никогда не утрачивали и тем более не утрачивают сейчас актуального значения буквально для всех членов общества.

Являясь наукой о политике, политология анализирует в той или иной мере все связанные с ней процессы и явления, всю политическую сферу жизни общества.

Современная политология начала формироваться с конца XIX - начала XX века. В наши дни она превратилась в одну из самых влиятельных обществоведческих наук и наиболее широко распространенную учебную дисциплину.

К главным разделам политологии относятся следующие: теория политики, теория политических систем и их элементов, теория управления социально-политическими процессами, политическая идеология и история политических учений, теория международных отношений.

6. Make a report on political science, its history or great political scientists using vocabulary of the unit and your knowledge of the theme.

Remember to:

- *make a plan before you start to write*
- *organise your report logically*
- *use the key vocabulary of the unit*
- *look at Appendix 2 p.148 for proper linkers*
- *support your opinion with examples*
- *check your report for errors when it is ready*
- *apply audio and visual aids if necessary*

Unit 4. Religious study

1. Practice reading the words and expressions. How do you understand them?

religion /rɪ ˈlɪ dʒ (ə)n/

religious studies /rɪ ˈlɪ dʒ əs ˈstʌ diz/

historical study of religious life /hɪ ˈstɔ rɪ k(ə)l ˈstʌ diz (ə)v
rɪ ˈlɪ dʒ əs lʌ ɪ f/

spiritual /ˈspɪ rɪ tʃ ŭ əl/

rituals /ˈrɪ tʃ ŭ əlz/

miraculous events /mɪ ˈrækjʊ ləs ɪ ˈvɛ nts/

numinous experience /ˈnjuːm nəs ɪ kˈspɪərɪ əns/
religious experience /rɪˈlɪdʒ əs ɪ kˈspɪərɪ əns/
sacred /ˈseɪkrɪd/
profane /prəˈfeɪn/

2. Read this quote. Discuss what it means in small groups.

* *Appendix 3 p.153*

- *“For those to whom a stone reveals itself as sacred, its immediate reality is transmuted into supernatural reality. In other words, for those who have a religious experience all nature is capable of revealing itself as cosmic sacrality.” (Mircea Eliade (1907 - 1986), a Romanian historian of religion, fiction writer, philosopher)*

3. Read the text and answer the questions.

1. What are the two main aspects of the study of religion?
2. What is the essence of the first aspect?
3. Why is it difficult to reach (attain) the definition of religion?
4. What were the attempts to reach one?
5. What are the views on religion in modern times? Why do they differ so much?
6. Is it easy to retain neutrality in the study of religion? Why? Why not?
7. How can the study of religion be divided into? Why?
9. What are the related sciences to the study of religion?

Text A. The study of religion

The study of religion is an attempt to understand the nature and various aspects of religion through the use of established intellectual disciplines. Broadly speaking, it comprehends two aspects: gathering information and systematically interpreting it.

The first aspect involves the psychological and historical study of religious life, whereas the second involves the attempt to understand the structure, nature, and dynamics of Religious Studies.

An acceptable definition of religion is difficult to attain. Attempts have been made to find an essential ingredient in all religions, e.g., the numinous, or spiritual, experience; the contrast between the sacred and the profane;

belief in gods or in God, so that an "essence" of religion might be described. But it has become evident that, because of the rich variety of religions, it is always possible to find counterexamples - an element suggested as essential is found in some religions to be peripheral. A more promising method might be to list elements that are typical of religions, though they may not be universal.

The fact that the possibility of finding an essence of religion is disputed means that there is likewise a problem in speaking too generally of the study of religion or of religions themselves. In practice, a religion is a particular system or set of systems in which doctrines, myths, rituals, sentiments, institutions, and other similar elements are interconnected. In order to understand a given belief as it occurs in such a system, it is necessary to look at its particular context - that is, at the other beliefs held in the system, at rituals, and at the other elements. Every religion has its unique properties, and attempts to make comparisons between religions may obscure these unique aspects. Most students of religion agree, however, that valid comparisons are possible, though they are difficult to make. Indeed, since comparison also includes contrast, one may be able to illuminate the very uniqueness of a religion through such comparison.

In modern times there is an emphasis on neutral description - i.e., description of religious beliefs and practices that does not reflect any judgment of whether they are valuable or harmful, true or false. To some extent this emphasis arises as a reaction against committed accounts of religion, which were long the norm and still exist. Conflict sometimes arises because the committed point of view is likely to begin with a conservative stance - e.g., to accept at face value a scriptural account of events - whereas the secular historian may be more skeptical, especially of records of miraculous events.

There are, however, questions about how possible or even desirable the qualities of neutrality and objectivity are in the study of religion. It may be asked, for example, whether we can understand a faith without holding it. One of the challenges to the student of religion is the problem of evoking its inner, individual side, which is not observable in any straightforward way.

The scholar is concerned also with communal responses. The adherent of a faith is no doubt authoritative as to his own experience, but he is not necessarily so in regard to the communal significance of the rites and institutions in which he participates. Thus, the effort to understand the inner side of a religion involves a dialectic between observation of and dialogical

(interpersonal) relationship with the adherents of the faith. Consequently, the study of religion has strong similarities to, and indeed overlaps with, anthropology.

The study of religion can be broadly divided between descriptive and historical inquiries and normative inquiries. The latter primarily concern the truth of religious claims, the acceptability of religious values, and other such aspects, - the former are primarily concerned with its history, structure, and similar observable elements. The distinction is not an absolute one, for descriptions of religion may sometimes be shaped by theories that imply something about the truth or other normative aspects of some or all religions. Conversely, theological claims may imply something about the history of a religion.

The study of religion may thus be characterised as being concerned with human religious behavior in relation to its object (the transcendent God or gods or whatever is regarded as sacred or holy) and as a study that attempts to be faithful to both the outer and inner facts. Its present-day concern is predominantly descriptive and explanatory and hence embraces such disciplines as history, sociology, anthropology, psychology, and archaeology.

4. Find in the text English equivalents of the following words and use them in the sentences of your own.

Попытка, в общих чертах, общепринятый, мистический (тайный), светский, по сути, взаимосвязанный, сторонники, до нашей эры, номинальное значение, мнение, уникальные свойства, общественное (всеобщее) значение, диалектика, библейский

5. Define the following terms in English.

the study of religion, doctrine, rituals, dialectic, religious values

6. Match the terms from the text with their definitions.

anthropology, definition, sociology, religious, dialectic, ritual, profane, psychology, myth, theological

1. the study of humans, their origins, physical characteristics, institutions, religious beliefs, social relationships, etc.
2. disputation or debate, esp. intended to resolve differences between two views rather than to establish one of them as true.
3. a formal and concise statement of the meaning of a word, phrase, etc.
4. not designed or used for religious purposes; secular.
5. the prescribed or established form of a religious or other ceremony
6. a person or thing whose existence is fictional or unproven.
7. relating to, or concerned with religion.
8. based on God's revelation to man of his nature, his designs, and his will.
9. the scientific study of all forms of human and animal behaviour, sometimes concerned with the methods through which behaviour can be modified.
10. the study of the development, organisation, functioning, and classification of human societies.

7. Complete the text using the words below.

determine, enterprise, linguistics, anthropologist, study of religion, psychologist conjectures

Origin of religion - subject within the study of religions. The quest for the origin of religion was a popular academic _____ at the beginning of the 20th century and is to be seen in the works of the economist and historian Karl Marx, of the sociologist Emile Durkheim, and of the _____ Sigmund Freud. This quest is directly related to the quest for the meaning of religion, - that is, if we can _____ the origin of religion we might be able to determine its meaning. Thus, for Freud, in the beginning was "the deed" - religion grew out of experiences surrounding certain primal actions. For Durkheim it was the appearance of the "collective conscience," as society itself was deified in symbolic, totemic form. For the _____ sir Edward Burnett Tylor the origin of religion was to be found in the first human attempts to explain experience. For other scholars mysticism was the origin, indeed the very essence, of religion.

Two counterarguments seek to put an end to the quest for origins. The first argues from the basis that the quest is sheer conjecture: none of these

claims can ever hope to be proven. The second argues from linguistic grounds: the meaning of religion, like the meaning of language, cannot be explained by a study of its history or origin, even if we could discover them. That is, to know the meaning of English is to know something other than its history or origin. Nevertheless, in the late 20th century _____ concerning the origin once again came to the fore in the _____ of _____, as they did in _____.

8. Translate the following passage into English.

Религия существует много веков, по-видимому, также долго, как существует человечество. За это время оно выработало множество разновидностей религии. Своеобразные религии существовали в Древнем Мире у египтян и греков, вавилонян и евреев. В настоящее время широкое распространение получили так называемые мировые религии: буддизм, христианство и ислам. Помимо них продолжают существовать национальные религии (конфуцианство, иудаизм, синтоизм и др.).

Для того, чтобы разобраться в вопросе, что представляет собой религия, необходимо найти у всех ее разновидностей нечто общее, повторяющееся, существенное.

Продолжающиеся в течение длительного времени попытки объяснить, что же представляет собой религия, каковы ее сущностные характеристики, вылились в формирование специальной отрасли знания - религиоведение. Религиоведение изучает процесс возникновения, функционирования и развития религии, ее строение и различные компоненты, многочисленные проявления религии в истории общества и в современную эпоху, роль в жизни отдельного человека, конкретных обществ и общества в целом, взаимосвязь и взаимодействие с другими областями культуры.

9. Read the text again and write the summary.

** Appendix 2 p.148*

10. Make a report. Find information about *Religious study in your country*. Use extra sources (books, magazines, the Internet).

Remember to:

- *make a plan before you start to write*

- *organise your report logically*
- *use the key vocabulary of the unit*
- *look at Appendix 2 p.148 for proper linkers*
- *support your opinion with examples*
- *check your report for errors when it is ready*
- *apply audio and visual aids if necessary*

Text B. History of the study or religion

1. Practise reading these words and expressions. How do you understand them?

rationalistic treatment /ræʃ(ə)n(ə)lɪstɪktrɪtm(ə)nt/

belief /bɪlɪf/

cults /kʌltz/

deity /deɪti/

paganism /peɪɡ(ə)nɪz(ə)m/

monotheism /mɒnə(θ)θiɪz(ə)m/

values of reason /væljuːz(ə)vriːz(ə)n/

theology /θiɒlədʒi/

polytheism /pɒliθiɪz(ə)m/

worship /wɜːʃɪp/

naive anthropomorphism /naɪvənθrɒpəmɒfɪz(ə)m/

exaltation /ɛgzɔːlteɪʃ(ə)n/

oriental studies /ɔːriɛnt(ə)lstʌdiz/

ethnology /ɛθnələdʒi/

2. Read the text and answer the questions.

1. When did everything start?
2. What was Plato's idea at an early stage of study of religion?
3. Who is Demiurge?
4. How did Herodotus try to solve the problem of the plurality of cults?
5. What is the essence of the doctrine Euhemerism?
6. What is the difference between polytheism and monotheism?
7. How did the Europeans acquainted with Asian religions?
8. What was the impact of the obtained knowledge about Asian religions?

9. What tendencies developed in the periods of Renaissance and the Protestant Reformation?
10. What stages did the Italian philosopher Giambattista Vico suggest dealing with Greek Religion?
11. What are the stages of the human history according to the philosopher Auguste Comte?

Some qualities that characterise the modern study of religion have their roots in classical Greek thought. The rise of speculative philosophy in ancient Greece led to a critical and somewhat rationalistic treatment of religion and the gods. The 4th-century - BC philosopher Plato was strongly critical of the older poets' (e.g., Homer's) accounts of the gods and substituted a form of belief in a single creator, the Demiurge or supreme craftsman. This line of thought was developed by Aristotle in his conception of a supreme intelligence that is the unmoved mover.

Criticism of the ancient tradition was reinforced by the reports of travelers who carried Greek culture into other cultures. The historian Herodotus (5th century BC) attempted to solve the problem of the plurality of cults by identifying foreign deities with Greek deities (e.g., the Egyptian Amon with Zeus). Among the later Greek thinkers, Euhemerus (c. 330 - c. 260 BC) gave his name to the doctrine called Euhemerism, which held that the gods are divinised men.

In the early Roman Empire, Euhemerism became fashionable among the Christian church fathers as an account of paganism. Christianity's own contribution to theories of the genesis of Polytheism was through the doctrine of the fall of man, by which the truth of monotheism was believed to have become overlaid by demonic cults of false gods. In this view there is the germ of an evolutionary account of religion.

During the Middle Ages, Islamic theology had an Impact on Western Christianity through the promotion of the values of reason and revelation.

The reports of European travelers brought Westerners some knowledge of Asian religions, which opened the way toward a more informed consideration of other religions. With the Renaissance and the Protestant Reformation there arose a new respect for the Greek and Roman classics, which lessened the force of antipagan Christian polemics. A new tendency developed among some protestant authors to compare the Roman church to pre-Christian Rome, which brought the idea of a comparative study of

religion into focus; meanwhile the popularity of compilations of mythological, and other material gave Europe a vivid sense of the richness and variety of human customs and histories.

Attempts at a developmental account of religion were undertaken in the late 17th and 18th centuries. The Italian philosopher Giambattista Vico (1668 - 1774) suggested that Greek religion passed through various stages: the divinisation of nature, then of those powers that man had come at least partly to control (such as fire and crops), then of institutions (such as marriage); the final step was the process of humanising the gods, as in the works of Homer. For English philosopher David Hume (1711 - 1776), original polytheism was the result of a naive anthropomorphism (conceiving the divine in human form) in the assignment of causes to natural events. The intensification of propitiatory and other forms of worship, he believed, led ultimately to the exaltation of one infinite divine Being.

In the meantime, the beginning of Oriental studies, ethnology, and anthropology were making available more data about religion. The French scholar Charles de Brosses (1709 - 1777) attempted to explain Greek polytheism partly through the fetishism (belief in the magical powers of certain objects) found in West Africa. The French abbe Bergier (1718 - 1790) explained early religions by means of a belief in spirits arising from a variety of psychological causes, which thus was a precursor of animism (a belief in souls in persons or certain natural objects).

The French social philosopher Auguste Comte (1798 - 1857), from a positivistic and materialistic point of view, devised an evolutionary scheme in which there are three stages of human history: the theological, in which the supernatural is important; the metaphysical, in which the explanatory concepts become more abstract; and the positivistic - i.e.. the empirical. A rather different positivism was expressed by the English philosopher Herbert Spencer (1820 - 1903), in which religion has a place beside science in attempting to refer to the unknown and unknowable Absolute. Attempts to produce evolutionary accounts of religion were much encouraged in the latter part of the 19th century by the success of the new theory of biological evolution, and they left a marked effect on the history of both religion and anthropology. These movements were supplemented by the progress of scientific history, archaeology, anthropology, and other sciences, which increased comparative knowledge of civilisations and cultures.

3. Find in the text English equivalents of the following words and use them in the sentences of your own.

одушевление явлений природы, обожествлять, откровение, искупительный, предшественник (предвестник), сбор данных, возвышение; (возвеличение), эмпирический, тем временем.

4. Give English definitions to the following terms.

Oriental studies, monotheism, polytheism, theology, ethnology

5. Complete the passages using the words below.

Scientific, oriental, non-confessional, ethnology revelation, religious, Oriental studies, social sciences, theology, comparative.

European countries have extremely different ^a _____ cultures and state-church relationships.

The ^b _____ study of religion did not fall from heaven any more than the books of ^c _____ it studies did. Its pundits have devised several competing accounts of its origins.

According to Eric Sharpe the emergence of 'comparative religion' 'represented the germination of seeds planted and watered over many centuries of Western history. Sharpe even suggests that 'the entire history of the study of religion in the Western world ... is an extended prelude' to modern ^d _____ religion.

During the late 1800s, the study of religion found particularly enthusiastic reception among Romanians. King Charles I of Romania had a vivid interest in ^e _____ and comparative religion and, as a correspondent and friend of Max Müller, proposed to organise the 11th International Congress of Orientalists at Bucharest.

Although this chapter focuses on the study of religion as a specialised, 'compartmentalised', and 'departmentalised' academic subject, the scientific study of religion has also been advanced in a variety of other humanistic and ^f _____ that were gaining recognition in the nineteenth century, such as ^g _____, philosophy, diverse branches of philology, classical studies, ^h _____ and Islamic studies, ⁱ _____, sociology, and

psychology. Many scholars from these disciplines made a far more lasting impact on the study of religion than those holding chairs in comparative religion or the history of religions.

6. Render the following passage into English.

Религиоведение как относительно самостоятельная отрасль знания складывалось, начиная с XIX в., хотя религиоведческие знания философские, теологические, исторические, психологические и другие накапливались в течение веков. Оно отделялось на стыке онтологии и теории познания, социальной философии и философии истории, культурологии, истории философии, этики, эстетики, социологии, психологии, лингвистики, политологии, всеобщей истории этнологии, археологии и других наук. С этим связано содержание, строение и структура религиоведческого знания. Ныне предметом религиоведения являются закономерности возникновения, развития и функционирования религии, ее многообразные феномены, как они представали в истории общества, взаимосвязь и взаимовлияние религии и других областей культуры. Оно изучает религию на уровне общества, групп и личности. Главное в религиоведении философское содержание, что обусловлено, по крайней мере, двумя обстоятельствами. Во-первых, центральным в нем является разработка наиболее универсальных понятий и теорий объекта. Эти понятия и теории оказывают помощь конкретным наукам литературоведению, фольклористике, языкознанию, правоведению, этнографии, искусствоведению и другим, когда они обращаются к анализу религии со своей частной точки зрения. Во-вторых, исследование религии неизбежно обращается к философско-мировоззренческим вопросам о человеке, мире, обществе. При рассмотрении этих вопросов религиоведение опирается на наследие философской мысли, на историю естественных и общественных наук, особенно на достижения современной научно-технической революции, на научное объяснение религии. Успехи антропологии, медицины, психологии, педагогики, физики, химии, кибернетики, биологии, космологии, экологии и других наук служат основой решения соответствующих мировоззренческих проблем.

7. Write a summary of the text B.

* *Appendix 2 p.148*

8. Make a report on one of the topics. Find information about *The first Russian scholars of religion, Religious study, The history of Religious studies worldwide, The history of religious studies in Russia.* Use extra sources (books, magazines, the Internet).

Remember to:

- *make a plan before you start to write*
- *organise your report logically*
- *use the key vocabulary of the unit*
- *look at Appendix 2 p.148 for proper linkers*
- *support your opinion with examples*
- *check your report for errors when it is ready*
- *apply audio and visual aids if necessary*

Unit 5. Conflict study

1. Discuss the questions with your partner.

* *Appendix 3 p.153*

1. Are you involved in any conflicts at present?
2. What helps you resolve conflicts in your life?
3. What makes people start conflicts?
4. How important is to study conflicts?

2. Read the quotes below and explain what they mean. Support your opinion with examples.

* *Appendix 3 p.153*

- *“In such a world of conflict, a world of victims and executioners, it is the job of thinking people, not to be on the side of the executioners.” (Albert Camus)*
- *“Science cannot resolve moral conflicts, but it can help to more accurately frame the debates about those conflicts.” (Heinz Pagels)*

3. Work in pairs. Define conflict studies using the words and phrases below. Read the definition of conflict studies in the first paragraph of the text. Compare it with your definition.

the roots of conflict
human conflict
conflict resolution skills
peace
reasons for wars
preventive strategies

4. Read the whole text quickly and tick the topics mentioned in it.

1. an extract from the Journal of Conflict resolution
2. arguments about the disciplinary status of conflict study
3. branches of conflict study
4. example topics covered by conflict studies
5. interdisciplinary character of conflict study
6. prominent conflict studies practitioners
7. fundamental questions of the field of conflict study
8. the main reason for studying conflicts
9. the birth of conflict study
10. basic research methodologies in the field of conflict study
11. types of conflict

Text A. The field of conflict studies

Peace and conflict studies, incorporating anthropology, sociology, political science, ethics, theology and history, aims to uncover the roots of conflict, transform the underlying causes, develop preventive strategies, and teach conflict resolution skills. As a trans-disciplinary inquiry into the nature of peace and the reasons for wars and other forms of human conflict, this discipline has grown exponentially since its birth about a half-century ago. Since 2000, in particular, there has been a sharp increase in peace and conflict studies curricula, particularly in the number of postgraduate peace studies programs. Presenting a range of theories, methodologies, and approaches to understanding peace and to transforming conflict, it contains both classic and cutting-edge contemporary analyses.

Although the systematic study of conflict resolution is relatively new, conflicts and wars have long been the subject of research and teaching in

such fields as diplomatic history, international relations, history, political science, law, and social psychology. Even disciplines as diverse as economics, business, and operations research and mathematics study different aspects of conflict. Thus, the very history and foundation of conflict resolution is one of rich diversity and cross-fertilisation. The new field of conflict resolution, building on the work of many analysts, diplomats, and practitioners, is today one of the most interdisciplinary of all academic fields.

While each of its components maintains its roots in its own discipline, their contributions to the field of conflict resolution is much larger than the sum of its parts. Each contributes its own concepts and answers to the basic question of the field: how best to approach and resolve or manage conflicts? Contributions do not all come at the same time from all sources, and these various spurts of attention drive the field forward into new areas of inquiry, knowledge, and prescriptions. At the same time the conceptual growth of the field has practical payoffs that keep research and teaching on conflict resolution focused on useful and relevant knowledge.

The jury is still out on whether or not conflict studies is to become a discipline in its own right. Some scholars have argued that this field has now developed its own literature and academic programs and therefore should be treated as an emerging discipline. Others point out that most of the work still comes from persons who identify themselves primarily with one of the more established disciplines, such as history, political science, or sociology. Indeed, the list of disciplines that the systematic study of conflict may draw upon is very long - including the full range of the social sciences and the humanities, as well as mathematics and biology.

But the issue of disciplinary status does not need to be resolved at this point. Whether it is a field where many disciplines come together or a discipline of its own, in either case it has its own central questions and a body of literature increasingly identified as that of conflict studies. Subjects pursued include not only the study of particular conflicts, but also such basic questions as the following: Under what conditions are human societies most likely to engage in warfare, or to become disrupted by revolution or by ethnic conflict? What are the main mechanisms by which conflict - between individuals, between groups, and between nations - is normally controlled without violence? What patterns of individual behaviour are most conducive to avoid conflict, or to pursuing it successfully, or to resolving it once bitter passions have been aroused? What patterns of group structure

are most likely to lead to intergroup hostilities, or to successful conflict management? Such are the organising questions of the field of conflict studies.

There are now several academic journals that focus on the study of conflict. Selecting rather randomly an issue of one of these, the Journal of Conflict Resolution, we may note something of the range of topics that may be included:

- Decision-making processes leading to the Allied attack on Iraq during the 1992 Persian Gulf War
- Attitudes of Jews and Arabs in Israel toward a Palestinian state
- General social factors influencing decision making during negotiations
- Effects of using a particular form of arbitration
- Factors related to the effectiveness of international mediation
- The dynamics of intransigence in negotiations
- A game theory analysis of the development of cooperation in dyads
- Evidence on the relationship between the polarisation of the international system and the likelihood of war

This shows that the field of conflict studies can cover a very broad range of topics.

5. How do you understand the following word combinations? Write sentences to illustrate their meaning.

international relations, international system, international mediation

6. Find the following words and phrases in the text.

1. a method of doing something or dealing with a problem
2. to find a satisfactory way of dealing with a problem or difficulty
3. the advantage or profit that you get as a result of doing something
4. in an early state of development
5. a subject or problem that is often discussed or argued about, especially a social or political matter that affects the interests of a lot of people
6. to be doing or become involved in a continuous and often violent struggle
7. a struggle or clash between opposing forces relating to principles of what is right and wrong

8. (plural) fighting; warfare
9. without any definite plan, aim or pattern
10. a discussion set up or intended to produce a settlement or agreement
11. the procedure laid down for the settlement of international disputes
12. mathematical theory concerned with the optimum choice of strategy in situations involving a conflict of interest
13. probability

7. Study the names of the countries. Add 10-15 more country names to the table. Complete the table, use dictionary if necessary.

country	people / adjective	language
Palestine		
Israel		
Saudi Arabia		
Persia		
China		
Japan		
Denmark		
France		
Greece		
Cuba		
Egypt		
Finland		
Holland (the Netherlands)		
Iceland		
Iraq		
Lebanon		

8. Match the halves of the words. Find similar words in dictionary.

- | | |
|--------------|------------------|
| 1. co | a) century |
| 2. cross- | b) disciplinary |
| 3. decision- | c) disciplinary |
| 4. half- | d) fare |
| 5. inter | e) fertilisation |
| 6. inter | f) forming |
| 7. inter | g) graduate |
| 8. pay | h) group |
| 9. post | i) lying |
| 10. them | j) making |

- | | |
|------------|--------------|
| 11. to | k) national |
| 12. trans | l) offs |
| 13. trans- | m) operation |
| 14. under | n) selves |
| 15. war | o) ward |

9. Complete the sentences with no more than three words in each gap.

- Peace and conflict study aims to reveal the _____, develop preventive strategies and teach how to manage and resolve conflicts.
- The history of conflict resolution can be characterised by _____ because many different fields of study have contributed to its development.
- Conflict resolution is _____ on the present day conflicts, and thus has a purely practical application.
- Conflict study develops mechanisms of conflict control and patterns of behaviour that allow to _____, in other words, prevent emergence of conflicts.
- The main reason for racial conflicts is _____ between different racial groups.
- Conflict study is a new developing science which covers a very _____ of topics.

10. Work with a partner to discuss the following questions.

** Appendix 3 p.153*

- What do you think are the main roots of conflict?
- How does the nature of conflict change over time?
- Can humankind live without conflicts?
- How does conflict study contribute to our lives?
- What are the main arguments for non-violence policy?

Text B: Is conflict study a new discipline?

1. Practise reading the names.

Thucydides /θʊsɪ dɪ ɪ dɪz/

Sun Tzu /sʊn tzu tsi/

Middle East /mɪ d(ə)l i st/
 South Africa /saʊ θ ə frɪ kə/
 Northern Ireland /nɔː θ(ə)n l ə l ə n d/
 Central America /sɛ n tr(ə)l ə m ɛ n kə/
 East Asia /i st ɛ j ə /
 Europe /j ɜː r ə p/
 United States /ju n ɪ t ɪ d steɪ ts/
 Peloponnesian War /p ɛ l ə p ə n i ʒ (ə)n wɔː /

2. Skim the text and choose the best heading for it.

1. The nature of conflict and conflict resolution
2. The origins of conflict study
3. The key issues of conflict study

Conflict resolution is a broad and fast growing academic field that needs to find its place in the world of disciplines. Although it is a relatively young focus of study, having begun to emerge as a specialised field only in the 1950s, when superpower conflict threatened the very existence of humankind, it has rapidly grown into a self-contained, vibrant, interdisciplinary field where theory and practice pace real-world events. Essentially, scholars working on conflict resolution study the phenomenon of conflict and analyse ways to bring it under control, bringing their insights and concepts to bear on actual conflicts, be they domestic or international, so as to foster better and more effective relations among states and people. Conflict resolution is about ideas, theories, and methods that can improve our understanding of conflict and our collective practice of reduction in violence and enhancement of political processes for harmonising interests. In this field, theory and practice are inextricably linked. What we know about conflict affects the way we approach it. Whether the focus is on international, internal or communal conflict, ideas and theories are available to change the way actors approach conflict and seek to resolve it.

Over the centuries, many great minds have been drawn to the study of conflict. Some have studied particular conflicts in great depth and detail. For example, we may note the analysis of the Peloponnesian War by that famous historian of ancient Greece, Thucydides. Others have generalised more fully on one type of conflict. Examples include Aristotle's comparative analysis of revolutions and the reflections on the art of war by

Sun Tzu, a Chinese warrior and philosopher who also lived more than twenty centuries ago.

Without minimising the importance of these contributions from past centuries, we need also to recognise that it is only in the twentieth century that the systematic study of conflict has become a field in its own right. In fact, the overwhelming majority of work in this field is a product of the last half of the twentieth century.

The bipolar era of the Cold War is over, and the world is balancing between mitigated unipolarism and re-emergent multipolarism. But the current era is not just post-Cold War; it has often been called the Era of Terrorism, in which the globalising world centered on the West (and the United States) is met by a countervailing balance-of-power reaction, not only or so much from a group of states but from self-proclaimed representatives of the offended populations, using highly unconventional means of conflict. Both the cause and the means mark a new era of conflict to be resolved. It is therefore time to take stock of the state of knowledge, sifting what does not pertain from the past era from what is still relevant in the present and future.

New elements and patterns of thinking appeared alongside the old patterns. A natural question came to the fore: is it worth destroying each other for the achievement of existing goals? Are there other, more dignified means of solving existing problems? Are we doomed to fight each other for ever? What is more humane: to fight or to talk, even when you hate your opponent? The questions needed answers and conflict resolution has tried to fill the gap. It has meant at least two things: to try to resolve what already existed, and to suggest ways to prevent new unnecessary conflicts in the future and, increasingly, to *manage* what cannot be fully resolved.

Conflict resolution is a vibrant field of enquiry. This is the first thing to understand. One can hardly imagine the current world of policy without it. It is not an abstract theoretical construction but an element of both academic research and practical policy. And it is growing: it is not a sketchy outline of possible strategies but a robust and healthy policy of decision-making. The more it has to show both as an explanation and a guide to practice, the more promising will be the future of conflict resolution.

Conflict resolution as a field of study was most developed in North America and then in Europe. From there, it began to grow and spread. Academic journals, independent centres, university departments, and clusters of scholarship and teaching are now found in every part of the

world. The number of scholars and institutions devoted to conflict resolution and making practical difference to conflicts in places such as the Middle East, South Africa, Northern Ireland, Central America, and East Asia is an impressive testimony to the global commitment to the ideas of conflict resolution and the power of ideas to achieve this objective.

3. Scan the text and find the following information.

1. the time when conflict resolution science emerged
2. three types of conflict
3. three great philosophers who studied conflicts in the past
4. two eras of conflict
5. two places where conflict resolutions first developed as a field of study

4. Read the text again and answer the questions.

1. What were the preconditions of the appearance of conflict studies in the 1950s?
2. What is the main objective of the discipline of conflict studies?
3. Why has the study of conflict become essential these days?
4. How can findings in the field of conflict study be applied in practice?
5. Has conflict studies acquired global character yet?

5. What do the following prefixes mean? Find the words with the prefixes in the text and write sentences with these words to illustrate their meaning.

uni , bi, multi, post, counter, self, re

6. Match the words with similar meanings.

- | | |
|-----------------------|----------------------|
| 1. roots | a) appear |
| 2. concept | b) different |
| 3. curriculum | c) evidence |
| 4. contemporary | d) fundamental |
| 5. cutting-edge | e) idea |
| 6. trans-disciplinary | f) interdisciplinary |
| 7. basic | g) investigation |
| 8. various | h) leading |

- | | |
|---------------|-------------------|
| 9. emerge | i) long-term plan |
| 10. testimony | j) modern |
| 11. research | k) origins |
| 12. robust | l) strong |
| 13. strategy | m) syllabus |

7. Work with a partner. Summarise the text in 130-150 words.

** Appendix 2 p.148*

8. Render the text into English.

В последние полвека во многих странах мира, а с недавних пор и в России растет интерес к исследованию конфликтов. На основе этих исследований сложилась конфликтология - междисциплинарная научная отрасль, развивающаяся на стыке политологии, философии, социологии, психологии, правоведения. Конфликтология имеет как теоретическое, так и большое практическое значение, поскольку специалисты-конфликтологи не только занимаются научными исследованиями, но и вырабатывают и обосновывают предложения по управлению конфликтами, обеспечивая наиболее оптимальные и безопасные для общества стратегии и пути работы в этом направлении.

Конфликтология раскрывает общие закономерности вызревания и развития конфликтов. Во всех сферах общества действуют живые люди, и в их поведении в конфликтных ситуациях можно выделить схожие черты, независимо от того, где возникают эти конфликты - в экономике, политике или семейной жизни. В то же время конфликты в каждой из сфер жизни людей и общества обладают своей спецификой. В частности, политика традиционно считается едва ли не самой конфликтной из всех сфер общественной жизни. Недаром многие мыслители, начиная с Карла Маркса и заканчивая Карлом Шмиттом, объясняли природу политики через парадигму конфликта. Пожалуй, главная специфика политических конфликтов - то, что их развитие может приводить к использованию вооруженного насилия. В международных конфликтах такое насилие может принять грандиозные масштабы, представляющие угрозу для всей человеческой цивилизации. Следовательно, цена мирного разрешения конфликтных ситуаций в политике гораздо выше, чем в какой-либо общественной сфере.

Вопросы политической конфликтологии сегодня изучаются в рамках нескольких учебных программ по подготовке специалистов по различным направлениям социально-гуманитарного знания. Проблемы политической конфликтологии студенты-политологи изучают как в рамках одноименного курса, так и в процессе освоения других дисциплин политологического профиля. Проблемы политической конфликтологии изучаются также в процессе подготовки будущих социологов, психологов, специалистов в области международных отношений и регионоведения. На факультете философии и политологии Санкт-Петербургского государственного университета работает первая в нашей стране кафедра конфликтологии, которая осуществляет подготовку студентов именно по этому направлению. Студенты, изучающие проблемы конфликтологии, получают теоретические знания и практические навыки в области управления политическими конфликтами.

9. Discuss the following quotes in pairs.

** Appendix 3 p.153*

- *“A people free to choose will always choose peace. ... Peace is not absence of conflict, it is the ability to handle conflict by peaceful means.” (40th American President: Ronald Reagan)*
- *“Non-violence is a powerful and just weapon which cuts without wounding and ennobles the man who wields it. It is a sword that heals.”(Martin Luther King Jr.)*
- *“An eye for an eye only ends up making the whole world blind.” (Mohandas Mahatma Gandhi)*
- *“Mankind must put an end to war, or war will put an end to mankind. ... The basic problems facing the world today are not susceptible to a military solution.” (John F. Kennedy)*
- *“Peace is not the absence of conflict but the presence of creative alternatives for responding to conflict -- alternatives to passive or aggressive responses, alternatives to violence.” (Dorothy Thompson)*

10. Choose one quote from exercise 9 and write an essay of about 400-500 words; express your viewpoint and support it with facts and examples.

Remember to:

- *make a plan before you start to write*

- *organise your report logically*
- *use the key vocabulary of the unit*
- *look at Appendix 2 p. 148 for proper linkers*
- *support your opinion with examples*
- *check your report for errors when it is ready*
- *apply audio and visual aids if necessary*

Part II. Oneness of sciences

Unit 1. Politics and religion

1. Work with a partner to discuss the following questions.

*** Appendix 3 p. 153**

1. How do religion and politics interact?
2. Why has it become one the main issues to discuss?
3. What do the studies in this field examine and research?
4. Give the examples in the history of Politico-religious relations.

2. Read the text quickly and find the answers to the questions from exercise 1.

One of the most interesting features of the study of religion in recent years has been the resurgence of interest in its relationship with the political world. They are in fact the two most vital and dynamic subjects for man's ordinary everyday living and for his being conscious that he is living.

They need not be looked upon as the two most awful of troublesome matters, unless ignorance is to be bolstered as a virtue, or unless one is afraid that perhaps he might learn the truth which might hurt. They ought to be treated together as though being one subject if we search for a lasting peace without any isolating escapism and without compromising any of the truths that are innate in our physical and human environments. The specter of compromise - with some popularised misconceptions for some long ago forgotten truths - is the specter of adulteration. Enduring peace with a fulfilling happiness in knowledge and ability, it will be shown, is possible.

The nature of a people may result in a religious denomination and, conversely, religions can cause nations to evolve into certain cultural and political patterns. Some cultural patterns set autonomic limits on the growth of a nation; other nations can survive only under pressure or through their turning parasitic, while others have the makings of leadership in certain fields or even in paramount world leadership. Many great cultures and many great nations have happened on our earth. Those will be mentioned through which certain edifying legacies surviving to our times can be associated.

Studies have appeared examining the way in which religious phenomena - ideas, symbols, individuals, institutions - influence the whole

system of governance at local, national and international levels. Equally, attention is now being given to the ways in which the political system - leaders and institutions - respond to these religious claims. In short, the issue of the relationship between religion and politics is now a matter of serious academic attention. The intertwining of religion and politics, both as a descriptive reality and as a subject for prescriptive reflection, has an exceedingly long history that extends back to the earliest eras of intellectual discussion. This reflects the inherent qualities of 'religion' and 'politics' that seemingly inevitably drive them together into a complex, varied and dynamic relationship. From an historical point of view, as Finer points out, in the earliest times, religion formed part of a 'vast cosmology ... into which all things are fitted'. This cosmology included matters religious, having to do with the divine, and matters political, having to do with the exercise of power. Within this context, those who monopolised political power also typically claimed religious authority. This arrangement appears, in various forms, in many ruler cults and sacral kingdoms across the ancient Middle East, Asia, and South America, as well as in Hellenistic Greece and Imperial Rome. In this way, a pattern evolved bringing religion into the most intimate association with politics, the two forming a single or monistic whole.

A relationship between politics and religion, be it formal or merely cooperative, in either case may be on a noble plane or it may become sinister when one of the functionaries thereof tries lustfully to usurp the prerogative of the other. Mankind's bliss of a past "golden age" required no history. But competitive usurpations began making history. So, the history of mankind is the history of sin and the battle and rescue of mankind from sin.

3. Write summary of the text (130-150 words).

** Appendix 2 p. 148*

4. Choose one topic and make a report: “Relations between politics and religion in the contemporary state”, “Trends in political science research on religion and politics”, “Secularization and secularism worldwide” **Use extra sources to find information about the topic.**

Remember to:

- *make a plan before you start to write*
- *organise your report logically*

- *use the key vocabulary of the unit*
- *look at Appendix 2 p.148 for proper linkers*
- *support your opinion with examples*
- *check your report for errors when it is ready*
- *apply audio and visual aids if necessary*

Unit 2. Political science as the study of conflict

1. Work with a partner to discuss the following questions.

*** Appendix 3 p. 153**

1. Is politics connected with conflicts? If yes, give examples.
2. What distinguishes political conflicts from other types of conflict?
3. How can the knowledge and skills of conflict resolution be applied in political science?

2. Read the text quickly and find the answers to the questions from exercise 1.

At its core political science is concerned with the study of conflict. This can take place at several levels. Personal conflict, usually studied by psychologists, can be of service to political scientists. The study of aggressive instincts, for example, or the ability to compromise are obvious examples and these themes can also apply to group conflict.

Collective conflict is obviously the main field of investigation. It is of a different order from personal conflict because it involves all sorts of considerations about group coherence and group fragmentation. Political sociologists investigate for what reasons and to what extent people identify with others and to what degree they emphasise their distinction from those in other groups. When a group achieves a level of continuous existence, develops rules and decision-making procedures and systematically begins to recruit members, it is called an 'association'.

The part of the subject variously called political institutions or comparative institutions is involved with the study of conflict within the framework of a set of institutions. A political institution is a public body with formally designated structures and functions intended to regulate defined activities applying to the whole population. Governments,

parliaments and the law courts are political institutions. Their interrelationships are defined in constitutions.

Collective conflict may take place at three levels - at that of local associations, at that of national associations and at that of nation-states. Often collective conflict takes the form of a clash between those associations and interests involved in the government and those outside it. In authoritarian regimes, however, where governments rule virtually unchallenged, conflict at the first two levels is submerged or likely to be repressed. Unless there is one-man rule, however, there will be conflict in private cabals. Such situations are not easy for the researcher to examine. Conversely, the study of politics in democracies, where conflict is permitted and even encouraged and where it often takes place publicly, is so much easier.

The study of conflict between local groups may be made at the community level. It may be about the building of a new bypass or the closing of a footpath. Increasingly nationwide groups associate themselves with such matters, but there may be other local issues, such as a dispute between travelers and the local landowners, which proceed no further than local government. In the Western world physical conflict at this level is rare, but there are areas where internal disputes, especially ethnic rivalries, deteriorate into armed conflict.

In recent years attention has turned to the environments which affect conflict and its resolution. Especially economic and social environments of the political system have interested political scientists, leading them to study the areas where the polity overlaps with the economy and society. These two areas are known respectively as political economy and political sociology.

3. Read the text again and complete the following sentences with one word.

1. Personal conflict, studied by psychologists, is usually opposed to the conflicts that appear in _____.
2. Political science is particularly interested in studying groups of people having common purposes or interests, also known as _____.

3. Organisations such as parliament and the court system that play a significant role in the making, carrying out, and enforcing laws and managing conflicts about them are called political _____.
4. The study of conflict is much easier in democratic society than under _____.
5. The research into causes of conflict encourages political scientists pay more attention to social and economic _____.

4. Summarise the text in 130-150 words. In your summary try to use the following words and phrases.

** Appendix 2 p. 148*

aggressive instincts, ability to compromise, group coherence, and group fragmentation, decision-making procedures, governments, interrelationships, at the community level, nationwide, ethnic rivalries, internal disputes

4. Discuss the following statements in small groups. Support your opinion with examples and arguments.

Remember to:

- ❖ *make a plan before you start to write*
 - ❖ *organise your report logically*
 - ❖ *use the key vocabulary of the unit*
 - ❖ *look at Appendix 2 p.148 for proper linkers*
 - ❖ *support your opinion with examples*
 - ❖ *check your report for errors when it is ready*
 - ❖ *apply audio and visual aids if necessary*
- *“In dwelling, live close to the ground. In thinking, keep to the simple. In conflict, be fair and generous. In governing, don't try to control. In work, do what you enjoy. In family life, be completely present.” (Tao Te Ching)*
 - *“Mankind must evolve for all human conflict a method which rejects revenge, aggression, and retaliation. The foundation of such a method is love.” (Martin Luther King, Jr.)*
 - *“Peace is not merely the absence of visible conflict. Only a just peace based on the inherent rights and dignity of every individual can truly be lasting.” (Barack Obama)*

- “The only way to get the best of an argument is to avoid it.” (Dale Carnegie)

Unit 3. Culture and conflict

1. Work with a partner to discuss the following questions.

*** Appendix 3 p.153**

1. Can a conflict emerge in a “cultured” society?
2. Can cultural differences lead to conflict? If yes, give examples.
3. How do you understand the term “cultural distance”?

2. Read the text quickly and find the answers to the questions from exercise 1.

A report that appeared in the New York Times claimed that on January 9, 1991, at a meeting where the Foreign Minister of Iraq, Tariq Aziz, met the Secretary of State of the United States, James Baker, they miscommunicated. According to the report, Baker was very clear that the United States would attack if Iraq did not leave Kuwait. But he said it calmly. The miscommunication occurred because next to Aziz was seated Saddam Hussein's brother, who paid attention only to how Baker talked, rather than to what he said. He reported back to Baghdad "the Americans will not attack. They are weak. They are calm. They are not angry. They are only talking."

We do know that Western individualist cultures sample mostly the *content* of communications, whereas Eastern collectivist cultures sample mostly the *context* of communication. Thus, it is plausible that Hussein's brother, who had little exposure to the West, did not sample the conversation correctly. Also Baker did not throw anything at Aziz to show that he was angry. He acted calmly. It is doubtful that Baker could have thrown anything. People cannot change their behavior that drastically, just because they are interacting with members of other cultures. We do not know what report Aziz gave to Hussein, but it is plausible that Hussein paid special attention to his brother's assessment, because trust in collectivist cultures is much greater within the intimate in-group than within the outer in-group. In any case, we do know that a war took place after that meeting. Cultural differences often cause miscommunications and conflict.

Conflict is greater when the two cultures are very different than when they are similar. Technically this difference is called “cultural distance”. Cultural distance is greater when people speak different languages. Even speaking languages that are related can be a problem. There are many funny examples of mistranslations. For example, the ancient Greek root of sympathetic is “to feel together”. That is fairly close to the English meaning. But modern Greek, Italian, Spanish, and French use terms that are derived from that root yet mean “a nice, pleasant person.” So “I am sympathetic” does not translate correctly into “Je suis sympathique!”

Of course, what happens when languages are members of the same language family (say, Indo-European) can be even more of a problem when the languages have very different structures (e.g. tonal or click languages).

Cultural distance is also greater when people have different social structures, such as family structures. Todd (1983) has identified eight types of family structure, and simple terms such as “aunt” may convey different meanings when the family structure is different.

Religion, of course, can be a great source of differences in points of view. Even when one knows that the other person believes something different, there is the problem that humans use themselves as the anchors for such judgments. The diplomat may not believe that it is possible for the other diplomat to have such ‘outlandish’ beliefs. A well-established social psychological phenomenon is called the ‘false consensus’ effect (Mullen, 1985). Even when people know about this bias, they cannot wipe it out (Krueger & Clement, 1994). The phenomenon is that if we agree with a particular position, we believe that most other people also agree with it; if we disagree with a particular position, we believe that most people disagree with it. The phenomenon is even stronger when we interact with people who are similar to us in dress, profession, and other characteristics.

Differences in standards of living can create cultural distance. When the cost of sending a letter is a substantial fraction of one's budget, one may not be as likely to send the letter as when the cost is trivial in relation to one's budget.

3. Read the text again. Find in the text examples of conflict caused by the following factors.

1. differences between collectivist and individualist cultures
2. different languages

3. different social structure
4. different beliefs
5. different standards of life

4. Summarise the text in 130-150 words. In your summary try to use the following words and phrases.

** Appendix 2 p. 148*

miscommunication, sample the conversation correctly, cultural differences, mistranslations, different meanings, religion, judgments, 'false consensus', phenomenon

5. Discuss in small groups the current conflicts (worldwide, nation-wide or local) caused by the cultural distance.

** Appendix 3 p. 153*

Unit 4. Culture and politics

1. Work with a partner to discuss the following questions.

** Appendix 3 p. 153*

1. What is the political significance of cultural practices?
2. How can politics influence culture?
3. Does culture somehow influence the polity?

2. Read the text quickly and find the answers to the questions from exercise 1.

Cultural studies is a tendency across disciplines, rather than a discipline itself. It takes its agenda and mode of analysis from economics, politics, media and communication studies, sociology, literature, education, the law, science and technology studies, anthropology, and history, with a particular focus on gender, race, class, and sexuality in everyday life, commingling textual and social theory under the sign of a commitment to progressive social change.

Even though cultural studies can be understood as a kind of intellectual magpie, that which differentiates it from other subject areas is its

connections to matters of power and politics and in particular to the need for social and cultural change. For Hall, what is at stake is the connection that cultural studies seeks to make to matters of power and cultural politics. That is, to an exploration of representations of and for marginalised social groups and the need for cultural change. Hence, cultural studies is a body of theory generated by thinkers who regard the production of theoretical knowledge as a political practice. Here, knowledge is never a neutral or objective phenomenon but a matter of positionality, that is, of the place from which one speaks, to whom, and for what purposes.

The forms of power that cultural studies explores are diverse and include gender, race, class, colonialism, etc. Cultural studies seeks to explore the connections between these forms of power and to develop ways of thinking about culture and power that can be utilised by agents in the pursuit of change.

Cultural studies has come of age; it has achieved sufficiently wide popular recognition to become a butt of jokes in the media, and denunciation in the daily press, which suggests that it has touched a nerve somewhere in the body politic.

In fact cultural studies has been criticised from all sides over a number of issues:

- Some say that it is too political. Others that it is not political enough.
- It has no method. It has no object of study. It has no discipline. Or - it is too institutionalised academically.
- Too academic; not activist enough. Or - too activist; not scholarly enough.
- It celebrates when it should criticise. Or - it criticises when it should undertake policy research for external clients.

At stake in such debates are important questions about the power of intellectual work in society and in the development of public policy. Cultural studies can't supply definitive answers to the intellectual, cultural and philosophical questions of the day, but it has proven a lively field of debate and dialogue. People from many different academic backgrounds, political persuasions and philosophical speaking positions have tried to address them in such a way that practical strategies and ways of acting in the world - whether that's the academic or the real world - can be improvised and implemented, as well as theorised and thought through.

Because of its position as a crossroads or bazaar for the exchange of ideas from many directions, cultural studies has been at one and the same

time a motley confusion of difference, and an ambitious intellectual enterprise, seeking nothing less than to rethink received truths and remake inherited frameworks of explanation. On the ground of difference, debate and disagreement, it has sought to build a new consciousness.

Cultural studies is itself a symptom - not least in having such an ambition - of widespread doubt and disillusion about the continuing ability of inherited truths to command assent. The wonderful promises of the modern era - progress, science, truth, reason, plenty, comfort, security - looked very battered indeed in the years after the Second World War. Holocaust, Cold War, Mutually Assured Destruction, police states, Stalinism, Vietnam: no one was innocent, nothing was plain and simple, fear and desire infested reason and truth, progress created its own terrorists. Cultural studies was a symptom of the urgent and profound need to think seriously and in a sustained way about such matters, and how they connected with unprecedented personal freedoms and affluence at least in the developed world, new opportunities in education and cultural expression, and expanded horizons of experience for young people, women, people of colour, and many other social groups and identities.

Cultural studies has always been an unfolding discourse, responding to changing historical and political conditions and always marked by debate, disagreement and intervention. For example, in the late 1970s the centrality of class in cultural studies was disrupted first by feminism's insistence on the importance of gender, and then by black- students raising questions about the invisibility of 'race' in much cultural studies analysis. It is simply not possible now to think of cultural studies and popular culture, for example, without also thinking about the enormous contribution to the study of popular culture made by feminism. In the early 1970s, such a connection would have been far from obvious.

The political significance of popular cultural practices is perhaps best exemplified in subcultures. Subcultures signify a space under culture, simultaneously opposed to, derivative of, and informing official, dominant, governmental, commercial, bureaucratically organised forms of life - a shift away from culture as a tool of domination and towards culture as a tool of empowerment. This move wants to find out how the socially disadvantaged use culture to contest their subservient position. Historical and contemporary studies conducted through the 1960s and 1970s on slaves, crowds, pirates, bandits, and the working class emphasised day-to-day noncompliance with authority. For example, UK research into Teddy Boys,

Mods, bikers, skinheads, punks, school students, teen girls, and Rastas had as its magical agents of history truants, drop-outs, and magazine readers - people who deviated from the norms of school and the transition to work by entering subcultures. Such research examined the structural underpinnings to collective style, investigating how their bricolage subverted the achievement-oriented, materialistic, educationally driven values and appearance of the middle class. The working assumption was that subordinate groups adopt and adapt signs and objects of the dominant culture, reorganising them to manufacture new meanings. Consumption was the epicenter of such subcultures; paradoxically, it also reversed members' status as consumers. They become producers of new fashions, inscribing alienation, difference, and powerlessness on their bodies.

3. Read the text again and answer the questions.

1. What differentiates cultural studies from other disciplines?
2. What forms of power does cultural study explore?
3. What may be the reasons of culture-related jokes and criticism of cultural studies in the media?
4. Does cultural studies give answers to the crucial issues of the day? Why? Why not?
5. How does cultural studies respond to changing historical and political conditions? Give examples.
6. What is the political significance of subcultures?

4. Summarise the text in 130-150 words. In your summary try to use the following words and phrases.

** Appendix 2 p. 148*

a tendency across disciplines, commitment to progressive social change, matters of power and cultural politics, marginalised social groups, forms of power, achieve wide popular recognition, public policy, the urgent and profound need to think seriously, debate, disagreement and intervention, popular culture, cultural practices, a tool of empowerment, bricolage, day-to-day noncompliance with authority

5. Discuss in small groups the importance of cultural studies from the point of view of politics. Which of the following famous quotes best illustrate your opinion? Explain why.

*** Appendix 3 p.153**

- *“That is true culture which helps us to work for the social betterment of all.” (Henry Ward Beecher (1813-1887) American politician)*
- *“Without culture, and the relative freedom it implies, society, even when perfect, is but a jungle. This is why any authentic creation is a gift to the future.” (Albert Camus (1913-1960) French novelist, essayist and dramatist)*
- *“A society person who is enthusiastic about modern painting or Truman Capote is already half a traitor to his class. It is middle-class people who, quite mistakenly, imagine that a lively pursuit of the latest in reading and painting will advance their status in the world.” (Mary Mccarthy)*
- *“Culture is the name for what people are interested in, their thoughts, their models, the books they read and the speeches they hear, their table-talk, gossip, controversies, historical sense and scientific training, the values they appreciate, the quality of life they admire. All communities have a culture. It is the climate of their civilisation.” (Walter Lippmann)*

Unit 5. Political philosophy

1. Work with a partner to discuss the following questions.

*** Appendix 2 p. 1480**

1. What is Political philosophy?
2. What are the questions that political philosophers deal with?
3. What is the central issue of discussion in Political philosophy? Why?
4. How can the main works of political philosophy in past centuries be divided into?
5. What are the essences of these categories?
6. Name the most famous thinkers who made significant contribution to political thought in Western culture and Non-Western influences.

2. Read the text quickly and find the answers to the questions from exercise 1.

Political philosophy can be defined as philosophical reflection on how best to arrange our collective life - our political institutions and our social practices, such as our economic system and our pattern of family life. Political philosophers seek to establish basic principles that will, for instance, justify a particular form of state, show that individuals have certain inalienable rights, or tell us how a society's material resources should be shared among its members. This usually involves analysing and interpreting ideas like freedom, justice, authority and democracy and then applying them in a critical way to the social and political institutions that currently exist. Some political philosophers have tried primarily to justify the prevailing arrangements of their society; others have painted pictures of an ideal state or an ideal social world that is very different from anything we have so far experienced.

Political philosophy has been practised for as long as human beings have regarded their collective arrangements not as immutable and part of the natural order but as potentially open to change, and therefore as standing in need of philosophical justification. It can be found in many different cultures, and has taken a wide variety of forms. There are two reasons for this diversity. First, the methods and approaches used by political philosophers reflect the general philosophical tendencies of their epoch. Developments in epistemology and ethics, for instance, alter the assumptions on which political philosophy can proceed. But second, the political philosopher's agenda is largely set by the pressing political issues of the day. In medieval Europe, for instance, the proper relationship between Church and State became a central issue in political philosophy; in the early modern period the main argument was between defenders of absolutism and those who sought to justify a limited, constitutional state. In the nineteenth century, the social question - the question of how an industrial society should organise its economy and its welfare system - came to the fore. When we study the history of political philosophy, therefore, we find that alongside some perennial questions - how can one person ever justifiably claim the authority to govern another person, for instance - there are some big changes: in the issues addressed, in the language used to address them, and in the underlying premises on which the political philosopher rests his or her argument.

One question that immediately arises is whether the principles that political philosophers establish are to be regarded as having universal validity, or whether they should be seen as expressing the assumptions and

the values of a particular political community. This question about the scope and status of political philosophy has been fiercely debated in recent years. It is closely connected to a question about human nature. In order to justify a set of collective arrangements, a political philosophy must say something about the nature of human beings, about their needs, their capacities, about whether they are mainly selfish or mainly altruistic, and so forth. But can we discover common traits in human beings everywhere, or are peoples characters predominantly shaped by the particular culture they belong to?

If we examine the main works of political philosophy in past centuries, they can be divided roughly into two categories. On the one hand there are those produced by philosophers elaborating general philosophical systems, whose political philosophy flows out of and forms an integral part of those systems. Leading philosophers who have made substantial contributions to political thought include Plato, Aristotle, Augustine, Aquinas, Hobbes, Locke, Hume, Hegel and J.S. Mill. On the other hand there are social and political thinkers whose contribution to philosophy as a whole has had little lasting significance, but who have made influential contributions to political philosophy specifically. In this category we may include Cicero, Marsilius of Padua, Machiavelli, Grotius, Rousseau, Bentham, Fichte and Marx. Two important figures whose work reflects non-Western influences are Ibn Khaldhun and Kautilya. Among the most important twentieth-century political thinkers are Arendt, Berlin, Dewey, Foucault, Gandhi, Gramsci, Habermas, Hayek, Oakeshott, Rawls, Sartre and Taylor.

3. Write summary of the text (130-150 words).

** Appendix 2 p. 148*

4. Choose one topic and make a report: “Political Philosophy”, “The history of Political Philosophy” or “Political Philosophy in Russia” In your report use the key vocabulary of the unit and your knowledge of the theme. Use extra sources to find information about the topic.

Remember to:

- ❖ *make a plan before you start to write*
- ❖ *organise your report logically*
- ❖ *use the key vocabulary of the unit*
- ❖ *look at Appendix 2 p.148 for proper linkers*
- ❖ *support your opinion with examples*
- ❖ *check your report for errors when it is ready*

❖ *apply audio and visual aids if necessary*

Unit 6. Religion and Conflict

1. Work with a partner to discuss the following questions.

*** Appendix 3 p. 153**

1. What is the role of religion in modern life?
2. Why do the religious conflicts occur?
3. How can such conflict be resolved? Why is it so hard to do?
4. What are the current locations of conflicts based on religion? Give examples.
5. What is the difference among the fundamentalists, the extremists and the religious nationalists?
6. What kind of society is the religious conflict more possible? Why?
7. What are two types of conflicts mentioned in the text? What are the differences between them?
8. What could help people prevent serious religious conflicts?

2. Read the text quickly and find the answers to the questions from exercise 1.

At the dawn of the twenty-first century, a casual glance at world affairs would suggest that religion is at the core of much of the strife around the globe. Often, religion is a contentious issue. Where eternal salvation is at stake, compromise can be difficult at or even sinful. Religion is also important because, as a central part of many individuals' identity, any threat to one's beliefs is a threat to one's very being. This is a primary motivation for ethno-religious nationalists.

However, the relationship between religion and conflict is, in fact, a complex one. Religiously-motivated peace builders have played important roles in addressing many conflicts around the world.

Although not necessarily so, there are some aspects of religion that make it susceptible to being a latent source of conflict. All religions have their accepted dogma, or articles of belief that followers must accept without question. This can lead to inflexibility and intolerance in the face of other beliefs. At the same time, scripture and dogma are often vague and

open to interpretation. Therefore, conflict can arise over whose interpretation is the correct one, a conflict that ultimately cannot be solved because there is no arbiter. The winner generally is the interpretation that attracts the most followers. However, those followers must also be motivated to action. Although, almost invariably, the majority of any faith hold moderate views, they are often more complacent, whereas religious extremists can contribute to conflict escalation. They see radical measures as necessary to fulfilling God's wishes. Fundamentalists of any religion tend to take a Manichean view of the world. If the world is a struggle between good and evil, it is hard to justify compromising with the devil.

Some groups, such as America's New Christian Right and Jama'at-i-Islami of Pakistan, have operated largely through constitutional means though still pursue intolerant ends. In circumstances where moderate ways are not perceived to have produced results, whether social, political, or economic, the populace may turn to extreme interpretations for solutions. Without legitimate mechanisms for religious groups to express their views, they may be more likely to resort to violence. Hizbullah in Lebanon and Hamas in Palestine have engaged in violence, but they also gained supporters through social service work when the government is perceived as doing little for the population. Radical Jewish cells in Israel and Hindu nationalists and Sikh extremists in India are other examples of fundamentalist movements driven by perceived threat to the faith. Religious revivalism is powerful in that it can provide a sense of pride and purpose, but in places such as Sri Lanka and Sudan it has produced a strong form of illiberal nationalism that has periodically led to intolerance and discrimination. Some religious groups, such as the Kach and Kahane Chai parties in Israel or Egypt's Islamic Jihad, consider violence to be a 'duty'. Those who call for violence see themselves as divinely directed and therefore obstacles must be eliminated.

Many religions also have significant strains of evangelism, which can be conflictual. Believers are called upon to spread the word of God and increase the numbers of the flock. For example, the effort to impose Christianity on subject peoples was an important part of the conflict surrounding European colonisation. Similarly, a group may seek to deny other religions the opportunity to practice their faith. In part, this is out of a desire to minimise beliefs the dominant group feels to be inferior or dangerous. Suppression of Christianity in China and the Sudan are but two contemporary examples. In the case of China, it is not a conflict between

religions, but rather the government views religion as a dangerous rival for citizens' loyalties. All of these instances derive from a lack of respect for other faiths.

Religious nationalists too can produce extremist sentiment. Religious nationalists tend to view their religious traditions as so closely tied to their nation or their land that any threat to one of these is a threat to one's existence. Therefore, religious nationalists respond to threats to the religion by seeking a political entity in which their faith is privileged at the expense of others. In these contexts, it is also likely that religious symbols will come to be used to forward ethnic or nationalist causes. This has been the case for Catholics in Northern Ireland, the Serbian Orthodox church in Milosevic's Yugoslavia, and Hindu nationalists in India.

Popular portrayals of religion often reinforce the view of religion being conflictual. The global media has paid significant attention to religion and conflict, but not the ways in which religion has played a powerful peacemaking role. This excessive emphasis on the negative side of religion and the actions of religious extremists generates interfaith fear and hostility. The tendency to carelessly throw around the terms 'fundamentalist' and 'extremist' masks significant differences in beliefs, goals, and tactics.

In virtually every heterogeneous society, religious difference serves as a source of potential conflict. Because individuals are often ignorant of other faiths, there is some potential tension but it does not necessarily mean conflict will result. Religion is not necessarily conflictual but, as with ethnicity or race, religion serves, as a way to distinguish one's self and one's group from the other. Often, the group with less power, be it political or economic, is more aware of the tension than the privileged. When the privileged group is a minority, however, such as the Jews historically were in much of Europe, they are often well aware of the latent conflict. There are steps that can be taken at this stage to head off conflict. Interfaith dialogue, discussed further below, can increase understanding. Intermediaries may help facilitate this.

With religion a latent source of conflict, a triggering event can cause the conflict to escalate. At this stage in a conflict, grievances, goals, and methods often change in such a way so as to make the conflict more difficult to resolve. Often, historic grievances are recast as being the responsibility of the current enemy. Because at this stage tactics often come detached from goals, radical interpretations are increasingly favored. Once

martyrs have been sacrificed, it becomes increasingly difficult to compromise because their lives will seem to have been lost in vain.

In the eyes of many, religion is inherently conflictual, but this is not necessarily so. Therefore, in part, the solution is to promote a heightened awareness of the positive peace building and reconciliatory role religion has played in many conflict situations. More generally, fighting ignorance can go a long way. Interfaith dialogue would be beneficial at all levels of religious hierarchies and across all segments of religious communities. Where silence and misunderstanding are all too common, learning about other religions would be a powerful step forward. Being educated about other religions does not mean conversion but may facilitate understanding and respect for other faiths. Communicating in a spirit of humility and engaging in self-criticism would also be helpful.

3. Write a summary of the text (130-150 words).

** Appendix 2 p. 148*

4. Choose one topic and make a report: “Latent conflict”, “Contemporary views on Religion and conflict”, “Research of religious conflicts in Russia”, Triple interaction in religion-politics- conflict relations”. Use extra sources to find information about the topic.

Remember to:

- ❖ *make a plan before you start to write*
- ❖ *organise your report logically*
- ❖ *use the key vocabulary of the unit*
- ❖ *look at Appendix 2 p.148 for proper linkers*
- ❖ *support your opinion with examples*
- ❖ *check your report for errors when it is ready*
- ❖ *apply audio and visual aids if necessary*

Unit 7. Philosophy of religion

1. Work with a partner to discuss the following questions.

** Appendix 3 p. 153*

1. What is the philosophy of religion divided into?
2. What are the differences between the types?
3. What are the goals of philosophy of religion as a discipline?

4. What were the late 17th and 18th centuries marked by?
5. What are the common features in the works of Heidegger and Sartre?
6. What is phenomenology according to Husserl?

2. Read the text quickly and find the answers to the questions from exercise 1.

Philosophy of religion is philosophical reflection on religion. It is as old as philosophy itself and has been a standard part of Western philosophy in every period. In the last half of the twentieth century, there has been a great growth of interest in it, and the range of topics philosophers of religion have expanded considerably.

Philosophy of religion is sometimes divided into philosophy of religion proper and philosophical theology. This distinction reflects the uncase of an earlier period in analytic philosophy, during which philosophers felt that reflection on religion was philosophically respectable only if it confined itself to mere theism and abstracted from all particular religions; anything else was taken to be theology, not philosophy. But most philosophers now feel free to examine philosophically any aspect of religion, including doctrines or practices peculiar to individual religions. Not only are these doctrines and practices generally philosophically interesting in their own right, but often they also raise questions that are helpful for issues in other areas of philosophy. Reflection on the Christian notion of sanctification, for example, sheds light on certain contemporary debates over the nature of freedom of the will.

Philosophy of religion is an academic discipline which attempts to (1) analyse and describe the nature of religion in the framework of a general view of the world; (2) defend or attack various religious positions in terms of philosophy; and (3) analyse religious language. Thus, much of hilosophy of religion is concerned with questions not so much of the description of religion (historically and otherwise) as with the truth of religious claims. For this reason philosophy can easily become an adjunct of theology or of antireligious positions; thus, it is often difficult to disentangle descriptive problems from those bearing on the truth of the content of what is being described.

Studies of religion in the late 17th and 18th centuries reflected the growing rationalism of the epoch. The Scottish philosopher David Hume (1711 - 1776) argued that there can be no true knowledge of anything

beyond direct experience. These considerations dispose of all the classical arguments for the existence of God, as such arguments are not based on the requisite empirical evidence.

The culmination of 18th-century rationalism was found in the works of the German philosopher Immanuel Kant (1724 - 1804), but it was a rationalism modified to leave room for religion, which he based essentially on ethics. Kant's system depended on drawing certain distinctions, such as that between pure and practical reason, which were open to challenge. One reaction that attempted to place religion as neither primarily to do with pure nor with practical reason was that of the German theologian and philosopher Friedrich Schleiermacher (1768 - 1834), who attempted to carve out a territory for religious experience distinct from both science and morality. For him the central attitude in religion is "the feeling of absolute dependence.

Georg Wilhelm Friedrich Hegel (1770 - 1831) argued that religion arises as the relation between man and the Absolute (the spiritual reality that undergirds and includes the whole universe), in which the truth is expressed symbolically, and so conveyed personally and emotionally to the individual. As the same truth is known at a higher - that is, more abstract - level in philosophy, religion is ultimately inferior to philosophy. The Hegelian account of religion was worked out in the context of the dialectical view of history, according to which opposites united in a synthesis, which in turn produced its opposite, and so on. In the 19th century the Hegelian school was very influential, particularly in the study of early Christianity, but it attracted some radical criticism. Hegelianism entered a period of rapid decline in the early part of the 20th century.

The common sense and scientifically oriented philosophy of G.E. Moore (1873 - 1958) and Bertrand Russell (1872 - 1970) introduced a period of empiricism in Britain, while William James's pragmatism had a similar effect in the United States. British empiricism was expressed very strongly in logical positivism (maintaining the exclusive value of scientific knowledge and the denial of traditional metaphysical doctrines). This stimulated the analysis of religious language, and the movement was complicated by the transformation in the thought of Ludwig Wittgenstein (1889-1951), who in his later work was very far removed from his early, rather formalistic treatment of language. The analytic attempt to exhibit the nature of religious language has generally occurred in the context of questions of truth - thus some scholars have been concerned with exhibiting

how it is possible to hold religious beliefs in an empiricist framework, and others with showing the meaninglessness or incoherence of belief.

The most influential modern existentialists have been Martin Heidegger (1889 - 1976) and Jean-Paul Sartre (1905 - 1980); the former was especially important in the development of modern European theology. The structure of the world as analysed by Heidegger is revealed, in a sense, affectively - *i.e.*, through care, anxiety, and other existential attitudes and feelings.

Sartre's thought has had less direct impact on the study of religion, partly because his account of human existence represents an explicit alternative to traditional religious belief. Sartre's analysis begins, however, from the human desire to be God: but God is, on Sartre's analysis, a self-contradictory notion, for nothing can contain the ground of its own being. In searching for an essence humans fail to see the nature of their freedom, which is to go beyond definitions, whether laid down by God or by other human beings.

Edmund Husserl (1859 - 1938) has been the main exponent of phenomenology, and his program of describing experience and "bracketing" the objects of experience, in the pursuit of essences of types of experience, was in part taken up in the phenomenology of religion. Husserl distinguished phenomenology from psychology, in that the latter concerns facts in a spatiotemporal setting, whereas phenomenology intends to uncover timeless essences.

3. Write a summary of the text (130-150 words).

*** Appendix 2 p. 148**

4. Choose one topic and make a report: “Contemporary views on philosophy of religion”, “Research of the philosophy of religion in Russia”. Use extra sources to find information about the topic.

Remember to:

- ❖ *make a plan before you start to write*
- ❖ *organise your report logically*
- ❖ *use the key vocabulary of the unit*
- ❖ *look at Appendix 2 p. 1480 for proper linkers*
- ❖ *support your opinion with examples*
- ❖ *check your report for errors when it is ready*
- ❖ *apply audio and visual aids if necessary*

Part III. Think Back

Unit 1. Social sciences facing the world

1. Read the text and answer the questions.

1. What is the significance of social sciences in the modern world?
2. How have social sciences changed with the time?
3. What is the principal difference between the ways social sciences and natural sciences approach important issues of the day? Give examples.
4. What might be the practical application of the social sciences research findings?
5. What global challenges are facing the world today?

Social sciences are now truly global in the sense that they are taught almost everywhere and their research results are widely disseminated, increasingly by new information technologies. Doctoral awards in the social sciences have grown more rapidly than in the other science fields.

Moreover, social science has become institutionalised: a large number of social scientists work as scholars and researchers at universities but they also work as experts in national public administrations, in private enterprises or as independent professionals. Social science expertise is in high demand by policy makers, media and the public. Furthermore, social science concepts and theories influence public opinion and public debates more than ever before. These are all indications of social sciences' success.

But with success and growth have come criticism. It has been pointed out that few economists foresaw the economic crisis that started in 2008 and that conflicting advice has been given on dealing with it. Political scientists are sometimes accused of not anticipating deep changes in opinion; sociologists of failing to identify major social trends, etc. In the face of global challenges which demonstrate that problems are increasingly interrelated, and spread fast from one part of the world to another, traditional disciplinary boundaries are questioned. The social sciences have been accused of being fragmented, overspecialised and sometimes too abstruse and disconnected. Hence, their capacity to provide answers has been questioned: they are recognised, but are they relevant? Protracted

epistemological debates have emphasised the tenuousness of this recognition.

In reality, social sciences have become so diffuse and widespread that nobody notices their role in understanding and shaping our world and daily lives any more. Without them, most public policies would simply not exist and many individual and collective decisions would be difficult. Social sciences make history and, as a result, they change their environment. Hence, their findings and concepts must be constantly re-evaluated.

From the beginning, social sciences have endeavoured to bring rational wisdom to economic, social, political and personal topics that used to be dealt with through personal beliefs and religion. Economic growth, justice, governance, democracy, human rights, education, inequality and diversity as well as many other concepts would be largely unknown without social sciences' contributions. These phenomena would simply not be understood or properly analysed. They would not lead to any political actions.

Today, the natural sciences are imperative to address challenges such as AIDS, children's health, hunger and climate change, but they are insufficient. Indeed, complaints about the detrimental consequences of science have increased, and technology and scientific findings are no longer accepted without discussion.

Social sciences are needed to understand and influence how humans act. They are crucial to implement the UN Millennium Development Goals: from reducing poverty to promoting gender equality; they are needed to face challenges such as climate change, which are as much social as natural.

Hence, to face current and future challenges and effectively address global and local problems, more and better social science is vital. To cope, capacity must be built, particularly in the regions where social problems are most acute and social science is most anemic.

One precondition for the assessment of current developments and where they are leading us is to develop the right instruments and observation categories. The results of social science research can be surprising and even daunting at times: different characterisations of inequality, for instance, produce very different pictures of the extent and evolution of global inequality. But the social sciences also provide particularly appropriate methods for generating and debating the tools with which societies can observe and assess their development. Today's global challenges require former methodologies and approaches to be revisited, and new ones to be developed.

There is a growing conviction among social scientists that more attention needs to be paid to the plurality of contexts, and that cultural dimensions are crucial in forming these contexts. Worldviews, beliefs, institutions and history shape the way different people perceive and react to a phenomenon. This may sound like a truism, but the implications of cultural difference are clearer than ever in the face of current global challenges. The world faces global challenges such as environmental change, high inequality, poverty and financial crisis, while human societies are affected by trends such as ageing, social marginalisation, and the rise of cities as strategic economic spaces in the global economy.

The struggles to overcome global challenges and to understand major social trends have become multiplayer games. And they are games in which the social sciences can make a difference. The social sciences provide the classificatory, descriptive and analytical tools and narratives that allow us to see, name and explain the developments confronting human societies. They allow us to decode underlying concepts, assumptions and mental maps in the debates on these developments. They also provide the instruments to gauge policies and initiatives, and to determine what works and what does not.

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2. Read the text again. Structure the information in the form of a mind map. Use your mind map to summarise the text.

** Appendix 1 p. 145*

Unit 2. Retrospective review of philosophy

1. Read the text and answer the questions.

1. When did the Modern Philosophy develop?
2. What are its main periods?
3. What were the common goals and ideas set by the philosophers of 17th century?
4. What was the essence of the 18th century philosophy?
5. What are the basic trends of the contemporary philosophy?

Philosophy may not be the oldest profession but it is the oldest discipline, the source of our views about reality, knowledge, and morality. To understand the revolutionary nature of the evolutionary history of philosophy is to understand ourselves and our world anew.

Philosophy progresses, it evolves, it rarely stands still. Though philosophers build upon the work of their predecessors, they continually revise and often overthrow the views of their predecessors - sometimes, even those of their own teachers. One of the most famous examples is the sequence from Socrates to Plato to Aristotle. And yet, throughout the evolution of thought that philosophy heralds, much remains the same: the call to wonder, to dispute, to question, to liberate, to ponder, to inquire, to understand everything one can about the whole of our being - reality, knowledge, and morality - without becoming ourselves closed off.

To see new wisdom in the old and old wisdom in the new is to be not just learned but also wise. And not just to tolerate such expansive openness but also to love it now and then is what it means to be a philosopher, then and now.

Modern Philosophy

The modern period begins in about 1600. It is marked by two major changes. First, there is the dawning of modern science, which led eventually to the Industrial Revolution in the nineteenth century. Second, Europe was in political turmoil and wars for much of the early modern period, as there were increasing religious conflicts between and within nation-states.

Much of the early modern philosophy, up until around 1700, was devoted to laying the philosophical foundations for the new science and to rejecting medieval Scholasticism. The early modern thinkers, such as Francis Bacon (1561 - 1626) and Rene Descartes (1596 - 1650), rediscovered the ancient concept of inert matter, and from it developed the idea of explaining all physical changes through a few simple mechanical laws of motion. The early moderns, such as Baruch de Spinoza (1632 - 1677) and John Locke (1632 - 1704), tried to show how the new science could be reconciled with the fundamentals of religion, such as belief in God, and with a rational conception of morality. Philosophers of the early modern period were also concerned with rethinking political theory. Thomas Hobbes (1588 - 1679) tried to show how a rational foundation for power would be based on a social contract, and Locke refined this idea.

By the time Sir Isaac Newton published his major work in physics (1687), Scholasticism was no longer the dominant intellectual force in Europe and after 1700, and some philosophers turned their critical light onto aspects of modern science itself. For instance, Gottfried Leibniz (1646 - 1716) and George Berkeley (1685 - 1753) both argued against the concept of inert matter, trying to revitalise an idealist or nonmaterialist and religious metaphysics. In sharp contrast, David Hume (1711 - 1778) presented a thoroughgoing Skepticism that seemed to make all metaphysics impossible.

The work of Immanuel Kant (1724 - 1804) ushers at the end of the modern period. His main aim was to synthesise a system that made sense of the different strands of modern philosophy. He criticised the metaphysics inherent of the works of Descartes, Spinoza, and Leibniz and, at the same time, tried to answer the Skepticism of Hume. Part of his proposed solution is a view called transcendental idealism, which denies that the real world of objects in space and time is absolute. Kant also proposed this theory to show how scientific causality could be reconciled with human freedom of action or autonomy and, hence, with morality. Kant's insistence on the importance of autonomy and liberty for moral and political theory also makes him an Enlightenment thinker, like his predecessor Jean-Jacques Rousseau (1712 - 1778), whose political theory ignited the French Revolution.

Nineteenth'Century Philosophy

Kant had tried to find an intermediary position between idealism and materialism. His development of what he called 'critical' or 'transcendental' idealism, based on his distinction between the phenomenal, knowable world of appearances and the unknowable, noumenal world of things-in-themselves, laid the foundation for an entirely new way of inquiry, inspiring scientists as well as philosophers to this day. However, ironically, his work also inspired a century of idealistic thinkers such as Johann Fichte (1762 - 1814), Friedrich Schelling (1775 - 1854), Georg Hegel (1770 - 1831), and Arthur Schopenhauer (1788 - 1860) in Germany; in Britain, Francis Bradley (1846 - 1924) and John McTaggart (1866 - 1925); and in the United States, Josiah Royce (1855 - 1916).

Especially after the French Revolution, some philosophers took a great interest in history: does history show a pattern of progress? Hegel proposed an idealist reading of history on a grand scale. He builds with Kantian thoroughness an idealist metaphysical system in which the mind does not merely structure and regulate reality but wholly generates and constitutes it,

up to and including itself. What he calls "the Absolute," the world as it exists in itself, is mind or spirit, such that everything that is, was, or will be is an evolving form within the world-mind, where the forces of evolution are driven not by events in the past or present, but by the still-uncreated future.

Partly in reaction to the Enlightenment emphasis on reason, some nineteenth-century thinkers stressed the importance of the nonrational side of human nature, such as feelings and the will. In the first half of the century, this took the form of Romanticism, which stressed the importance of the emotions. Later, it took the form of an emphasis on the will, especially in the works of Schopenhauer and Friedrich Nietzsche (1844 - 1900).

Twentieth' Century Philosophy

At the dawn of the twentieth century, perhaps two of the most influential figures in philosophy were Gottlob Frege (1848 - 1925) and Edmund Husserl (1859 - 1938), who stand as pioneers respectively of the analytic and continental traditions. Frege's main work was in the philosophy of mathematics, and his rigorous approach to logic and language inspired many other thinkers, many of whom saw a primary function of philosophy as clarifying and extending the concepts of science. Writers such as Bertrand Russell (1872 - 1970), Rudolf Carnap (1891 - 1970), A. J. Ayer (1910 - 1989), and W. V. O. Quine (1908 - 2000) belong to this tradition, broadly conceived.

In sharp contrast, Husserl saw the main work of philosophy as providing an alternative to the scientific method by characterising the nature of experience as it is lived by the subject. To this end, he developed the phenomenological method, which was adapted by his pupil Martin Heidegger (1889 - 1976) in order to uncover the main characteristics and significance of the human mode of being. Although Heidegger coined the term 'existential,' it is Jean-Paul Sartre (1905 - 1980) and Simone de Beauvoir (1908 - 1986) who are usually called existentialists. One of Sartre's main aims is to characterise how bad faith leads people to deny the existential or life-choices that face them. De Beauvoir's main aim is to show how women are and have been subjugated.

One recent debate within the continental tradition has been between Jiirgen Habermas (1929-) and some of the postmodern thinkers, such as Michel Foucault (1926 - 1984) and Jacques Derrida (1930 - 2004). Habermas tries to develop a conception of reason and moral value based on

the nature of communication, and this forms the basis of his participatory conception of democracy and of his social critique of aspects of capitalism. In sharp contrast, postmodern thinkers, drawing inspiration from Nietzsche, try to undermine this type of universal philosophical project and the conception of reason that it depends on. In comparison with postmodernism, the socialist theory of Habermas, which comes from the continental tradition, seems relatively closer to the liberal theory of John Rawls (1921 - 2002), which comes from the analytic tradition of philosophy.

Indeed, from the 1960s onward, the sharp divide between continental and analytic philosophy in some ways has become blurred. This is partly because of the later work of Ludwig Wittgenstein (1889-1951), who was in part responsible for changing the emphasis of much analytic philosophy away from the scientific perspective inherent in the logical positivist writings of Carnap and Ayer. This influence is seen in the work of Thomas Kuhn (1922-1996), who argues that science involves a commitment to certain paradigms.

2. Read the text again. Structure the information in the form of a mind map. Use your mind map to summarise the text.

** Appendix 1 p. 145*

Unit 3. Relations between politics and religion

1. Read the text and answer the questions.

1. What are the relationships between politics and religion like? Are they the same in different countries? Give examples.
2. What are the main religion-state relationships archetypes?
3. How can the relationship between politics and religion be controlled?
4. What institutions have emerged as a result of religion-politics interaction?

Contemporary states exhibit great variation in the formal relationships between religion and politics. Some level of interweavement of religion and politics in the modern state is the rule, while a strict institutional separation between the two is the exception. Most states entertain complex relationships between religion and politics, in that they, for instance, allow

for religious instruction in public schools, provide public subsidies for private religious schools, recognise religious holidays as state holidays, provide welfare through (or in partnership with) religious institutions, grant tax breaks to religious organisations, allocate to religious institutions and authorities time in public broadcasting, and maintain or subsidise buildings and venues used or owned by religious institutions. These arrangements are prevalent in most societies, irrespective of the majority religion - they can be found around the world, whether the majority religion is Hindu, Jewish, Muslim, Christian, or otherwise. Some states even recognise an official state religion; this is the case among long-standing democracies such as Denmark, Finland, Greece, Norway, and the United Kingdom, as well as non-democratic regimes, such as Iran and Saudi Arabia.

Within the great variance of religion-state relationships, it is useful to identify some archetypes. At one extreme of the continuum of institutional religion-state relations stands strict separation of religion and state, such as is *de jure* in the United States. Since 1947, the U.S. Supreme Court interprets the Establishment Clause as constituting a “wall of separation” between religion and state. At the other extreme of the continuum stand regimes that highly regulate religion, such as theocratic and atheist regimes. The Islamic Republic of Iran presents an example wherein religious and political authority is merged, the legal system purports to be Islamic, conversion away from Islam is punishable by death, and religious institutions (e.g., mosques, seminaries, religious schools) are highly regulated by the state. Albania between 1967 and 1989 is an example of an atheist regime, where all religions, religious organisations, and religious practice were prohibited; religious schools were closed, religious authorities persecuted. Between these extremes of strict separation on the one hand and high regulation of religion by the state on the other are several archetypes that present mixed systems.

The state is the principal authority structuring relations between religion and politics. Because state policies aim at the allocation of goods and resources as well as the solution of social conflicts, they also tend to involve some regulation of religious affairs. This is done through constitutional provisions and legislation. Because nondemocratic regimes tend to regulate society and societal affairs more intensively than democratic regimes do, this also applies to religion: nondemocratic regimes often exhibit higher levels of regulation of religion than democracies. Due to requirements of certain rights standards in democratic politics in the

realm of civil rights, human rights, and religious freedom, there are limits with regard to how much democratic regimes can regulate religion before violating or undermining their democratic foundations. Too much regulation of religion necessarily involves the violation of human or civil rights (for instance, tying citizenship to a particular religious affiliation; recognising only certain religions and not others; limiting the rights of certain religions to organise, practice, and assemble).

Apart from the relationship between politics and religion elucidated above, religion plays a political role in contemporary states through two formal institutions: religious law and religious political parties.

2. Read the text again. Structure the information in the form of a mind map. Use your mind map to summarise the text.

** Appendix 1 p. 145*

Unit 4. Political science as part of social science

1. Read the text and answer the questions.

1. What is the subject matter of political science?
2. What distinguishes political science from other social sciences?
3. How does politics affect people's lives?
4. How can political scientists influence the world and policy-makers?
5. What are the subfields of political science?
6. What career opportunities do political scientists have?

Political science is the systematic study of and reflection upon politics. Politics usually describes the processes by which people and institutions exercise and resist power. Political processes are used to formulate policies, influence individuals and institutions, and organise societies.

Political science can either be understood generally or more specifically. In general terms political science is an academic discipline which undertakes systematically to describe, analyse and explain the workings of government and the relationships between political and non-political institutions and processes. The traditional subject matter of political science, so defined, is the state, although this has broadened during the twentieth century to include social, economic and other processes that influence the allocation of values and general resources. In this view

political science encompasses both descriptive and normative theory: the task of describing and analysing the operations of government institutions has often been linked to evaluative judgments about which ones work best.

Many political scientists study how governments use politics. But political scientists also study politics in other contexts, such as how politics affects the economy, how ordinary people think and act in relation to politics, and how politics influences organisations outside of government. The emphasis upon government and power distinguishes political science from other social sciences, although political scientists share an interest with economists in studying relations between the government and economy, and with sociologists in considering relations between social structures in general and political structures in particular. Political scientists attempt to explain and understand recurrent patterns in politics rather than specific political events.

Political science is important because politics is important. During the 20th century, tens of millions of people were murdered by regimes devoted to particular political ideologies. All peoples' lives are affected in many ways by what governments do or choose not to do, and by the power structures that exist in society.

The specific ideas of political scientists are only occasionally implemented by policy makers. Political scientists usually influence the world in more indirect ways: by educating citizens and political leaders, by contributing to debates on political issues, and by encouraging different ways of looking at the world. The study of political science is motivated by the need to understand the sources and consequences of political stability and revolution, of repression and liberty, of equality and inequality, of war and peace, of democracy and dictatorship. The study of political science suggests that the world of politics is complex and cannot be reorganised by simple ideological schemes without unintended consequences.

Political science is organised into several fields, each representing a major subject area of teaching and research in colleges and universities. These fields include comparative politics, international relations, political theory, public administration, public policy, and political behaviour.

Most professional political scientists work in colleges and universities where they teach, conduct research, and write articles and books related to their specific research interests. Political parties and survey-research organisations frequently employ political scientists to design and interpret opinion surveys. Businesses employ political scientists to provide

information on the political contexts in which corporations operate. Governments employ political scientists as assistants to legislators, as staff members of administrative departments and in international organisations. Some political scientists become politicians or journalists. One political scientist, Woodrow Wilson, became president of the United States.

2. Read the text again. Structure the information in the form of a mind map. Use your mind map to summarise the text.

** Appendix 1 p. 145*

Unit 5. New view on religion?

1. Read the text and answer the questions.

1. What is the role of religion in our society?
2. How do Media resources change the view on religion?
3. Has religion transformed in our world of globalisation?

Religion has been one of the great uplifting and unifying forces of human history. The word itself derives from an ancient Latin term meaning “to bind together”, and the religions of the world have often brought diverse groups together in pursuit of higher moral or spiritual goals. In this way religion has not only strengthened the bonds of community but also provided many of the basic moral principles on which societies have been built. The world's art and literature have been greatly shaped by religion, and modern theater traces its origins to ancient and medieval religious rituals. Not least important, religion provides comfort and consolation and a guide for understanding life's trials and triumphs, wonders and tragedies. Religion has also been one of the most divisive and destructive forces in history. The Crusades and the Muslim invasions of India are perhaps the best-known examples of this tendency, but there have been numerous other incidents of violence and social unrest inspired by religious hatred. In the modern world, religion has been used to justify the oppression of women, the destruction of monumental works of art, and the murder of countless thousands of innocent people.

We have entered the new millennium in the middle of a conversation that has been building to a crisis throughout the 20th century between people who live religion and people who study it, sometimes to justify it,

sometimes to challenge it, sometimes to satisfy their curiosity about it. Religious faith is an explicitly contested issue in politics - locally (prayer in school), nationally (the influence of Christian values upon legislative and judicial policy), and internationally (Islam being the most prominent but by no means the only religion in the headlines) - but many participants in these encounters are genuinely trying to understand one another's positions.

Religion has always been a matter of life and death, not only in terms of its own functions (baptism and burial) but also as a rallying point for deciding the life - more often the death - of large groups of people labeled infidels. Generally speaking, however, in the past it was deemed sufficient to know one's own religion in order to go to war to defend it against infidels; now we have begun to understand that we need a broader - dare we say encyclopedic? - understanding of other peoples' religions if we want not to go to war, and not to be infidels ourselves.

The growing prominence of newspaper and television coverage of religious factors embedded in world-shaking events taking place around the globe has unfortunately not been matched by an equally deepening, or even broadening, understanding of those issues. The pressures on politicians and journalists to make judgments about religion quickly, often on the basis of ludicrously inadequate knowledge, has eroded rather than nurtured the public availability of reliable information. And the presence of an enormous and steadily growing body of misinformation on the Internet is surely part of the problem, not part of the solution. This is precisely the moment, therefore, to assemble a body of knowledge that is as objective and authoritative as possible, and the critical need for such knowledge explains why so many encyclopedias of religion have appeared in recent years. We need to know, for instance, not only how many Muslims there are in the world (in the United States they are more numerous than Episcopalians), but how many different ways there are to be a Muslim, and what the different groups among them believe and do.

In some parts of the world, especially in North America and Europe, scholars of religion, as distinct from theologians, have generally studied the religions of other times and places, and in those contexts, the study of religion may make a real contribution to deparochialisation.

Scholars of religions are found throughout the world, on every continent and in every religious tradition. It is not merely the object of study that is global. The scholars who are at work crafting knowledge about religions are spread throughout the globe, too.

But while the study of religions is a global enterprise, it largely lacks a global vision. Conceptions of the discipline or field remain decidedly parochial, both explicitly in theoretical analysis and implicitly in scholarly practice. That is true in North America and Western Europe; where even with the best of intentions scholars may be dismissive of or completely unaware of scholarly work being done elsewhere. It is also true in other parts of the globe, where scholars, when they look outside of their own regions, generally look to North America and Western Europe for instruction and guidance. In this respect, the study of religions is not much different from other humanistic disciplines. The 'asymmetric ignorance' that Dipesh Chakrabarty ascribes to history is largely true in the study of religions, too: 'Third-world historians feel a need to refer to works in European history; historians of Europe do not feel any need to reciprocate' (Chakrabarty 2000: 28). In the production of knowledge as in many other arenas, globalisation too often implies Europeanisation or, especially since the end of World War II, Americanisation.

There are distinct signs today that a global community of scholars of religions is emerging. Such global opportunities for religious studies arise, of course, as a result of innovations in the technologies of communication and transportation that have produced what theorists of globalisation, following David Harvey (1990), are fond of calling time-space compression. Unlike two hundred years ago, when international communication largely depended upon the physical transmission of letters or persons by very slow means, scholars today have virtually immediate access to their counterparts almost everywhere in the world via telephone, email, and videoconferencing. Electronic media have accelerated the speed and volume of the transmission of scholarly work and as a result its availability. In addition, since the introduction of the Boeing 707 in 1958 rapid and relatively inexpensive commercial jet air travel has not only increased the accessibility of fieldwork sites but has also made it possible for scholars from around the world to meet relatively frequently, consult, and collaborate with one another face to face. To be sure, not everyone has equal access to the benefits of these technologies. The structures of the global scholarly community in religious studies, like the structures of other global communities, reflect differences in power and access to economic resources.

2. Read the text again. Structure the information in the form of a mind map. Use your mind map to summarise the text.

** Appendix 1 p. 145*

Unit 6. Conflict resolution in a changing world

1. Read the text and answer the questions.

1. What are the essential features of modern era?
2. How have conflict resolution and peace-making practices changed with the time?
3. What does the modern term ‘international conflict’ imply?
4. What are the main goals of conflict resolution in a changing world?

The world has transformed rapidly in the decade since the end of the Cold War. An old system is gone and, although it is easy to identify what has changed, it is not yet clear that a new system has taken its place. Old patterns have come unstuck, and if new patterns are emerging, it is still too soon to define them clearly. The list of potentially epoch-making changes is familiar by now: the end of era of bipolarity, a new wave of democratisation, increasing globalisation of information and economic power, more frequent efforts at international coordination of security policy, a rash of sometimes-violent expressions of claims to rights based on cultural identity, and a redefinition of sovereignty that imposes on states new responsibilities to their citizens and the world community.

These transformations are changing much in the world, including, it seems, the shape of organised violence and the ways in which governments and others try to set the limits. One indication of change is the noteworthy decrease in the frequency and death toll of international wars in the 1990s. Subnational ethnic and religious conflicts, however, have been so intense that the first post-Cold War decade was marked by enough deadly lower-intensity conflicts to make it the bloodiest since the advent of nuclear weapons. It is still too soon to tell whether this shift in the most lethal type of warfare is a lasting change: the continued presence of contested borders between military potent states - in Korea, Kashmir, Taiwan, and the Middle East - gives reason to postpone judgment. It seems likely, though, that efforts to prevent outbreaks in such hot spots will take different forms in the changed international situation.

A potentially revolutionary change in world politics has been a de facto redefinition of “international conflict”. International conflict still includes the old-fashioned war, a violent confrontation between nation states acting through their own armed forces or proxies with at least one state fighting outside its borders. But now some conflicts are treated threats to international peace and security even if two states are not fighting. Particularly when internal conflicts involve violations of universal norms such as self-determination, human rights, or democratic governance, concerted international actions - including the threat or use of force - are being taken to prevent, conclude, or resolve them just as they sometimes have been for old-fashioned wars. In this sense some conflicts within a country’s borders are being treated as international.

How important are such recent development? In particular, do they make any important difference in how the actors on the world scene should deal with international conflicts? Do the tools developed for managing international conflicts under the old world system still apply? Are they best applied in new ways or by new entities? Are there new tools that are more appropriate for the new conditions? How do the old and new tools relate to each other?

The term *conflict resolution* is broadly referred to efforts to prevent or mitigate violence resulting from intergroup or interstate conflict, as well as efforts to reduce the underlying disagreements. Presumably, the conflict between social groups is an inevitably recurring fact of life and the goal of conflict resolution is to keep conflicts channeled within a set of agreed norms that foster peaceful discussion of differences, proscribe violence as a means of setting disputes, and establish rules for the limited kinds of violence that are condoned (e.g., as punishment for violations of codes of criminal conduct).

The new world conditions are validating some past conflict resolution practices that can now be more precisely defined and conceptualised and are bringing to prominence some techniques that had not been taken very seriously by diplomatic practitioners in the recent past.

Committee on international Conflict resolution

2. Read the text again. Structure the information in the form of a mind map. Use your mind map to summarise the text.

*** Appendix 1 p. 145**

Unit 7. Conflict resolution

1. Read the text and answer the questions.

1. What are the main components of conflict resolution?
2. What methods and strategies do conflict resolution specialists use?
3. What is the role of mediator in conflict resolution?
4. What institutions and organisations can be engaged in conflict resolution?
5. Can war be a tool of conflict resolution?

Conflict resolution is the process of ending, changing, alleviating, or preventing conflict among different parties. In international politics, conflict is ever present in several forms, ranging from simple disagreement to outright genocide. Johan Galtung identified three components to conflict resolution: (i) peacemaking, (2) peacekeeping, and (3) peace building. According to William Zartman, conflict resolution depends upon "removing the causes as well as the manifestations of conflict between parties and eliminating the sources of incompatibility in their positions."

Because of the permanence of conflict in politics, conflict resolution specialists suggest that those engaged in a particular conflict must disconnect a given conflict from the concept of justice as well as accept that involved parties have legitimate concerns. Separating the legitimate concerns from the notion of justice is necessary because justice is subjective and sometimes clashes with the notion of peacemaking. Conflict resolution is a long-term prospect, and thus it can involve numerous methods such as mediation, negotiation, peacekeeping, and diplomacy. All of these methods have several prerequisites. First, the people engaged in conflict resolution need to recognise the legitimacy of claims of all parties involved in the conflict. Another prerequisite is for practitioners to recognise the impact of personalities, personal beliefs, and ideologies upon the conflict. Yet another prerequisite is to understand that conflicts can be transformed, albeit after the process of conflict resolution has started. Finally, people engaged in conflict resolution must recognise that third parties not directly involved in the conflict could be vital in the outcome of the resolution.

Various mediation strategies, according to Jacob Bergovich, can be grouped in the following categories. First, communication strategies include making contact with the parties, being neutral, gaining the trust and

confidence of the parties, and clarifying the issues at stake. Second, formulation strategies include various protocol issues such as the time, place, and order of the meetings; controlling the physical environment; and establishing mutually accepted procedures. And third, manipulation strategies include altering the expectations held by the parties, manipulating the time, making the parties aware of the cost of nonagreement, promising resources for agreement, and threatening withdrawal.

Individuals comprise the first actor in conflict resolution by acting as mediators. For example, former president Jimmy Carter, on behalf of his Carter Center, has acted as a mediator in several conflicts, most recently in the Sudan. Groups such as the Quakers in the Cyprus dispute or organisations such as the International Negotiation Network (INN) can also provide assistance to the parties engaged in conflict resolution.

States are the most common actors in conflict resolution. States can be invited to become mediators in a given conflict such as former U.S. secretaries of state Warren Christopher and Cyrus Vance and former British foreign secretaries Peter Carrington and David Owen in Yugoslavia as well as several presidents of the United States in the Palestinian-Israeli conflict. Several world-renowned state mediated agreements have been reached, most famously the Camp David Accords, which led to the sharing of the Nobel Peace Prize by the leaders of Israel and Egypt.

Institutions and organisations can be engaged in conflict resolution, especially since some conflicts are complex and include several parties. International organisations have conducted conflict resolution negotiations, especially the United Nations (UN). Regional organisations have also played an active role in conflict resolution, such as the Organisation for American States, which has been involved in conflict resolution between the United States and Venezuela, or the Arab League, which is involved in the Arab-Israeli conflict. Transnational organisations are also involved in conflict resolution; these include nongovernmental or quasi-governmental organisations such as Amnesty International, the International Committee of the Red Cross, or the INN. State sponsored organisations, such as regional or international courts, also conduct conflict resolution. For instance, the European Court of Human Rights and the International Court of Justice are entities that often help resolve conflicts after they have occurred by holding the perpetrators of human rights violations accountable.

Yet another group of theorists believe that war itself can be a tool of conflict resolution since the end of wars is ultimately peace. In his seminal

work “Give War a Chance”, Edward Luttwak argued that outside intervention to resolve conflicts usually tends to perpetuate war, not stop it. In Luttwak’s opinion, most low intensity wars would run their normal course, ending in either capitulation on one side or the exhaustion of both and, thus, leading to a lasting peace. When the international community interrupts this, they basically allow the regrouping and rearming of warring factions and, thus, the wars continuation. Joseph Nye reached a similar conclusion, from a different perspective, in his call for the United States to scale down interventionism in small regional wars, which ultimately may not serve the U.S. “national interest”. There is, however, serious disagreement on what constitutes a small war, and whether such wars pose a threat to the wider international community, as well as what constitutes national interest.

2. Read the text again. Structure the information in the form of a mind map. Use your mind map to summarise the text.

** Appendix 1 p. 145*

Part IV. Key thinkers

Biographical sketches: A selected who's who

The people mentioned below have been important figures who have played a large part in the development of the disciplines. Most are no longer living; but a few contemporary scientists, whose names will be encountered by most readers of academic works in the subject, have been included. In addition, a few theorists of past centuries, whose work is often cited in the above entries, are given a place.

- 1. Read the biographical sketches about the great thinkers in the fields of social sciences, political science, philosophy, religious studies, conflict studies and cultural studies.**
- 2. Complete the following chart with the proper information from every text.**

<i>Thinker's name</i>	
<i>Country</i>	
<i>Historical period</i>	
<i>Discipline</i>	
<i>Great works</i>	
<i>Theory</i>	
<i>Opponents</i>	
<i>Contribution to science</i>	
<i>Historical significance</i>	
<i>Teachers and followers</i>	

- 3. Using extra sources (books, magazines, the Internet) find information about the thinkers' contribution to the scientific fields and their successors.**

Aristotle (384-322 BC)

Aristotle was born in 384 BC, in the Macedonian city of Stagira, now part of northern Greece. In his lifetime the kingdom of Macedon, first under Philip and then under Philip's son Alexander ('the Great'), conquered both

the Greek cities of Europe and Asia and the Persian Empire. Although Aristotle spent much of his adult life in Athens, he was not an Athenian citizen. He was closely linked to the kings of Macedon, whom many Greeks regarded as foreign invaders; hence, he was affected by the volatile relations between Macedon and the Greek cities, especially Athens.

In 367 BC Aristotle came to Athens. He belonged to Plato's Academy until the death of Plato in 347; during these years Plato wrote his important later dialogues (including the *Sophist*, *Timaeus*, *Philebus*, *Statesman*, and *Laws*), which reconsider many of the doctrines of his earlier dialogues and pursue new lines of thought. Since there was no dogmatic system of 'Platonism', Aristotle was neither a disciple of such a system nor a rebel against it. Aristotle's moral and political philosophy shows the strong influence of Plato, and he provides powerful, detailed answers to important questions that Plato raised. But Aristotle clearly broke with Plato in important respects. The exploratory and critical outlook of the Academy probably encouraged Aristotle's own philosophical growth.

In *Politics*, Aristotle explores the polis in its entirety, including different kinds of poleis and their distinctive features, factors that lead to the stability and instability of different forms.

His studies of different instances - primarily of democracies, oligarchies, and tyrannies - compared and contrasted across numerous dimensions, provide a wealth of empirical analysis perhaps unmatched until relatively recent times.

In 347 BC Aristotle left Athens, for Assos in Asia Minor. Later he moved to Lesbos, in the eastern Aegean, and then to Macedon, where he was a tutor of Alexander the Great. In 334 he returned to Athens and founded his own school, the Lyceum. The return to Athens marks the mature period of Aristotle's intellectual life, during which he composed most of his famous works. The Lyceum was a center of teaching, learning, and investigation. Aristotle gathered around him fellow students of nature, and coordinated a systematic investigation covering almost all areas of human knowledge, which continued after his death. Aristotle also collected hundreds of manuscripts, maps, and natural specimens, and the Lyceum became one of the first libraries and museums.

Although he was a prolific writer, only fragments of his published writings remain. However, his unpublished writings have survived in the form of lecture notes or texts used by his students. He produced groundbreaking texts not just in metaphysics and logic, but on virtually

every subject: physics, astronomy, meteorology, taxonomy, psychology, biology, ethics, politics, and aesthetics. Given his incredible powers of observation, classification, and deduction, it is not surprising that later generations thought of him as a superman. When Alexander died in 323 BC, Athens became a center of anti-Macedonian feelings, and Aristotle decided to leave the city. A year later, he died. He was 62.

Mikhail Mikhailovich Bakhtin (1895-1975)

Bakhtin is generally regarded as the most influential twentieth-century Russian literary theorist and philosopher of language whose wide-ranging ideas significantly influenced Western thinking in cultural history, linguistics, literary theory, and aesthetics.. His writings on literature, language, ethics, authorship, carnival, time and the theory of culture have shaped thinking in criticism and the social sciences. His name is identified with the concept of dialogue, which he applied to language and numerous other aspects of culture and the psyche.

The son of a bank manager, Bakhtin studied classics and philology at the University of Petrograd (1913 - 1918). His meticulous knowledge of obscure ancient writers is reflected throughout his work. Most of his subsequent life can be seen as a series of escapes into obscurity. During the Russian Civil War, he moved to the small towns of Nevel and Vitebsk, where he worked as a schoolteacher, discussed philosophy and acquired his two best-known disciples, Valentin Voloshinov and Pavel Medvedev. Interested in Neo-Kantianism, Bakhtin worked on a comprehensive treatise about ethics, authorship and the relation of the self to others. In the 1920s, he also encountered the most influential non-Marxist school of criticism, Russian Formalism, learned from their ideas, and rejected their fundamental approach: their reduction of content to form ran counter to his view that literature and language are repositories of wisdom acquired by human experience over 'great time'. In 1924, he moved to Leningrad, where he failed to find stable employment, perhaps because of a bone disease eventually leading to the amputation of his right leg in 1938. In 1929, he published his book on Dostoevskii *Problemy tvorchestva Dostoyevskogo*, which was recognised as a classic. In the book Bakhtin expressed his belief in a mutual relation between meaning and context involving the author, the work, and the reader, each constantly affecting and influencing the others, and the whole influenced by existing political and social forces.

Nevertheless, his bourgeois background, his interest in religion and his non-Marxist approach made him suspect in the Soviet Union, and in 1929 he was arrested. A sentence that would have meant his death in a harsh labour camp was commuted to six years of internal exile in Kazakhstan. During the 1930s he worked at odd jobs, including bookkeeper on a collective farm. During these years he wrote his classic essays on language and the novel. *The Rabelais* thesis was submitted for a doctorate, but only a lesser degree was awarded, and the book did not appear in print until 1965. Later, it became the first of his works to be widely known in the West.

In 1936 he became a professor at the remote Mordovia State Teachers College, but soon resigned so as to remain less visible during the years of mass arrests. He returned to his professorship at the end of the Second World War. He continued to write essays on general problems of culture from the perspective of dialogue.

Bakhtin viewed literary genres as implicit worldviews, concrete renditions of a sense of experience. Strongly objecting to the idea that novelists simply weave narratives around received philosophical ideas, he argued that very often significant discoveries are made first by writers and are then 'transcribed', often with considerable loss, into abstract philosophy.

Believing in contingency and human freedom, Bakhtin described individual people, and cultural entities generally, as 'unfinalisable'. Bakhtin therefore opposed all deterministic philosophies and all cultural theories that understate the messiness of things and the openness of time. He rigorously opposed Marxism and semiotics, although, strangely enough, in the West his work has been appropriated by both schools. Stating his own thought as a paraphrase of Dostoevskii, he wrote: "Nothing conclusive has yet taken place in the world, the ultimate word of the world and about the world has not yet been spoken, the world is open and free, everything is still in the future and will always be in the future."

Albert Camus (1913 - 1960)

One of the most important figures associated with French existentialism, the Algerian-born Frenchman Albert Camus (1913 - 1960) made significant contributions to literature, philosophy, political analysis, drama, and journalism. An important critic of the capital punishment and totalitarianism, Camus won the Nobel Prize in Literature in 1957 and died in a car crash three years later.

Albert Camus was a representative of non-metropolitan French literature. His origin in Algeria and his experiences there in the thirties were dominating influences in his thought and work. Of semi-proletarian parents, early attached to intellectual circles of strongly revolutionary tendencies, with a deep interest in philosophy (only chance prevented him from pursuing a university career in that field), he came to France at the age of twenty-five. The man and the times met: Camus joined the resistance movement during the occupation and after the liberation was a columnist for the newspaper *Combat*. But his journalistic activities had been chiefly a response to the demands of the time; in 1947 Camus retired from political journalism and, besides writing his fiction and essays, was very active in the theatre as producer and playwright (e.g., *Caligula*, 1944). He also adapted plays by Calderon, Lope de Vega, Dino Buzzati, and Faulkner's *Requiem for a Nun*. His love for the theatre may be traced back to his membership in L'Equipe, an Algerian theatre group, whose 'collective creation' *Révolte dans les Asturies* (1934) was banned for political reasons.

In 1942 Camus published the novel *The Stranger* and the essay *The Myth of Sisyphus*, two classics associated with existentialism. The point of departure for both is that humans are often unable to make sense of the world. Nevertheless, humans seek fundamental meaning, which, in what seems to be a fundamentally meaningless world, constitutes the relationship that Camus terms "the absurd" and also invites humankind to face. The challenge is to face the truth and seek meaning even though humans must continually fail, like the mythical Sisyphus who had to roll a boulder up a hill every day, only to have it roll back down each evening.

In Camus's *The Rebel* (1951), the argument shifted from a critical rejection of suicide to one of political murder. The modern discovery of revolutionary meaning within the historical process suggests that the strategic removal of those who stand in the way of a better future for all is justified. However, all futures are speculative, and if humans are seduced by the Utopian promise of the future, humankind will sacrifice real individuals to what may never be, which would amount to a failure to understand the meaning of revolt. To kill anyone is to violate the very principle on which the rebel stands. The challenge is to preserve the principle by resisting oppression, not to violate it by becoming another oppressor.

During the cold war, there seemed to be no alternative between world capitalism and world communism. Camus was critical of the latter, and *The Rebel's* critique of strategic violence read like an assault on revolutionary

communism and its sympathisers. This elicited a counterattack from Camus's friend and philosopher Jean-Paul Sartre, and his colleagues, who continued to support communist possibilities against capitalist exploitation and imperialism. The ensuing debate, carried out in Sartre's journal *Les Temps modernes*, was very public and acrimonious, ending the friendship and dividing intellectuals throughout France and the world on essential issues of progressive politics and theory.

Other well-known works of Camus are *La Chute (The Fall)*, 1956, and *L'Exil et le royaume (Exile and the Kingdom)*, 1957. His austere search for moral order found its aesthetic correlative in the classicism of his art. He was a stylist of great purity and intense concentration and rationality.

Marcus Tullius Cicero (106 - 43 BC)

Politician, philosopher, orator, lawyer, and poet, Cicero Marcus Tullius (106 - 43 BC) is arguably the most important Roman political thinker.

Born in the Italian town of Arpinum, Cicero lived through the Social War, warfare between Marius and Sulla, and Sulla's dictatorship. The young Cicero studied law and encountered Stoicism, Skepticism, as well as academic philosophy. A brilliant orator, Cicero rapidly worked his way up the Roman *cursus honorum*, or course of magistracies, serving as consul in 63 BC. While consul, Cicero suppressed Catiline's plot to overthrow the republic, putting to death several conspirators. In 58 BC, he was exiled for executing Roman citizens; he returned in 57 BC and favored Pompey in his increasingly violent political rivalry with Caesar.

Cicero wrote many philosophical works dealing with a wide range of issues. Cicero's extant works, although only part of his enormous output, comprise over fifty speeches, nearly a thousand letters to friends and associates, several works on rhetorical theory and practice, and twelve on philosophical topics. This vast corpus, besides displaying great intellectual range and stylistic virtuosity, embodies Cicero's conviction that philosophy and rhetoric are interdependent and both essential for the improvement of human life and society.

His most important political works are the fragmentary *On the Republic* and *On the Laws*, and *On Duties*. In *On the Republic*, Cicero argues that the Roman constitution, mixing monarchy, aristocracy, and democracy, was the ideal constitution, and he famously defined the republic (*res publica*) as the *res populi*, or affair of the people bound by right and

advantage; its defense against corruption lay in civic virtue and leadership. In *On the Laws*, Cicero describes the laws of his ideal republic, articulating a conception of natural law rooted in human and divine reason. In *On Duties*, Cicero discusses the three problems of ethics: the honorable, the expedient, and conflicts between the two. Cicero argues that the truly honorable is expedient; hence, there is no conflict between the two.

Cicero greatly influenced subsequent thought. Augustine of Hippo (354-430 BC) claimed that Cicero's Hortensius turned him toward philosophy and referenced *On the Republic* in *City of God*; the “*Dream of Scipio*”, also from *On the Republic*, was of special influence in the Middle Ages. Cicero was a key figure in humanistic thought from the fourteenth to the sixteenth centuries, *On Duties* being especially influential. His writings would also inspire seventeenth-century English writers such as James Harrington and John Locke, and draw Thomas Hobbes’s criticism in *Leviathan*. He influenced numerous eighteenth-century thinkers, including Francois-Marie Voltaire, David Hume, Edmund Burke, and Thomas Jefferson. Although his influence waned after the eighteenth century, Cicero now draws renewed attention due to interest in republicanism and civic virtue.

Auguste Comte (1798 - 1857)

Isidore Auguste Marie Francois-Xavier Comte was born in Montpellier, France. He attended the Ecole Polytechnique, from which he was expelled in 1816, for political reasons.

Auguste Comte was a French philosopher credited as the founder of positivism and, by many standards, considered the father of sociology. In Europe, and especially in France during his early years, there were no sociologists; rather, philosophers were beginning to venture into scientific and empirical terrain. It was Comte who laid the foundation for sociology to become a scientific discipline firmly embedded in empirical and theoretical grounds.

Comte's main concern throughout his life was resolving the political, social and moral problems caused by the French Revolution. Though no monarchist himself, Comte was nonetheless critical of the French Revolution (1789 - 1799), its intellectual figures such as author Voltaire and philosopher Jean-Jacques Rousseau, and the chaos it unleashed. He was equally critical of the Catholic Church - which could not prevent the

revolution - and what he termed the “metaphysical age (of uncertainty)”. Yet Comte himself is an Enlightenment figure. His "positive philosophy" details a hierarchy of sciences in which, ultimately, sociology will become the scientific discipline through which all other sciences can be integrated into one systematic body of knowledge.

Comte’s encyclopedic project developed into the famous *Cours de philosophie positive* (*Course in Positive Philosophy*) (1830 - 1842), a complete system of philosophy in six volumes which aimed to provide the foundations for political and social organisation in modern industrial society. Meanwhile, he wrote a series of minor works in social philosophy, which became known as the ‘opuscules’.

The idea of progress and development is also evident in his so-called law of three stages, which is perhaps Comte’s most famous formulation of societal change. Accordingly, all societies develop along a path that includes three stages. Presumably, all societies depart from the same stage - the theological stage - and, given the “right” (scientific-sociological knowledge), arrive at the same end point of history: the positive society, once the intermediate metaphysical stage, is overcome.

Due to Comte’s efforts, science and especially scientific inquiry made a major step forward. His scientific method included observation, experimentation, and comparison, all of which are important elements in any introductory methods course and certainly part of political science and sociology. Of particular interest is his comparative method, itself composed of three different types: comparisons of human and nonhuman societies, comparisons of human societies at presumably the same development level, and comparisons of societies at different development levels.

Comte also wrote on the family, the individual, and society. Among those influenced by his ideas are English social philosopher Herbert Spencer and French sociologist Emile Durkheim. Scholars continue to debate the degree that Comte's particular understanding of positivism (especially his view of sociology and his faith in the scientific method) represents an extreme form of determinism.

Galileo (1564 – 1642)

Galileo was born on February 15, 1564 in Pisa. By the time he died on January 8, 1642, he was as famous as any person in Europe. Moreover, when he was born there was no such thing as ‘science’, yet by the time he

died science was well on its way to becoming a discipline and its concepts and method a whole philosophical system.

Galileo and his family moved to Florence in 1572. He started to study for the priesthood, but left and enrolled for a medical degree at the University of Pisa. He never completed this degree, but instead studied mathematics notably with Ostilio Ricci, the mathematician of the Tuscan court. Later he visited the mathematician Christopher Clavius in Rome and started a correspondence with Guildobaldo del Monte. He applied and was turned down for a position in Bologna, but a few years later in 1589, with the help of Clavius and del Monte, he was appointed to the chair of mathematics in Pisa.

In 1592 he was appointed, at a much higher salary, to the position of mathematician at the University of Padua. While in Padua he met Marina Gamba, and in 1600 their daughter Virginia was born. In 1601 they had another daughter Livia, and in 1606 a son Vincenzo.

It was during his Paduan period that Galileo worked out much of his mechanics and began his work with the telescope. In 1610 he published *The Starry Messenger*, and soon after accepted a position as Mathematician and Philosopher to the Grand Duke of Tuscany (and a non-teaching professorship at Pisa). He had worked hard for this position and even named the moons of Jupiter after the Medici. There were many reasons for his move but he says he did not like the wine in the Venice area and he had to teach too many students. Late in 1610, the Collegio Romano in Rome, where Clavius taught, certified the results of Galileo's telescopic observations. In 1611 he became a member of what is perhaps the first scientific society, the Academia dei Lincei.

In 1612 Galileo published a *Discourse on Floating Bodies*, and in 1613, *Letters on the Sunspots*. In this latter work he first expressed his position in favor of Copernicus. In 1614 both his daughters entered the Franciscan convent of Saint Mathew, near Florence. Virginia became Sister Maria Celeste and Livia, Sister Arcangela. Marina Gamba, their mother, had been left behind in Padua when Galileo moved to Florence.

In 1613–4 Galileo entered into discussions of Copernicanism through his student Benedetto Castelli, and wrote a *Letter to Castelli*. In 1616 he transformed this into the *Letter to the Grand Duchess Christina*. In February 1616, the Sacred Congregation of the Index condemned Copernicus' book *On the Revolution of the Heavenly Orbs*, pending

correction. Galileo then was called to an audience with Cardinal Robert Bellarmine and advised not to teach or defend Copernican theory.

In 1623 Galileo published *The Assayer* dealing with the comets and arguing they were sublunary phenomena. In this book, he made some of his most famous methodological pronouncements including the claim the book of nature is written in the language of mathematics.

The same year Maffeo Barberini, Galileo's supporter and friend, was elected Pope Urban VIII. Galileo felt empowered to begin work on his *Dialogues concerning the Two Great World Systems*. It was published with an imprimatur from Florence (and not Rome) in 1632. Shortly afterwards the Inquisition banned its sale, and Galileo was ordered to Rome for trial. In 1633 he was condemned. There is more about these events and their implications in the final section of this article, Galileo and the Church.

In 1634, while Galileo was under house arrest, his daughter, Maria Celeste died. At this time he began work on his final book, *Discourses and Mathematical Demonstrations concerning Two New Sciences*. This book was smuggled out of Italy and published in Holland. Galileo died early in 1642. Due to his conviction, he was buried obscurely until 1737.

Mahatma Gandhi (1869 - 1948)

Gandhi Mohandas Karamchand byname Mahatma ("Great-Souled") Gandhi, leader of the Indian nationalist movement against British rule, considered to be the father of his country. He is internationally esteemed for his doctrine of nonviolent protest to achieve political and social progress.

Gandhi was reared by a deeply religious mother in a household that practiced vaisnavism. He hewed to his mother's vegetarianism when he began law studies in England in 1888. In quest of clerical work he went to South Africa (1893-1914) and was shocked at the racial discrimination there. He became an advocate for his fellow Indians in South Africa and undertook a series of challenges to the government that led to jail. He entered politics in India in 1919 to protest British sedition laws. He emerged as the head of the Indian National Congress and advocated a policy of noncooperation to achieve Indian independence under the general rubric of ahimsa ("nonviolence"). In 1930 he led a march to the sea to protest the British-imposed tax on salt, and by the following spring the making of salt for personal use was permitted. Imprisoned throughout much of World War II, he negotiated with the British in August 1947 for an autonomous Indian

state. In January 1948, however, he was assassinated by a right-wing Hindu fanatic.

The religious dimensions of Gandhi's life and thought are many. Gandhi's religious quest dated back to his childhood, but it received a great impetus after his arrival in South Africa. His Quaker friends in Pretoria failed to convert him to Christianity, but they quickened his appetite for religious studies. He was fascinated by Tolstoy's writings on Christianity, read the Qur'an in translation, and delved into Hindu scriptures and philosophy. The study of comparative religion, talks with scholars, and his own reading of theological works brought him to the conclusion that all religions were true and yet every one of them was imperfect because they were "interpreted with poor intellects, sometimes with poor hearts, and more often misinterpreted". Rajchandra, Gandhi's friend and spiritual mentor, convinced him of "the subtlety and profundity" of Hinduism, the religion of Gandhi's birth. And it was the Bhagavad Gita that became his "spiritual dictionary" and exercised probably the greatest single influence on his life. Two Sanskrit words in the Gita particularly fascinated him. One was aparigraha (nonpossession), which implied that man had to jettison the material goods that cramped the life of the spirit and to shake off the bonds of money and property. The other was samabhava (equability), which enjoined him to remain unruffled by pain or pleasure, victory or defeat, and to work without hope of success or fear of failure.

Georg W. F. Hegel (1770 – 1831)

Philosopher Georg Wilhelm Friedrich Hegel was born in Stuttgart, Germany, in 1770. He was educated at the Tiibinger Stift, where he became close friends with Friedrich Schelling and Friedrich Holderlin. During their time in Tubingen, they were inspired by the outbreak of the French Revolution (1789-1799) but horrified by the Reign of Terror that took place during it, in which ideological struggles between rival political factions led to mass executions. After serving as a private tutor in Switzerland, Hegel went first to Frankfurt where Holderlin lived, and then in 1801 assumed a lectureship in Jena where Schelling was teaching. Together Hegel and Schelling edited the *Critical Journal of Philosophy*, an organ for their new speculative philosophy. While in Jena, Hegel also wrote his *Phenomenology of Spirit* (1807). With the closure of the university following the battle of Jena on October 14, 1806, Hegel became a newspaper editor in Bamberg

and then the head of a college preparatory school in Nuremberg. After publishing *Science of Logic* in 1816, he obtained a professorial position at the University of Heidelberg and published his *Encyclopedia of the Philosophical Sciences* (1818). During the same year, Hegel was called to Berlin where he taught until his death in 1831. While in Berlin, he published the *Philosophy of Right* (1822) and delivered lectures on the philosophy of history, religion, aesthetics, and the history of philosophy - all published after his death. At the time of his death, he was considered one of the most influential philosophers in Europe and exercised a profound influence on many of the greatest thinkers of the nineteenth and twentieth centuries.

Hegel is best known for the development of a dialectical philosophy that combines a Kantian notion of consciousness with a notion of historical development derived from French political thinker Charles-Louis Montesquieu, Irish philosopher Edmund Burke, and others. In the *Phenomenology*, Hegel traces the development of consciousness as a historical phenomenon, demonstrating that the human intellectual project came to its end in his own time with the realisation and reconciliation of everything that had previously been considered dichotomous - subject and object, individual and society, human and nature, and human and divine. This was achieved through what Hegel called absolute knowledge or science. He spelled out the conceptual foundations for this science in his *Logic*, which constituted the basis for his practical philosophy.

Hegel's political philosophy is laid out in his *Philosophy of Right*, which combines a theory of natural or abstract (property) rights, a modified Kantian moral theory, a communitarian notion of the family, a Smithian notion of economic life or civil society, and a bureaucratic model of a rational state that resembles the constitutional monarchy of England. In his *Philosophy of History* (1837), Hegel attempts to show that history is a dialectic of freedom beginning with the master and slave relationship and ending with universal citizenship; it passes from oriental despotism to Greek democracy, and Roman aristocracy to the monarchical world of modern Europe. A human's historical task, in Hegel's view, comes to its practical end in the realisation of such rational states, and to its spiritual end in the completion and perfection of knowledge as the systematic science of all that is.

Martin Heidegger (1889 - 1976)

Martin Heidegger was a highly influential German philosopher and thinker. With all that has been written by and about Heidegger, there is much that remains an enigma about both the man and his philosophy. Educated as a Catholic with the hope of going into the priesthood, he instead became a professional philosopher whose work would give little comfort to those who find faith in religious dogmas or the ideology of what Heidegger considered instrumental reason. The biggest puzzle regarding Heidegger is his relationship to politics and power and why a philosopher of nearly undisputed genius would lend his office as rector of the University of Freiburg in 1933 to support the rise of national socialism and the early triumphant stages of Adolf Hitler's dictatorial leadership. There is also the question of legacy and whether or not Heidegger's difficult style of writing and philosophising clarifies more than it conceals about the human condition and the essentially political nature of human relations. It is, in part, because there are so many dimensions to Heidegger's life and ideas that his thinking (if not his choices) remain as provocative as they are controversial.

Heidegger's most well-known contribution to philosophy (and one with important implications for postmodern political theory) is his first book, *Being and Time* (1927). Heidegger's central thesis is that people are beings who can never fully be explained rationally or scientifically, but are instead historical agents whose awareness, guilt, and anxiety over the absolute nature of death leads to a choice: lead an authentic existence in the resolve to care - often in the face of great danger - or live inauthentically by substituting nonthinking everydayness for commitment.

Though he resisted the label of existentialist, Heidegger's *Being and Time* is considered foundational to modern existentialism, influencing such thinkers as Jean-Paul Sartre and Albert Camus.

The problem with Heidegger's phenomenological method of analysis, a method that suggests truth is best revealed as a product of choice and interpretation, is that there is no way to objectively verify (or falsify) reality, or what empirical social scientists call data. Second, when applied to politics, the danger of Heidegger's methodology is that anything is possible because reality is indeterminate and commitment is based on resoluteness rather than ethics. As a result, Dasein can be equally authentic in choosing evil over good; in Heidegger's case, this may have resulted in his choosing

the promise of nationalism to revive the German spirit rather than the inherent messiness of liberal democracy. Finally, Heidegger's method of investigation led him to a radical critique of technology, which he believed further alienated humanity from its roots.

Heidegger's clearest statement of his contempt for a modern world built on instrumental reason and technology is found in his 1935 lecture, "*The Fundamental Question of Being*," later published in 1959. Disillusioned with Hitler and the direction of contemporary society, and dealing with a nervous breakdown and public censor at a 1945 denazification hearing (during which he was banned from teaching until 1950), Heidegger spent his remaining years living, writing, and receiving visitors at his beloved "hut" at Todtnauberg in the Black Forest of southern Germany. Scholars have since recognised an aesthetic turn away from Heidegger's earlier concern with being to a greater emphasis on the importance of place (dwelling) and poetics during this period.

Heidegger's close readings of the ancient pre-Socratic philosophers, Aristotle, medieval scholasticism, Soren Kierkegaard, and Friedrich Nietzsche influenced him early in life. His teacher Edmund Husserl at Freiberg University and the writings of the seventeenth-century Japanese Zen poet Matsuo Basho also significantly impacted the development of his worldview. As a professor at the University of Freiberg, Heidegger taught numerous students who would make important contributions to political theory, including Karl Lowith, Hans Georg Gadamer, Hannah Arendt, Leo Strauss, Hans Jonas, and Herbert Marcuse.

David Hume (1711 - 1776)

David Hume was born on April 26, 1711, in Edinburgh, Scotland. After studying at the University of Edinburgh and briefly considering a career in law, he embarked on a lifelong career as a moral philosopher, historian, and essayist. He is widely considered the leading intellectual figure in the Scottish Enlightenment, and his writings had a profound influence on moral philosophy and the social sciences.

Hume is usually associated with the philosophical doctrine of empiricism, or the idea that all moral ideas can be traced back to sense impressions. This idea influenced Hume's account of the origins of morality and justice. He is often described as a "common sense" philosopher because

he believed that moral principles were best sought in everyday moral and political practices that had evolved over time - rather than in appeals to abstract principles, natural laws, or transcendent reason. Another of Hume's most enduring philosophical claims is his criticism of the naturalistic fallacy, or the idea that evaluative claims about what "ought" to be can be deduced from purely factual observations of what "is."

In addition to his major philosophical writings, which include *A Treatise of Human Nature* (1739 - 1740), *An Enquiry Concerning Human Understanding* (1748), and *An Enquiry Concerning the Principles of Morals* (1751), Hume is renowned for his *Essays: Moral, Political and Literary* (1741 - 1742). Preferring the affluence and stability of modern commercial societies over the ignorance, poverty, and discord of the classical republics of antiquity, Hume argued for the civilising role of commerce and criticised mercantilist prejudices holding that the wealth of some nations must come at the expense of others. Hume's economic writings influenced his colleague Adam Smith and are widely credited for contributing to the development of the modern science of economics. Additionally, Hume's essays included classic contributions like "Of Superstition and Enthusiasm," in which he condemned Christianity's sectarian tendency to mix into political affairs. His essays on political parties are credited with influencing the thought of James Madison, particularly *Federalist No. 10* detailing the problems of factions. More generally, Hume's essays idealised a commercial society and the progress in arts, sciences, manners, sociability, and conversation which he believed accompanied economic prosperity.

Hume was also renowned as the author of the magisterial *History of England* (1745 - 1762), published in six volumes and widely considered the definitive history of England from the time of Julius Caesar to the Glorious Revolution of 1688.

Hume is often characterised as a political conservative, but he resists this kind of easy categorisation. He was a moderate who refused to side with either Whigs or Tories, maintaining there was something partially true about each of their claims. Hume was, however, deeply critical of wholesale attempts to reform long-standing customs in light of reason or ideal blueprints of society, and he counseled people to obey existing governments except in cases of extreme tyranny. Neither liberty nor authority is an absolute good in and of itself, Hume maintained, but the possibility of free

government hinges on achieving a proper balance between these two principles.

Immanuel Kant (1724 - 1804)

Immanuel Kant was a German philosopher of the very highest rank, generally regarded as the last major philosopher of the Enlightenment period, having a major impact on the Romantic and Idealist philosophies of the 19th Century, and as one of history's most influential thinkers. He is considered by many to be the most important philosopher of the modern age.

Kant is most famous for his ideas on transcendental idealism that we bring innate forms and concepts to the raw experience of the world, which otherwise would be completely unknowable. Kant's philosophy of nature and human nature was both immediately controversial and very durable in its influence. Kant provided both a summation of many of the currents of his own time, and a challenge for philosophy in the future to connect rational with empirical and moral philosophy.

Kant was born, lived and died in Königsberg (at the time a town in Prussia; today it is the town of Kaliningrad in Russia). He spent much of his youth as a solid, albeit unspectacular, student living more off playing pool than his writings. He lived a very regulated life: the walk he took at three-thirty every afternoon was so punctual that local housewives would set their clocks by him. He never married and he owned only one piece of art in his household, advocating the absence of passion in favor of logic so that he may better serve. He never left Prussia, and rarely stepped outside his own home town. However, despite his reputation of being a solitary man, he was considered a very sociable person: he would regularly have guests over for dinner, insisting that sociable company was good for his constitution, as was laughter. Kant was a respected and competent university professor for most of his life, although he was in his late fifties before he did anything that would bring him historical repute.

Having questioned both the principle of contradiction - that the seeming opposite of a false idea must be true - and the ontological proof of God - Kant had attacked the fundamental tools of axiomatic rational philosophy, but, as yet, he had nothing to replace them with.

In 1770, he became a full professor, and began reading the works of David Hume. He simultaneously found Hume's argument irrefutable and his

conclusions unacceptable. For the next 10 years he worked on the architecture of his own philosophy, beginning with what he called "the scandal of reality", that there was no philosophical proof of the outside world. During this period he published nothing, and then, in 1781, he released the massive *Critique of Pure Reason*, one of the most widely argued over, widely cited - and widely influential works in Western Philosophy. He followed this with *Groundwork of the Metaphysics of Morals*, and then in 1785 *Critique of Practical Reason* and in 1790, *Critique of Judgement*. The effect was immediate in the German speaking world, with readership including Ludwig van Beethoven and Johann Wolfgang von Goethe. But the attention was far from universally approving: on the contrary, almost every aspect of the works were attacked and criticised fiercely, particularly his ideas on categories, the place of free will and determinism and particularly on the knowledge of the outside world. His early critics included Johann Schaumann, Friedrich Hienrich Jacobi and Hermann Pistorius. Pistorius' criticisms were particularly influential and are still cited in contra-Kantian arguments.

Aside from this Kant wrote a number of semi-popular essays on history, politics, and the application of philosophy to life.

Although Kant himself produced no systematic treatise on politics, his writings endorse a version of liberal social contract theory, and his famous essay *Perpetual Peace* (1795) argues for a worldwide federation of free republican states.

When he died he was working on a projected "fourth critique", having come to the conviction that his system was incomplete; this incomplete manuscript has been published as *Opus Postumum*. Kant died in 1804.

John F. Kennedy (1917 – 1963)

On November 22, 1963, when he was hardly past his first thousand days in office, John Fitzgerald Kennedy was killed by an assassin's bullets as his motorcade wound through Dallas, Texas. Kennedy was the youngest man elected President; he was the youngest to die.

Of Irish descent, he was born in Brookline, Massachusetts, on May 29, 1917. Graduating from Harvard in 1940, he entered the Navy. In 1943, when his PT boat was rammed and sunk by a Japanese destroyer, Kennedy, despite grave injuries, led the survivors through perilous waters to safety.

Back from the war, he became a Democratic Congressman from the Boston area, advancing in 1953 to the Senate. He married Jacqueline Bouvier on September 12, 1953. In 1955, while recuperating from a back operation, he wrote *Profiles in Courage*, which won the Pulitzer Prize in history.

In 1956 Kennedy almost gained the Democratic nomination for Vice President, and four years later was a first-ballot nominee for President. Millions watched his television debates with the Republican candidate, Richard M. Nixon. Winning by a narrow margin in the popular vote, Kennedy became the first Roman Catholic President.

His Inaugural Address offered the memorable injunction: "Ask not what your country can do for you - ask what you can do for your country." As President, he set out to redeem his campaign pledge to get America moving again. His economic programs launched the country on its longest sustained expansion since World War II; before his death, he laid plans for a massive assault on persisting pockets of privation and poverty.

Responding to ever more urgent demands, he took vigorous action in the cause of equal rights, calling for new civil rights legislation. His vision of America extended to the quality of the national culture and the central role of the arts in a vital society.

He wished America to resume its old mission as the first nation dedicated to the revolution of human rights. With the Alliance for Progress and the Peace Corps, he brought American idealism to the aid of developing nations. But the hard reality of the Communist challenge remained.

Shortly after his inauguration, Kennedy permitted a band of Cuban exiles, already armed and trained, to invade their homeland. The attempt to overthrow the regime of Fidel Castro was a failure. Soon thereafter, the Soviet Union renewed its campaign against West Berlin. Kennedy replied by reinforcing the Berlin garrison and increasing the Nation's military strength, including new efforts in outer space. Confronted by this reaction, Moscow, after the erection of the Berlin Wall, relaxed its pressure in central Europe.

Instead, the Russians now sought to install nuclear missiles in Cuba. When this was discovered by air reconnaissance in October 1962, Kennedy imposed a quarantine on all offensive weapons bound for Cuba. While the world trembled on the brink of nuclear war, the Russians backed down and agreed to take the missiles away. The American response to the Cuban crisis evidently persuaded Moscow of the futility of nuclear blackmail.

Kennedy now contended that both sides had a vital interest in stopping the spread of nuclear weapons and slowing the arms race - a contention which led to the test ban treaty of 1963. The months after the Cuban crisis showed significant progress toward his goal of "a world of law and free choice, banishing the world of war and coercion." His administration thus saw the beginning of new hope for both the equal rights of Americans and the peace of the world.

Martin Luther King Jr. (1929 - 1968)

Martin Luther King was U.S. civil-rights leader who helped end legal segregation of African- Americans in the South and other parts of the United States.

Although King, the son and grandson of baptist preachers, had a comfortable middle-class upbringing, he experienced the racial prejudice then common in the South. He became acquainted with Mohandas Ghandi's philosophy of nonviolence while studying at Crozer Theological Seminary in Chester, Pa. Ordained a Baptist minister in 1954, he became pastor of a church in Montgomery, Ala., the following year he received a doctorate in theology from Boston University. He was selected to head the Montgomery Improvement Association after Rosa Parks, an African-American woman, was arrested for refusing to give up her bus seat to a white passenger; the association's boycott eventually ended the city's policy of racial segregation on public transportation. In 1957 he formed the Southern Christian Leadership Conference and began lecturing nationwide, urging nonviolent protest to achieve civil rights for African-Americans. In 1960 he returned to Atlanta to become copastor, with his father, of Ebenezer Baptist Church. He received national attention after he was jailed for protesting segregation at a local lunch counter; he was released only after presidential candidate John F. Kennedy interceded on his behalf. In 1963 he helped organise the March on Washington, at which he delivered his famous "I have a dream" speech to an assembly of more than 200,000. The march influenced the passage of the Civil Rights Act of 1964. In December 1964 King was awarded the Nobel Prize for Peace. In 1965 he was criticised by civil-rights activists for yielding to state troopers at a march in Selma, Ala., and for failing to change Chicago's policy of racially segregated housing. Thereafter he began to address the plight of the poor of all races, and he joined those who opposed U.S. involvement in the Vietnam War. King was assassinated by

James Earl Ray, a petty criminal, on April 4, 1968, in Memphis, Tenn.,- the murder sparked disturbances in more than 100 cities across the country. A U.S. national holiday is celebrated in King's honor on the third Monday in January.

John Locke (1632 - 1704)

John Locke was the first of the empiricist opponents of Descartes to achieve comparable authority among his European contemporaries.

Known as the founder of modern liberalism, political philosopher John Locke was born in Somerset, England. His greatest contributions were in the fields of political philosophy, as articulated in the initially anonymous work *The Two Treatises of Government* and in epistemology as presented in *Essay Concerning Human Understanding*, both published in 1690. In response to the tumultuous nature of British politics of the period, Locke rejected the theory of divine right and offered a radical reevaluation of the individual's role in governance. He contended that rational individuals have a God-given right to initiate a contract of governance and retain the right to rebel if the government ceases to honor the terms of the contract.

In *Two Treatises*, Locke rejects English political theorist Robert Filmer's philosophy of divine right and patriarchy. Locke believed that each individual owns the result of his labor. This notion, radical for its time, was embraced by Enlightenment theorists and is inherent in the development of classical liberalism and modern political thought.

Locke's *Essays on the Laws of Nature* was published in 1663, the year before he was named as Censor of Moral Philosophy at Oxford University. In 1664 Locke enrolled in medical school at Oxford. Although Locke trained to be a doctor, in 1666, he met Lord Ashley, an important politician, and became his secretary. When Ashley was appointed the lord chancellor of England in 1672, Locke became secretary to the Council of Trade and Plantations. In 1675, he moved to France for several years, where he met important philosophers including Pierre Gassendi. During Locke's time abroad, Ashley, now long fallen from power, had been plotting against the succession of the Catholic James II to the throne, and when Ashley was arrested, Locke fled to Holland. He did not return to England until 1689, after James II had been replaced in a bloodless revolution by the Protestant king of Holland, William of Orange. During his five years of exile in Holland, Locke completed his *Essay Concerning Human Understanding*, A

Letter Concerning Toleration, and worked on *Two Treatises on Civil Government*. In 1689, Locke was appointed the commissioner of appeals, but from then until his death in 1704, he spent most of his time in philosophical study, staying with his friends, the philosopher Lady Masham and her husband.

An *Essay Concerning Human Understanding*, considered by many scholars to be Locke's most significant work, proved to be a watershed in English philosophy and launched the school of British empiricism. Locke used this work to express his support for King William, who had succeeded to the English throne with his wife Mary after the Glorious Revolution of 1688. William and Mary introduced religious toleration in England, a notion heartily endorsed by Locke. In order to avoid expected controversy, Locke's *Letter Concerning Toleration* was published anonymously in 1689.

Locke's interest in a wide range of disciplines was evident by some of his other works, including *Some Considerations of the Consequences of the Lowering of Interest* (1691), *The Raising of the Value of Money* (1692), and *Some Thoughts Concerning Education* (1693). During the year before his death in 1704, Locke worked on *Some Thoughts Concerning Reading and Study for a Gentleman*.

Niccolo Machiavelli (1469 - 1527)

Poet, raconteur, diplomat, historian, military and political theorist, and secretary to the short-lived Republic of Florence (1498 - 1512), Italian Niccolo Machiavelli was much more than the author of *The Prince*, although this work, written in 1512 - 1513 but published posthumously in 1531, remains the centerpiece of his political legacy.

The most controversial claim against *The Prince* is that it is at odds with the admiration for Roman republicanism exemplified in Machiavelli's *Discourse on Livy* (1532), but a careful examination reveals that in both works Machiavelli highlights the impossibly corrosive nature of monarchical rule, leaving republicanism as the only alternative. As he explicitly states in his *Discourse on Remodeling the Government of Florence* (1519 - 1520), a wise prince should protect his family and friends while he lives, yet provide for a republican government to assume control on his passing, thereby offering him temporal glory and eternal life in the histories of the state. That he offered eternal life to a sitting pope is only one example of Machiavelli's sly wit. Like his republican sentiments, it is rarely

(outside of the *Discourses*) in plain sight, but the details are never buried so deep that a careful reader could fail to discover their fresh and irreverent bite.

Born in Florence to an established but poor family with no obvious political connections, Machiavelli's greatest political triumph - how an underage, political nonentity managed to become second secretary to the Republic of Florence - remains concealed from history. His skills as a political observer and diplomat kept him in office, but it was not until his banishment at the hands of the returning Medici family that he became a serious author, producing *The Prince* and *Discourses*; several plays, including *Mandragola*, which is considered a centerpiece of Italian drama; a military discourse favored by Napoleon; and a history of Florence completed in 1525 for the Medici Pope Clement VII that signaled Machiavelli's return to the favor of Florence's ruling family. However, by 1527 the Medici were overthrown again, and the new government, suspicious of Machiavelli's ties to the previous rulers, rejected his offer of service. Machiavelli died with his dream of an independent republic in ruins once again.

Although they are unable to agree on its underlying purpose and generally unwilling to endorse its precepts, nearly every critic agrees *The Prince* is a masterful composition. Whatever the focus of contemporary critical controversy, the historical fact remains that with it Machiavelli dislocated the stable political morality of the Middle Ages while at the same time exposing the public hypocrisy of the emerging mercantile elite. Political theorists and actors alike would never again be able to pretend that a political realm could exist free from the "dirty hands" of politics.

Karl Marx (1818 - 1883)

Karl Marx was the most important of all theorists of socialism. He was not a professional philosopher, although he completed a doctorate in philosophy. His life was devoted to radical political activity, journalism and theoretical studies in history and political economy.

Known as the father of socialism, political theorist and economist Karl Heinrich Marx was born in the Rhineland area of Prussia (Germany) near the French border. Marx's Jewish family converted to Christianity and moved to England where he became a radical. In England, Marx met philosopher Friedrich Engels, and the two became close friends and

collaborators. In 1848, after Marx returned to England from a failed revolution in Germany, he and Engels published *The Communist Manifesto*, in which they provided a rationale for class revolution. Marx ultimately produced over 100 works.

Marx subsequently turned his attention to political economy, publishing *Contribution to a Critique of Political Economy* in 1859. He and Engels further articulated Marxist theory in *Das Kapital*, published in three volumes.

Although Marx's ideas led to revolution in economic thought and to the development of socialist/communist governments in parts of Europe, Asia, Africa, and Latin America, his ideas were not original. Marx was directly influenced by German economist Georg W. F. Hegel and particularly by Hegel's contention that history provides answers to all philosophical questions. Marx used Hegelian theory to develop his argument that the mode of production is responsible for all the ills of given societies, which are prone to repeating the same mistakes throughout history. He presented socialism as the answer to the problem.

Marx lived during an intense period of industrialisation, and he wrote to discredit raging capitalism and to refute classical liberal thought. Ironically, he was heavily influenced by some of the British thinkers he rejected. Marx owed particular debts to philosopher John Locke and economist David Ricardo. Locke's contention that workers should own the fruits of their labor provided the foundation for Marxian theory.

Although Marx accepted that worldwide revolution might be possible to overthrow capitalism, he believed it would be unnecessary. He insisted that alienation from the capitalists (the bourgeoisie) would eventually cause the workers (the proletariat) to rebel against the capitalist system. The result, according to Marx, would be the destruction of capitalism and the creation of a temporary state that would wither away after establishing a worker-controlled market.

Karl Marx envisioned his socialist revolution taking place in his homeland of Germany, but it was in Russia that his ideas bore the most fruit. In 1917 Bolshevik revolutionaries overthrew the monarchy. After the Bolsheviks were absorbed into the Communist Party under the leadership of Vladimir Lenin, Marxist-Leninism provided the foundation for the creation of an all-powerful state. Contrary to Marxist theory, however, the communist state refused to wither away. In 1922 the Union of Soviet Socialist Republics (USSR) was created. Communism continued to expand,

aided to a large extent by concessions made during peace talks at the end of World War II (1939 - 1945). The resulting cold war between democratic and communist nations lasted until 1991, when Soviet president Mikhail Gorbachev's perestroika precipitated the dissolution of the Soviet bloc, leveling a death blow to Marxist-Leninism in most of the world.

Charles-Louis Montesquieu (1689 - 1755)

Montesquieu, one of the greatest figures of the Enlightenment, was famous in his own century both in France and in foreign lands, from Russia to the American colonies.

Born in 1689 to a noble family, French political philosopher Charles-Louis Secondat, Baron de la Brede and de Montesquieu, was educated mainly in the law. He occupied a hereditary seat on the parliament of Bordeaux while also pursuing scientific research. He achieved enormous literary success with *Persian Letters* in 1721. This work combines a brilliant satire of French society, as observed by fictional Persian travelers, with an examination of the moral horrors of the Persian seraglio, which, in Montesquieu's eyes, represented despotism more generally. The success of this work gave him access to the highest society in France and other countries, including England, where he spent two years. Montesquieu published *Considerations on the Causes of the Greatness of the Romans and their Decline* in 1734, and his most important work, *The Spirit of the Laws*, in 1748. When *Spirit* was attacked on religious grounds, Montesquieu responded with his *Defense of the Spirit of the Laws* (1748). In spite of his efforts, however, *Spirit* was placed on the Index of Prohibited Books, a list of works prohibited by the Catholic Church.

Montesquieu's reputation as a political theorist rests primarily on *Spirit of the Laws*. The product of twenty years' labor, the work is sprawling and somewhat disorganised, but it makes enormous contributions. Montesquieu was a pioneering figure in the development of social science. *Spirit* has a strong claim to establishing the sociology of law. According to Montesquieu, there is no such thing as a good law, in the abstract. Good laws must fit in with the overall systems of their countries and so vary accordingly. He analyses a wide range of factors - geographical, economic, and religious, for example - that combine to give rise to the "general spirit" of a country, with which laws (positive laws) must be in accord. Different societies fall into three rough classes: the republic, monarchy, and

despotism. Each has a distinctive "principle," a moral passion that animates its legal - and larger social - system and determines which laws will be effective. The principle of the republic is virtue, or the love of equality; of monarchy it is honor; and of despotism, fear. Montesquieu's enormous labors are evident in his analysis of how laws concerning specific subjects, such as education, inheritance, criminal laws, and treatment of women, vary in accordance with overall systems. His analysis is infused with fear that France was degenerating from monarchy into despotism. To address this problem, Montesquieu primarily recommended returning to a more feudal system, in which a strengthened nobility was able to check the king. However, aware of the complex interaction of the factors that dominate societies, he preached only modest reform. His attention to the complexity of social forms was an important influence on subsequent conservative thinkers.

Spirit also presents a classic analysis of the British Constitution and how its separation of powers and checks and balances between executive, legislative, and judicial branches prevents abuses by government. Although somewhat idealised, this analysis has also been enormously influential.

For these and other contributions to the defense of liberty, Montesquieu is generally viewed as a great figure in the liberal tradition, in spite of his political preference for the nobility and the fact that he did not argue in support of democratic government.

Jawaharlal Nehru (1889 - 1964)

Jawaharlal Nehru, byname Pandit (Hindi: "Pundit," or "Teacher"), was the first prime minister of independent India (1947 - 1964), who established parliamentary government and became noted for his "neutralist" policies in foreign affairs. He was also one of the principal leaders of India's independence movement in the 1930s and '40s.

Son of the independence advocate Motilal Nehru (1861 – 1931), Nehru was educated at home and in Britain and became a lawyer in 1912. More interested in politics than law, he was impressed by Mohandas K. Gandhi's approach to Indian independence. His close association with the Indian National Congress began in 1919; in 1929 he became its president, presiding over the historic Lahore session that proclaimed complete independence (rather than dominion status) as India's political goal. He was imprisoned nine times between 1921 and 1945 for his political activity.

When India was granted limited self-government in 1935, the Congress Party under Nehru refused to form coalition governments with the Muslim League in some provinces; the hardening of relations between Hindus and Muslims that followed ultimately led to the partition of India and the creation of Pakistan. Shortly before Gandhi's assassination in 1948, Nehru became the first prime minister of independent India. He attempted a foreign policy of nonalignment during the Cold War, drawing harsh criticism if he appeared to favour either camp. During his tenure, India clashed with Pakistan over the Kashmir region and with China over the Brahmaputra River valley. He wrested Goa from the Portuguese. Domestically, he promoted democracy, socialism, secularism, and unity, adapting modern values to Indian conditions. His daughter, Indira Gandhi, became prime minister two years after his death.

Plato (427 - 347 BC)

The Greek philosopher Plato founded the Academy in Athens, one of the great philosophical schools of antiquity (ancient times). His thought had enormous impact on the development of Western philosophy.

Plato was born in Athens, Greece, the son of Ariston and Perictione, both of Athenian noble backgrounds. Plato's birth name was Aristocles, and he gained the nickname Platon, meaning broad, because of his broad build. His family had a history in politics, and Plato was destined to a life in keeping with this history. When he was young he studied music and poetry. He lived his whole life in Athens, although he traveled to Sicily and southern Italy on several occasions. One story says he traveled to Egypt. Little is known of his early years, but he was given the finest education Athens had to offer noble families, and he devoted his considerable talents to politics and the writing of tragedy and other forms of poetry. His acquaintance with Socrates (c. 469 - c. 399 BC) altered the course of his life. As Socrates' disciple, Plato adopted his philosophy and style of debate, and directed his studies toward the question of virtue and the formation of a noble character.

In his autobiographical *Seventh Epistle* (ca. 350 BC), he describes his early desire to enter into politics, but his disillusionment with what he viewed as unjust regimes that came to power in the period at the end of the Peloponnesian War (431 - 404 BC). He goes on to say that, given the

corrupt nature of existing societies, the only hope for a good society is one in which philosophers rule as kings.

He was a devoted follower of Socrates. Plato's main works are in the form of dialogues, generally featuring his revered teacher, Socrates, as the main spokesperson. There are continuing questions of authenticity in regard to various works, although the combination of philosophical and literary brilliance of most dialogues, including the major political ones, leaves no doubt about their authorship. However, Plato's use of the dialogue form has resulted in irresolvable issues of interpretation, including the extent to which Plato's "Socrates" represents the historical Socrates, opposed to being a vehicle for Plato's own ideas.

The two major theories that make up Platonism are the theory of Forms and the doctrine of the immortality of the soul.

Many of Plato's contributions to philosophy center upon his theory of forms (or ideas), which represent perfect moral, epistemological, and metaphysical standards. These exist beyond the phenomenal world and are accessible only intellectually. Plato's political theory revolves around repeated contrasts between corrupt existing political systems - including Athenian democracy—and visions of reformed politics, in which people achieve their full moral development. Plato's withering criticisms of Athenian democracy in the *Gorgias* (ca. 385 BC) and to a lesser extent in other works, such as the *Apology of Socrates* (ca. 395 BC), culminate in detailed exploration of a completely just city in the *Republic* (ca. 375 BC), Plato's best-known political work.

Plato's later political works, the *Statesman* (ca. 360 BC) and *Laws* (ca. 347 BC), evince far greater interest in existing Greek political institutions and how they could be reformed. *Statesman* explores the practical knowledge the expert statesman must command. In *Laws*, his last and also longest work, the main speaker, an unnamed "Athenian Stranger," discourses on laws and institutions for a new city to be founded on Crete. The political system in this "second best" city is based on the government of laws, rather than of philosophers, in the form of a modified democracy with a complicated system of checks and balances preventing political abuse. Ideals of community of property and of family have given way to more traditional Greek institutions for all citizens, including the rulers, although again, enormous attention is paid to education.

Ever since ancient times, Plato's works have been the focus of intense scholarly and popular interest. The history of European political philosophy

may be viewed as Alfred North Whitehead famously described it in his 1979 work, *Process and Reality*, as "a series of footnotes to Plato."

Lucius Annaeus Seneca (c. 1 BC - 65 AD)

Lucius Annaeus Seneca, Roman statesman and Stoic philosopher, is the earliest Stoic of whose writings any have survived intact. Seneca wrote, in Latin, tragedies and a wide range of philosophical works. His philosophical and literary work was carried out in the intervals of an active political career. He is most important for his ethics and psychology, although natural philosophy was not neglected. Unlike many Stoics he showed little interest in logic or dialectic. His most influential work was on the psychology of the passions, the nature of the human will and techniques of moral education; he also wrote extensively on social and political issues from a distinctively Stoic perspective.

Seneca was born into a wealthy family of the equestrian class at Cordoba in Spain. His father, the Elder Seneca, saw to it that his son was educated at Rome, where he rose to become a senator. Exiled and recalled by the emperor Claudius, Seneca became the teacher and advisor of the emperor Nero. His influence on Nero was considerable until 62 AD; Seneca eventually withdrew from active politics, but nevertheless was compelled to commit suicide in 65 AD for his presumed support of a conspiracy against Nero.

Seneca's Stoicism was affected by his early adherence to the Sextian school of philosophy, which emphasised asceticism and moral training. His Stoic education was thorough, and his works reveal the influence of Panaetius, Hecaton and Posidonius as well as the early heads of the school. He rethought many aspects of Stoic philosophy and continued the work of Cicero in developing a Latin philosophical vocabulary. His prose writings display a balance between his personal contribution and inherited school doctrine. He was a part of contemporary literary culture, famous for his distinctive rhetorical prose style and as the author of justly admired tragedies. The relationship between his philosophical convictions and the tragedies is controversial, as is the question of the impact of his philosophical convictions on his political activity.

Many of Seneca's works are lost, including a biography of his father, speeches, letters and a late treatise entitled *Moral Philosophy*. His surviving

prose works include three consolatory works, *To Marcia*, *To Polyhius* and *To Helvia* (his mother). Most of his treatises on ethics were dedicated to close friends or family members, although *On Mercy* was addressed to Nero. Also of political note is a viciously witty satire on the dead emperor Claudius, the *Pumpkinification*. Late in his career Seneca wrote a lengthy work on physics, the *Natural Questions*.

Seneca is important for the history of Stoicism because he is the earliest professed Stoic any of whose works survive in complete form. It is not his aim to report on the history of the school, and his evidence for its early period must be used with care. His treatises confirm and elaborate on what is known about early Stoicism from other sources, but divergences and changes of emphasis are not uncommon. Seneca's philosophical works have been persistently influential, first on Latin Church Fathers and again in the Renaissance; Montaigne's *Essays* owe much to Seneca's *Letters*.

Glossary

Aristotle, legendary for his relentless insistence on classifying the terms, categories and objects of knowledge, once remarked that the beginning of wisdom is the definition of terms. And why not? Some initial, even if imprecise demarcation of something we want to know or explain, or of something we set out to discover, is in the order of common sense. Researching the world we live in, including comparatively across time (worlds of past societies) and space (worlds other than our own), is always a complex exercise of selecting, inventing, and fiddling with categories in order to render - to force - the natural world and the range of human doings as intelligible, differentiated, ours to respond to, to make and remake.

animism - 1) the belief that natural objects, phenomena, and the universe itself have desires and intentions 2) (in the philosophies of the Greek philosophers Plato and Pythagoras) the hypothesis that there is an immaterial force that animates the universe.

anthropology - the study of humans, their origins, physical characteristics, institutions, religious beliefs, social relationships, etc.

anthropology - study of human development and culture.

anthropomorphism - is a term coined in the mid 1700s to refer to any attribution of human characteristics (or characteristics assumed to belong only to humans) to non-human animals or non-living things, phenomena, material states and objects or abstract concepts, such as god(s).

arbitration: Like mediation, arbitration involves an outside party taking part in discussions. An arbitrator is a person who may assist by listening, refereeing, and asking questions. In this case, though, the arbitrator makes a judgment about how the conflict should be resolved. Before starting arbitration, opposing sides must agree to follow the arbitrator's decision.

authority - This concept is of the greatest importance in political science. It is often said 'politics is about power' and authority is a form of power. A ruler can have power without authority, but not authority without power. An occupying army has power over an occupied people because, fearing severe sanctions for disobedience, the latter will do what the occupying force wants. But the occupied do not accept the authority of their conquerors: they do not accept the legitimacy of their rule, that is, they do not accept it as right and proper. On the other hand, the rule of a

government that cannot organise the defence of their country's borders, and/or cannot maintain the implementation of their country's laws, ultimately by force, will not be able to sustain its sovereignty intact. It will not be able to exert its power and, consequently, its authority will be lost.

belief - 1) a principle, proposition, idea, etc., accepted as true
2) religious faith.

bricolage - the deliberate creation of such an effect in certain modern developments political movements.

citizen – a native registered or naturalised member of a state, nation, or other political community.

compromise - a settlement in which the sides agree to accept less than what they originally wanted in order to end a dispute.

conflict - a struggle resulting from incompatible or opposing needs, drives, wishes, or demands. Interpersonal conflict represents such a struggle between two or more people, while internal conflict is a mental struggle.

consensus - an agreement about basics which can take two forms: agreement about objectives to be pursued and agreement about procedures to be used. Consensus about procedures, such as how one government succeeds another, is held to be basic to democracy. Consensus about objectives is not. Sometimes there is general agreement about what is practical and desirable: at other times political life is a scene of conflict. For example, it is often observed that in many countries between 1945 and approximately 1970 there was a consensus about the need to maintain Keynesian economic management, the welfare state and full employment. This disintegrated in 1973 and until the 1990s dissensus reigned. Then there were signs of a re-establishment of another consensus.

constructive conflict - dispute that leads to an improvement or positive development.

corruption - improper and usually unlawful conduct intended to secure a benefit for oneself or another. Its forms include bribery, extortion, and the misuse of inside information. It exists where there is community indifference or a lack of enforcement policies. In societies with a culture of ritualised gift giving, the line between acceptable and unacceptable gifts is often hard to draw.

cults - 1) a specific system of religious worship, esp with reference to its rites and deity 2) a sect devoted to such a system 3) a quasi-religious organisation using devious psychological techniques to gain and control adherents

debate - 1) a formal discussion, as in a legislative body, in which opposing arguments are put forward 2) discussion or dispute 3) the formal presentation and opposition of a specific motion, followed by a vote.

definition - a formal and concise statement of the meaning of a word, phrase, etc.

deity - 1) a god or goddess 2) the state of being divine; godhead.

democratisation - the transition to a more democratic political regime. It may be the transition from an authoritarian regime to a full democracy, a transition from an authoritarian political system to a semi-democracy or transition from a semi-authoritarian political system to a democratic political system. The outcome may be consolidated or democratisation may face frequent reversals. Different patterns of democratisation are often used to explain other political phenomena, such as whether a country goes to a war or whether its economy grows. Democratisation itself is influenced by various factors, including economic development, history, and civil society.

dialectic - disputation or debate, esp. intended to resolve differences between two views rather than to establish one of them as true.

divinise - to make divine; deify.

doctrine - 1) a creed or body of teachings of a religious, political, or philosophical group presented for acceptance or belief; dogma 2) a principle or body of principles that is taught or advocated.

Enlightenment - European intellectual movement of the 17th - 18th century in which ideas concerning God, reason, nature, and man were blended into a worldview that inspired revolutionary developments in art, philosophy, and politics. Central to Enlightenment thought were the use and celebration of reason. For Enlightenment thinkers, received authority, whether in science or religion, was to be subject to the investigation of unfettered minds. In the sciences and mathematics, the logics of induction and deduction made possible the creation of a sweeping new cosmology. The search for a rational religion led to Deism; the more radical products of the application of reason to religion were skepticism, atheism, and materialism. The Enlightenment produced modern secularised theories of psychology and ethics by men such as John Locke and Thomas Hobbes, and it also gave rise to radical political theories.

epicureanism - in a strict sense, the philosophy of the ancient Greek Epicurus (341-270 B.C.); and in a broad sense, a system of ethics traceable to the principles of his philosophy. In physics, Epicureanism espouses atomism and a largely mechanical conception of causality, with the gods

remaining extraneous; and, in ethics, the identification of good with pleasure and the absence of pain, utility and the limitation of desire, and a withdrawn and quiet life enriched by the company of friends.

epistemology - the theory of knowledge, especially the critical study of its validity, methods, and scope.

ethnology - the branch of anthropology that deals with races and peoples, their relations to one another, their origins, and their distinctive characteristics.

euhemerism - approach to the study of religion that seeks to establish a historical basis for mythical beings and events. Euhemerism is named for euhemerus (fl. 300 BC), a Greek mythographer who first established the tradition. Euhemerus is chiefly known by his Sacred History, a work in which he asserted that the Greek gods were originally heroes and conquerors who had earned a claim to veneration because of their benefactions to mankind.

feminism - social movement that seeks equal rights for women. Widespread concern for women's rights dates from the Enlightenment; its first important expression was Mary Wollstonecraft's *A Vindication of the Rights of Woman* (1792). The 1848 Seneca Falls Convention, convened by Elisabeth Cady Stanton, Lucretia Mott, and others, called for full legal equality with men, including full educational opportunity and equal compensation; thereafter the woman suffrage movement began to gather momentum. From America the movement spread to Europe. American women gained the right to vote by constitutional amendment in 1920, but their participation in the workplace remained limited, and prevailing notions tended to confine women to the home. Milestones in the rise of modern feminism included Simone de Beauvoir's *The Second Sex* (1949) and Betty Friedan's *The Feminine Mystique* (1963) and the founding in 1966 of the National Organisation for Women. See also Equal Rights Amendment; women's liberation movement.

fundamentalism - 1) Christianity (especially among certain Protestant sects) the belief that every word of the Bible is divinely inspired and therefore true 2) Islam a movement favouring strict observance of the teachings of the Koran and Islamic law 3) strict adherence to the fundamental principles of any set of beliefs.

game theory - mathematical theory concerned with the optimum choice of strategy in situations involving a conflict of interest.

globalisation - process by which the experience of everyday life, marked by the diffusion of commodities and ideas, is becoming standardised around the world. Factors that have contributed to globalisation include increasingly sophisticated communications and transportation technologies and services, mass migration and the movement of peoples, a level of economic activity that has outgrown national markets through industrial combinations and commercial groupings that cross national frontiers, and international agreements that reduce the cost of doing business in foreign countries. Globalisation offers huge potential profits to companies and nations but has been complicated by widely differing expectations, standards of living, cultures and values, and legal systems as well as unexpected global cause-and-effect linkages.

government - the exercise of political authority over the actions, affairs, etc., of a political unit, people, etc., as well as the performance of certain functions for this unit or body; the action of governing; political rule and administration.

hegemony - ascendancy or domination of one power or state within a league, confederation, etc., or of one social class over others.

human rights - rights that belong to an individual as a consequence of being human. The term came into wide use after World War II, replacing the earlier phrase "natural rights," which had been associated with the Greco-Roman concept of natural law since the end of the Middle Ages. As understood today, human rights refer to a wide variety of values and capabilities reflecting the diversity of human circumstances and history. They are conceived of as universal, applying to all human beings everywhere, and as fundamental, referring to essential or basic human needs.

ideology - 1) a body of ideas that reflects the beliefs and interests of a nation, political system, etc. and underlies political action 2) philosophy, sociology the set of beliefs by which a group or society orders reality so as to render it intelligible.

institution - although this term has different meanings in other social sciences, to political scientists an institution is a public body with formally designated structures and functions, intended to regulate certain defined activities which apply to the whole population. Political institutions include governments, parliaments and judiciaries. Their interrelationships will be defined in constitutions. An institution differs from an association in that the latter is a voluntary body which does not have universal application; but

internal arrangements in associations may take institutional forms. An understanding of institutions is a necessary possession for an intelligent comprehension of the political life of a country, though it is not sufficient. One also needs to study the interplay of associations like political parties and pressure groups and to examine political behaviour generally.

litigation: The use of the legal system to settle a dispute is called litigation. A lawsuit may be settled in negotiations between lawyers. The suit may also go to court where a legal decision may be handed down by a judge or jury.

marginalisation - the social process of becoming or being made marginal (to relegate or confine to a lower social standing or outer limit or edge, as of social standing).

Marxism - the economic and political theory and practice originated by the German political philosophers Karl Marx (1818-83) and Friedrich Engels (1820-95), that holds that actions and human institutions are economically determined, that the class struggle is the basic agency of historical change, and that capitalism will ultimately be superseded by communism post-colonialism.

mass culture - (commonly known as pop culture or popular culture) is the totality of ideas, perspectives, attitudes, images and other phenomena that are deemed preferred through an informal consensus within the mainstream of a given society. Popular culture is heavily influenced by the mass media and permeates the everyday life of many people.

media - the means of communication that reach large numbers of people, such as television, newspapers, and radio.

mediation - this strategy is similar to negotiation. The difference is that an outside party - a mediator - takes part. The mediator makes no decisions, but helps smooth communication between the sides of the conflict. The mediator also referees discussions so that they remain fair and respectful.

metaphysical - 1) denoting or relating to certain 17th-century poets who combined intense feeling with ingenious thought and often used elaborate imagery and conceits. Notable among them were Donne, Herbert, and Marvell.

monotheism - belief in the existence of one god. It is distinguished from polytheism. The earliest known instance of monotheism dates to the reign of Akhenaton of Egypt in the 14th century BC. Monotheism is characteristic of Judaism, Christianity, and Islam, all of which view God as the creator of the world, who oversees and intervenes in human events, and

as a beneficent and holy being, the source of the highest good. The monotheism that characterises Judaism began in ancient Israel with the adoption of Yahweh as the single object of worship and the rejection of the gods of other tribes and nations without, initially, denying their existence. Islam is clear in confessing one, eternal, unbegotten, unequalled God, while Christianity holds that a single God is reflected in the three persons of the Holy Trinity.

multiculturalism - the policy of maintaining a diversity of ethnic cultures within a community.

myth - a popular misleading belief given uncritical acceptance. Religions may be based on sacred myths. In politics myths have been used to support a feeling of identity in movements, parties and nations. Heroic figures and heroic episodes such as wars may provide a mythological basis of legitimation. In a more trivial way a tabloid newspaper with a snappy headline may give an erroneous impression about a politician or political action which comes to be accepted as reality.

negotiation - negotiation consists of the different sides talking one-on-one to try to work out a resolution.

oriental studies - the academic field of study that embraces Near Eastern and Far Eastern societies and cultures, languages, peoples, history and archaeology; in recent years the subject has often been turned into the newer terms of Asian studies and Middle Eastern studies.

paganism – (from Latin *paganus*, meaning "country dweller", "rustic") is a blanket term, typically used to refer to polytheistic religious traditions.

phenomenology – 1) the science of phenomena as distinct from that of the nature of being; 2) an approach that concentrates on the study of consciousness and the objects of direct experience.

policy - a plan of action adopted or pursued by an individual, government, party, business, etc.

political behavior - emphasis on the study of political behaviour arose in the e1950s as a reaction to what was seen as the domination of political science by political theorists and others studying institutions. The 'behaviourists' turned to the study of voting, activists, political parties and pressure groups. Many aspects of these areas could be quantified and so statistics became a familiar feature of behavioural studies.

political system - this term has developed two meanings. The traditional sense was about the interrelationship of executives, legislatures and judiciaries within a constitutional framework. Electoral systems and

political parties and their parts in government formation and expression of political opinion would often be included. 'Regime' used, and still is, to describe a wider perspective, taking in methods of decision-making and values underlying the citizen-state relationship. One speaks of 'authoritarian regimes' and 'democratic regimes'. But 'political system', in its new meaning, has a still wider framework. Political science has borrowed the Parsonian concept of system and a political system is now a structural-functional model designed to explain and understand the situations of survival, maintenance, decay and collapse.

politics - the term has been used in at least four ways. To many citizens politics is a remote activity of a vaguely disreputable kind. It is indulged in by people they do not respect or trust, arguing about policies they do not understand. In authoritarian regimes it may be seen merely as the words and deeds of governments. In democracies, to the minority of politically interested people, politics is what is featured in the media concerning the 'affairs of state' gladiatorial arguments between contentious politicians at home and relations between states abroad. A political science definition might be that politics is activity that involves collective conflict and its resolution. Conflict is here used in a wide sense to mean contestation. All group interrelationships, whether between states, or between factions within states, will display some disagreements. There will be disputes about what objectives are to be reached and disputes about how to reach them. A very large majority of human beings prefer peace and stability to instability and war. Where this majority affects the outcomes of disagreements the skilful politician will be the one who is able to resolve disputes peacefully. Of course, this requires skill and the willingness to bargain on both sides of the contestation.

polity - Often used as a synonym for political system, the term is a translation of the Greek polis which in Aristotle's typology of governments was an uncorrupted form in which the many ruled for the public good.

polytheism - belief in many gods. Though Judaism, Christianity, and Islam are monotheistic, most other religions throughout history have been polytheistic. The numerous gods may be dominated by a supreme god or by a small group of powerful gods. The gods originated as abstractions of the forces of nature such as the sky or the sea and of human and social functions such as love, war, marriage, or the arts. In many religions the sky god is powerful and all-knowing, and the earth goddess is maternal and associated with fertility. Gods of death and the underworld are also

important. In addition to many gods, polytheistic religions generally also include malevolent or benevolent spiritual forces or powers.

positivism - 1) a strong form of empiricism, especially as established in the philosophical system of Auguste Comte, the French mathematician and philosopher (1798-1857), that rejects metaphysics and theology as seeking knowledge beyond the scope of experience, and holds that experimental investigation and observation are the only sources of substantial knowledge.

post-structuralism - an approach to literature that, proceeding from the tenets of structuralism, maintains that, as words have no absolute meaning, any text is open to an unlimited range of interpretations.

profane - not designed or used for religious purposes; secular.

propitiation - a theological term denoting that by which God is rendered propitious, i.e., that 'satisfaction' or 'appeasement' by which it becomes consistent with his character and government to pardon and bless sinners. The propitiation does not procure his love or make him loving; rather, it renders it consistent for him to exercise his love towards sinners.

psychology - relating to, or concerned with religion.

public policy – as government action is generally the principled guide to action taken by the administrative or executive branches of the state with regard to a class of issues in a manner consistent with law and institutional customs. In general, the foundation is the pertinent national and subnational constitutional law and implementing legislation.

realism - the theory that the sense of a statement is given by a specification of its truth conditions, or that there is a reality independent of the speaker's conception of it that determines the truth or falsehood of every statement.

religious - appropriate to or in accordance with the principles of a religion.

religious values - ethical principles founded in religious traditions, texts and beliefs. In contrast to personal values, religious-based values are based on scriptures and a religion's established norms.

Renaissance - 1) the Renaissance the period of European history marking the waning of the Middle Ages and the rise of the modern world: usually considered as beginning in Italy in the 14th century 2) a) the spirit, culture, art, science, and thought of this period. Characteristics of the Renaissance are usually considered to include intensified classical scholarship, scientific and geographical discovery, a sense of individual

human potentialities, and the assertion of the active and secular over the religious and contemplative life

revelation - 1) the act or process of disclosing something previously secret or obscure, especially something true 2) a fact disclosed or revealed, especially in a dramatic or surprising way.

ritual - the prescribed or established form of a religious or other ceremony.

rituals - the prescribed or established form of a religious or other ceremony.

skepticism - philosophical doubting of knowledge claims in various areas. From ancient to modern times, skeptics have challenged accepted views in metaphysics, science, morals, and religion. Pyrrhon of Elis (c. 360-272 B.C.) sought mental peace by avoiding commitment to any particular view; his approach gave rise in the 1st century B.C. to Pyrrhonism, proponents of which sought to achieve suspension of judgment by systematically opposing various knowledge claims. One of its later leaders, Sextus Empiricus (2nd or 3rd century ad), strove for a state of imperturbability. Modern skeptical philosophers include Michel de Montaigne, Pierre Bayle, and David Hume.

sociology - the scientific study of all forms of human and animal behaviour, sometimes concerned with the methods through which behaviour can be modified.

sovereignty - 1) supreme and unrestricted power, as of a state. 2) the position, dominion, or authority of a sovereign 3) an independent state.

Stoicism - school of philosophy in Greco-Roman antiquity. Inspired by the teaching of Socrates and Diogenes of Sinope, Stoicism was founded at Athens by Zeno of Citium c. 300BC and was influential throughout the Greco-Roman world until at least ad 200. It stressed duty and held that, through reason, mankind can come to regard the universe as governed by fate and, despite appearances, as fundamentally rational, and that, in regulating one's life, one can emulate the grandeur of the calm and order of the universe by learning to accept events with a stern and tranquil mind and to achieve a lofty moral worth. Its teachings have been transmitted to later generations largely through the surviving books of Cicero and the Roman Stoics Seneca, Epictetus, and Marcus Aurelius.

subculture - a subdivision of a national culture or an enclave within it with a distinct integrated network of behaviour, beliefs, and attitudes.

superpower – a cold war term referring to either the USSR or the USA.

terrorism - is the violence of desperate men. (Very few women are involved.) The term is commonly used to describe small groups of armed assassins and saboteurs who operate in democratic societies. Unable to achieve their aims through persuasion and the ballot box, they resort to bombs, arson and hijacking aircraft. In consequence they often maim and kill innocent people. Resorting to explosives gives terrorism an arbitrary quality, though some anarchist terrorists are directing their violence against society as a whole.

theological - based on God's revelation to man of his nature, his designs, and his will.

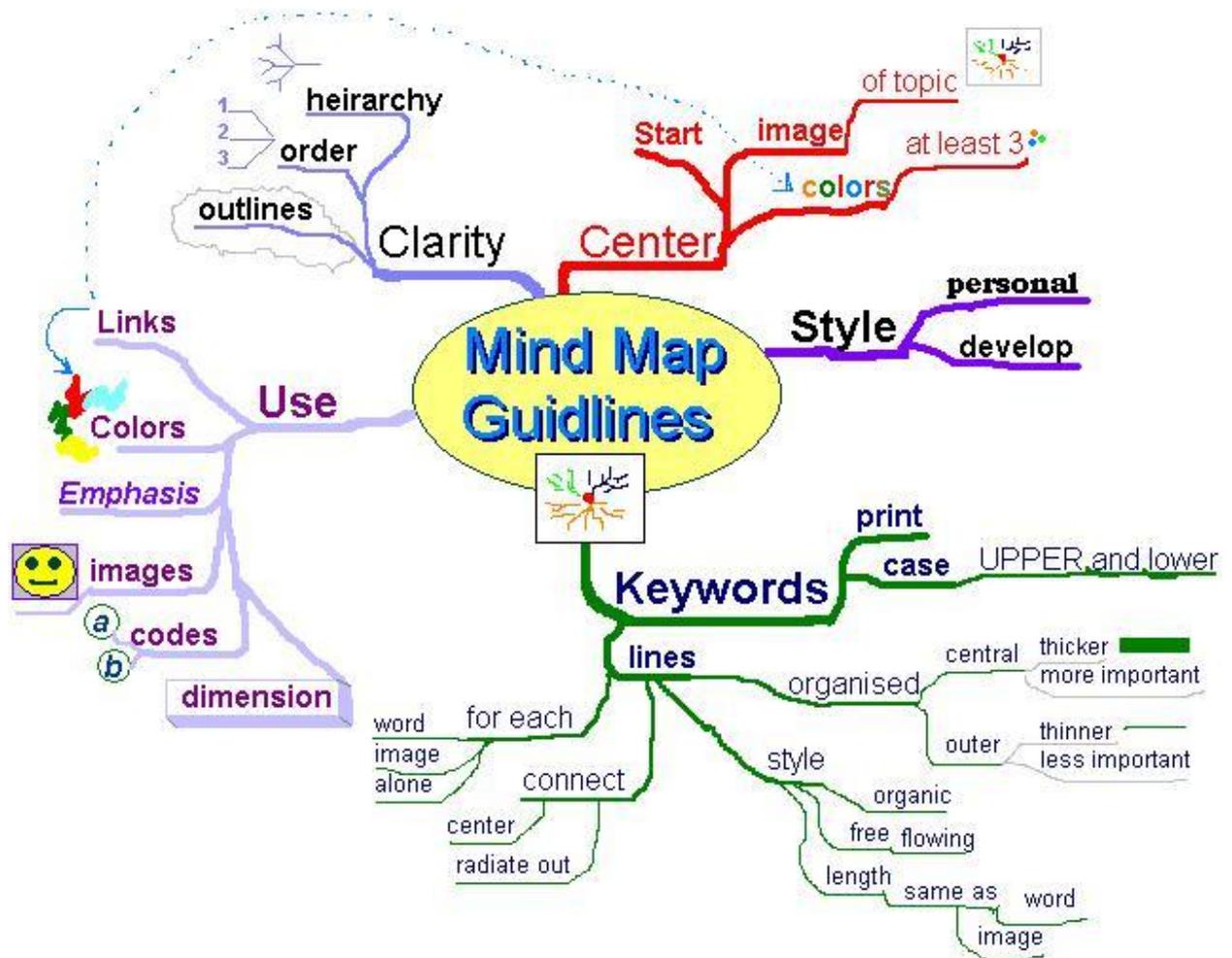
theology - study of the nature of God and the relationship of the human and divine. The term was first used in the works of Plato and other Greek philosophers to refer to the teaching of myth, but the discipline expanded within Christianity and has found application in all theistic religions. It examines doctrines concerning such subjects as sin, faith, and grace and considers the terms of God's covenant with humankind in matters such as salvation and eschatology. Theology typically takes for granted the authority of a religious teacher or the validity of a religious experience. It is distinguished from philosophy in being concerned with justifying and explicating a faith, rather than questioning the underlying assumptions of such faith, but it often employs quasi-philosophical methods.

worldview - a comprehensive view or personal philosophy of human life and the universe.

worship - the formal expression of religious adoration; rites, prayers, etc.

Appendices

Appendix 1. How to make mind map



http://edutechwiki.unige.ch/en/Mind_map

Mind mapping (or concept mapping) involves writing down a central idea and thinking up new and related ideas which radiate out from the centre. By focusing on key ideas written down in your own words, and then looking for branches out and connections between the ideas, you are mapping knowledge in a manner which will help you understand and remember new information.

Use lines, colours, arrows, branches or some other way of showing connections between the ideas generated on your mind map. These relationships may be important in you understanding new information or in constructing a structured essay plan. By personalising the map with your own symbols and designs you will be constructing visual and meaningful

relationships between ideas which will assist in your recall and understanding.

Mind Maps are also useful for:

- Summarising information.
- Consolidating information from different research sources.
- Thinking through complex problems.

Presenting information in a format that shows the overall structure of your subject.

What's more, they are very quick to review as you can often refresh information in your mind just by glancing at one. In the same way, they can be effective mnemonics: Remembering the shape and structure of a Mind Map can give you the cues you need to remember the information within it. As such, they engage much more of your brain in the process of assimilating and connecting facts, compared with conventional notes.

Mind map guidelines

These are the foundation structures of a Mind Map, although these are open to free interpretation by the individual:

- Start in the centre with an image of the topic, using at least 3 colours.
- Use images, symbols, codes and dimensions throughout your Mind Map.
- Select key words and print using upper or lower case letters.
- Each word/image must be alone and sitting on its own line.
- The lines must be connected, starting from the central image. The central lines are thicker, organic and flowing, becoming thinner as they radiate out from the centre.
- Make the lines the same length as the word/image.
- Use colours – your own code – throughout the Mind Map.
- Develop your own personal style of Mind Mapping.
- Use emphasis and show associations in your Mind Map.
- Keep the Mind Map clear by using Radiant hierarchy, numerical order or outlines to embrace your branches.

Improving your Mind Maps

Your Mind Maps are your own property: once you understand how to make notes in the Mind Map format, you can develop your own conventions to take them further. To improve your mind maps, remember to explore your own methods, experimenting while remembering what makes mind maps work. The following suggestions may help to increase their effectiveness:

- *Use single words or simple phrases for information:* Most words in normal writing are padding, as they ensure that facts are conveyed in the correct context, and in a format that is pleasant to read. In your own Mind Maps, single strong words and meaningful phrases can convey the same meaning more potently. Excess words just clutter the Mind Map.

- *Print words:* Joined up or indistinct writing can be more difficult to read.

- *Use color to separate different ideas:* This will help you to separate ideas where necessary. It also helps you to visualise of the Mind Map for recall. Color also helps to show the organisation of the subject.

- *Use symbols and images:* Where a symbol or picture means something to you, use it. Pictures can help you to remember information more effectively than words.

- *Using cross-linkages:* Information in one part of the Mind Map may relate to another part. Here you can draw in lines to show the cross-linkages. This helps you to see how one part of the subject affects another.

- *Use computer software:* If you wish to have some help with your mind maps, or wish to do mind maps within a computing environment, there are several software programs available for your computer. You can usually print your mind maps out from the software programs for later visual reference. Software programs are a great resource for learning how to do proper mind mapping technique, and they cut down on the materials needed.

Key points:

Mindmapping is an extremely effective method of taking notes. Mind Maps show not only facts, but also the overall structure of a subject and the relative importance of individual parts of it. They help you to associate ideas and make connections that might not otherwise make.

If you do any form of research or note taking, try experimenting with Mind Maps. You will find them surprisingly effective!

Appendix 2. How to write a summary

A summary is condensed version of a larger reading. A summary is not a rewrite of the original piece and does not have to be long nor should it be long. To write a summary, use your own words to express briefly the main idea and relevant details of the piece you have read. Your purpose in writing the summary is to give the basic ideas of the original reading. What was it about and what did the author want to communicate?

While reading the original work, take note of what or who is the focus and ask the usual questions that reporters use: Who? What? When? Where? Why? How? Using these questions to examine what you are reading can help you to write the summary.

Sometimes, the central idea of the piece is stated in the introduction or first paragraph, and the supporting ideas of this central idea are presented one by one in the following paragraphs. Always read the introductory paragraph thoughtfully and look for a thesis statement. Finding the thesis statement is like finding a key to a locked door. Frequently, however, the thesis, or central idea, is implied or suggested. Thus, you will have to work harder to figure out what the author wants readers to understand. Use any hints that may shed light on the meaning of the piece: pay attention to the title and any headings and to the opening and closing lines of paragraphs.

The goal of writing a summary of an article, a chapter, or a book is to offer as accurately as possible the full sense of the original, but in a more condensed form. A summary restates the author's main point, purpose, intent, and supporting details in your own words.

The process of summarising enables you to better grasp the original, and the result shows the reader that you understand it as well. In addition, the knowledge gained allows you to better analyse and critique the original.

If you are asked to write a critical summary or to include a critique, you may want to ask yourself questions such as: Does the author succeed? How and why or why not? What are the strengths, weaknesses? Why? What did the author do well? Not well? Why?

Remember:

- Do not rewrite the original piece.
- Keep your summary short.
- Use your own wording.
- Refer to the central and main ideas of the original piece.

- Read with who, what, when, where, why and how questions in mind.

- Do not put in your opinion of the issue or topic discussed in the original piece. Often, instructors ask students to put their opinions in a paragraph separate from the summary.

How to write a good summary

Writing a good summary demonstrates that you clearly understand a text...and that you can communicate that understanding to your readers. A summary can be tricky to write at first because it's tempting to include too much or too little information.

1) Divide...and conquer. First off, skim the text you are going to summarise and divide it into sections. Focus on any headings and subheadings. Also look at any bold-faced terms and make sure you understand them before you read. This will give you a more complete understanding of its meaning. Having read through once, ask yourself: *How does the story begin? How does the middle support and move the idea along? How does the ending fit?*

2) Read. Now that you've prepared, go ahead and read the selection. Read straight through. At this point, you don't need to stop to look up anything that gives you trouble—just get a feel for the author's tone, style, and main idea.

3) Reread. Rereading should be *active* reading. Underline important ideas. Circle **key terms**. Find the **main point** of the article. Divide the article into sections or **stages of thought**, and label each section or stage of thought in the margins. Note the main idea of each paragraph if the article is short. Label areas that you want to refer to as you write your summary. Also label areas that should be avoided because the details—though they may be interesting—are too specific. Identify areas that you do not understand and try to clarify those points.

4) One sentence at a time. You should now have a firm grasp on the text you will be summarising. In steps 1–3, you divided the piece into sections and located the author's main ideas and points. Now write down the main idea of each section in one well-developed sentence. Make sure that what you include in your sentences are key points, not minor details. This should be a **brief outline** of the article.

5) Write a thesis statement. This is the key to any well-written summary. Review the sentences you wrote in step 4. From them, you should be able to create a thesis statement that clearly communicates what the

entire text was trying to achieve. If you find that you are not able to do this step, then you should go back and make sure your sentences actually addressed key points.

6) Ready to write. At this point, your first draft is virtually done. You can use the thesis statement as the introductory sentence of your summary, and your other sentences can make up the body. Make sure that they are in order. Add some transition words (*then, however, also, moreover*) that help with the overall structure and flow of the summary. And once you are actually putting pen to paper (or fingers to keys!), remember these tips:

- Write in the present tense.
- Use your own words. Write a summary rather than a table of contents.

Wrong: This article covers point X. Then the article covers point Y.

Right: Glacial advances have been rapid as shown by x, y, and z. (*see sample*).

- Make sure to include the author and title of the work.
- Be concise: a summary should not be equal in length to the original text.
- If you must use the words of the author, cite them.
- Don't put your own opinions, ideas, or interpretations into the summary. The purpose of writing a summary is to accurately represent what the author wanted to say, not to provide a critique.
- Write the conclusion. State what you feel was the purpose of the story or article, or what the author accomplished in the writing.

7) Check for accuracy. Reread your summary and make certain that you have accurately represented the author's ideas and key points. Make sure that you have correctly cited anything directly quoted from the text. Also check to make sure that your text does not contain your own commentary on the piece.

8) Revise and edit. Once you are certain that your summary is accurate, you should (as with any piece of writing) revise it for style, grammar, and punctuation. Be concise. Eliminate needless words and repetitions. (Avoid using "the author says...", "the author argues...", etc.) Do not use quotations, but if you use them be sure to quote correctly. Indicate quotations with quotation marks. Cite each quotation correctly (give the page number). Do not plagiarise. Cite any paraphrases by citing the page number the information appears on. Avoid paraphrasing whenever possible.

If you have time, give your summary to someone else to read. This person should be able to understand the main text based on your summary alone. If he or she does not, you may have focused too much on one area of the piece and not enough on the author's main idea.

So when you write a summary:

1. State the main point first.
2. Emphasise the main stages of thought.
3. State the article's conclusion.
4. Summarise rather than give a table of contents.
5. Keep summary short: 3 to 7 sentences.

Characteristics of a Good Summary: A good summary has the following characteristics:

•**Proper Citation:** The summary begins by citing the title, author, source, and, in the case of a magazine or journal article, the date of publication and the text.

•**Thesis Statement:** The overall thesis of the text selection is the author's central theme. There are several aspects to an effective thesis statement:

- It comprises two parts: a) the topic or general subject matter of the text, and b) the author's major assertion, comment, or position on the topic.
- This central theme is summarised clearly and accurately in a one sentence thesis statement.
- The thesis statement does not contain specific details discussed in the text.
- The thesis statement is stated at the beginning of the summary.

•**Supporting Ideas:** The author supports his/her thesis with supporting ideas. Use the following basic guidelines when summarising supporting ideas:

- Cover all of the author's major supporting ideas.
- Show the relationships among these ideas.
- Omit specifics, such as illustrations, descriptions, and detailed explanations.
- Indicate the author's purpose in writing: to inform, to persuade, or to entertain. If the passage is a persuasive piece, report the author's bias or position on the issue.
- Omit all personal opinions, ideas, and inferences. Let the reader know that you are reporting the author's ideas.

●Grammar and the Mechanics of Writing: Grammar and related concerns ensure that, as a writer, you communicate clearly to your reader. The following are particularly important:

- Restate the ideas in your own words as much as possible. Avoid direct quotations.
- Use transitional words for a smooth and logical flow of ideas.
- Edit and re-write your work.
- Check your grammar, punctuation, and spelling

●Length: The length of a summary depends on how long the original document is.

Here are sample summaries:

Sample 1

In the short story “The Secret Life Of Walter Mitty” author James Thurber humorously presents a character who fantasises about himself as a hero enduring incredibly challenging circumstances. In his real life, Walter Mitty lives an ordinary, plain life; he is a husband under the control of an overbearing, critical wife. Thurber uses lively dialogue to give readers an understanding of Mitty's character. The story takes place over a period of about twenty minutes; during this brief time, Mitty drives his wife to the hairdresser and runs errands that his wife has given him while he waits for her. In between his worrying that he is not doing what she wants him to do, he daydreams about himself as a great surgeon, brilliant repair technician, expert marksman, and brave military captain. This story shows that fantasy is often a good alternative to reality.

Sample 2

Wrong:

This article covers the topic of measuring the extent of global deforestation. The article discusses reasons for concern, the technique, the results, and the project's current goal.

Right:

According to the author of “Seeing the Forest,” the extent of global deforestation was difficult to measure until satellite remote sensing techniques were applied. Measuring the extent of global deforestation is important because of concerns about global warming and species extinctions. The technique compares old infrared LANDSAT images with new images. The authors conclude the method is accurate and cost effective.

Appendix 3. Useful phrases for discussion and composition

John Stuart Mill was a member of British Parliament between 1865 and 1868. He is perhaps most famous for his controversial essay titled ‘On Liberty’, in which he says...

“If all mankind minus one, were of one opinion, and only one person were of contrary opinion, mankind would be no more justified in silencing that one person, than he, if he had the power, would be justified in silencing mankind”.

For those of you who don’t speak ‘politician’, (which is another language entirely, made up of 10% English, 40% media-friendly doublespeak, and 50% waffle), here’s the translation:

“You can have an opinion if you want one”.

So, in a world of people firing out opinions left, right and centre, how do I go about getting mine heard? And here, once again, is a list of useful sentence starters that will immediately convey your attitude, get others to listen, and prepare them for what comes next...

1. Introducing a point

- First of all I'd like to point out ...
- Speaking of ...
- The main problem is ...
- The question of ...
- What we have to decide is ...

2. Enumeration of points

- Above all
- Another example of this is ...
- Basically
- Besides
- Essentially, the problem is ...
- First of all, I'd like to say ...
- Firstly - secondly - finally
- Furthermore, ...
- In addition to that ...
- Let me begin by pointing out - and besides
- Moreover, ...
- To begin/start with - next - lastly
- To top it all

- What is more

3. Stating something as a fact

- Everyone knows that ...
- It is a fact that ...
- It is generally accepted that ...
- Nobody will deny that ...
- There can be no doubt that...

4. Asking for an opinion

- What do you think about it?
- What is your opinion?
- What is your point of view?
- What is your attitude to this problem?
- Would you like to say something about it?

5. Expressing a point of view that is generally thought by people

- It is thought that...
- It is considered...
- It is generally accepted that...
- Some people say that...

6. Expressing a personal opinion

- As far as I know,
- As far as I'm concerned...
- As for me
- As I see it ...
- Generally speaking, I think...
- I am sure that ...
- I believe that...
- I feel that ...
- I have the feeling / the impression that ...
- I rather think that ...
- I'd just like to say...
- I'm quite / absolutely convinced that...(only use this expression to express a very strong opinion)
- I'd like to point out that...
- I'd say that...
- I'd suggest that...
- If you ask me...

- In my experience...
- In my opinion...
- In my view
- It seems to me that ...
- Personally, I believe/suppose/ feel (that) ...
- Personally, I haven't the faintest idea about / whether...

(starting with this expression may be interpreted as off-hand and could suggest that you have nothing else to say)

- Personally, I think...
- Speaking for myself...
- The way I see it
- This is a crazy idea, if you ask me.
- To be quite honest / frank...
- To my mind...
- Well, if you ask me ...
- What I mean is...
- You can take it from me that ...

7. Expressing pros and cons

- An argument for this would be /in favour of/against is ...
- On the one hand ..., on the other hand ...
- Some people think that ..., others say that ...
- There are two sides to the question...
- While admitting that ... one should not forget that...

8. Expressing agreement

- I agree completely / entirely.
- I couldn't agree more.
- I agree in some way
- I agree in theory, but...
- I agree with you on this.
- I couldn't agree with you more.
- I don't think so either.
- I see your point.
- I suppose so.
- I think it depends
- I think so, too.
- I think that it is a great idea.

- I think you're quite right.
- I'd go along with that.
- In a way, yes
- It's a good point.
- It's great! / That's great! / Great!
- It's very good! / Very good!
- Looks like that
- Maybe / perhaps (not)
- Most likely
- Neither do I.
- Of course. / Certainly. / Sure.
- Right you are
- Right.
- So do I.
- That is a very good / important point.
- That seems reasonable.
- That's exactly what I think.
- That's just what I was thinking.
- That's true. / That's right.
- To a certain degree / extent you are right
- Yes, definitively.
- Yes, to some extent
- Yes, up to a point ...
- You took the words right out of my mouth.
- You're (absolutely) right.
- You've got a good point there.

9. Expressing doubt

- I'm not(quite) sure if ...
- I'm not convinced that ...
- I wonder if you realise that ...
- I doubt that.
- Maybe, but I'm not sure.
- I'm not sure that I agree with your argument.
- I have to think about it.
- I have mixed feelings about it.
- There can be no doubt that ...

- It is a fact that ...
- Indeed / actually

10. Expressing disagreement

- Although
- Are you serious? / You must be joking.
- Basically, I understand what you mean, but I think your conclusions are wrong.
- Do you really think so?
- Even so
- Hardly
- However
- I cannot accept your view that ...
- I cannot share this view.
- I can't agree, I'm afraid.
- I can't believe it.
- I disagree (completely).
- I don't agree with you at all
- I don't agree with you about ...
- I don't believe it.
- I don't know.
- I don't like this idea.
- I don't quite agree here.
- I don't think it will work.
- I don't think so.
- I must take issue with you on that.
- I shouldn't / wouldn't say so.
- I'm afraid not.
- I'm afraid I have to disagree.
- I'm against...
- I'm not quite so sure.
- I'm not so sure about that.
- I'm of a different opinion.
- I'm sorry to disagree with you, but...
- I'm sorry, but it's not quite right.
- It can't be true!
- It's hard to say

- It's unjustifiable to say that...
- Most unlike
- Nevertheless / still
- Nothing of the kind
- On the contrary...
- Sorry? / Beg your pardon?
- That's rubbish
- That's different.
- That's not entirely / exactly true.
- That's not how I see it.
- That's not the same thing at all.
- To tell (you) the truth, I have a different opinion.
- Yes, but don't you think...
- Yet
- You are mistaken
- You've got it all wrong

11. Asking to repeat

- Could you repeat what you just said?
- Can you repeat it, please?
- What did you say?

12. Interrupting the speaker

- I'm sorry for the interruption
- Could I make a suggestion?
- Excuse me for interrupting you, but
- If I could just make a point here.
- Sorry to interrupt, but I'd just like to say that ...

13. Giving in gracefully

- I suppose you're right somehow.
- I guess you are right.
- It's just that I was thinking of.
- There's something in what you say, I guess.

14. Apologising

- I am terribly / awfully / very / really sorry that ...
- I sincerely apologise for (not) ... +gerund / noun
- I greatly / deeply regret ...

- I do / must / would like to / wish to / sincerely apologise for ...
+gerund / noun
- I hope you will excuse /forgive me for (not) ... +gerund / noun
- Please, accept my apologies.

Note:

Never say or write "*I beg your pardon*" if you want to apologise for something, the meaning of this expression being that you haven't understood and would like the other person to repeat.

"*Excuse me!*" is not so much a true apology as a polite remark enabling you to make a request or cover up a slight disturbance.

"*Sorry*" is a true apology, i.e. when stepping on someone's foot.

15. Giving reasons

- The reason for this is (that) ...
- I base my argument on ...
- I tell you all this because ...
- There is no reason why ...
- because
- since
- as

16. Keeping to the point

- ... has nothing to do with my argument.
- Come to the point.
- It would be more to the point if ...
- That's not relevant.
- That's not the problem.
- What we are discussing is...

17. Adding information

- Also,
- Besides,
- I'd like to add that
- In addition to that
- What's more

18. Making a suggestion

- How about ...?
- I suggest
- Let's ...
- We could ...

- Why don't we ...?
- Wouldn't it be a good idea to ...?
- You could ...

19. Drawing conclusions and summing up

- In conclusion we can say that ...
- Just to give you the main points again, ...
- Last but not least ...
- Summing up, I'd like to say that ...
- The obvious conclusion is ...
- The only alternative (left) is ...
- The only possible solution/conclusion is ...
- To cut a long story short,...

20. Asking to explain

- Could you explain it, please?
- Do you mean that
- I'd like to know ...
- I'm afraid I don't understand.
- What are you trying to say?
- What do you mean by saying that
- Why? Why not?
- Would you mind explaining it in detail?

21. Explaining and clarifying

- I mean that ...
- In other words, ...
- What I am trying to say is that ...
- What I wanted to say was that ...
- You misunderstood. Let me explain.

22. Understanding

- I understand.
- I got it.
- I see what you mean.
- I see your point.

23. Being evasive when you don't know the answer

- Don't ask me.
- I don't know.
- I have no idea.

- I wish I knew.
- I'd need more information to answer your question.
- I'm afraid I can't give you a definitive answer at present.
- I'm afraid I couldn't say.
- Sorry to sound evasive, but there is no straightforward

answer to that.

24. Summarising one's arguments

- In conclusion...
- It follows from this that...
- So,...
- Therefore ...
- To conclude...
- To sum up..

25. Making suggestions and recommendations

- Any suggestions? I think we should...
- Do any of you have any suggestions? Have you thought of ...
+gerund / noun
- I'd like to hear your ideas on this. It might be a good idea to ...
- What do you recommend / suggest? I see no alternative but to

Useful Phrases And Linkers For Writing''

accordingly	admittedly	all in all
clearly	alternatively	anyhow
anyway	apparently	as a(general) rule
as a result	as far as we know	astonishingly
at the same time	basically	briefly
broadly	by and large	by contrast
characteristically	all things considered	coincidentally
conveniently	conversely	curiously
disappointingly	equally	essentially
even so	eventually	explicitly
finally	firstly	fortunately
fundamentally	funnily enough	furthermore
hopefully	generally speaking	however
incredibly	interestingly	ironically
in addition	in conclusion	in consequence
in contrast	in that case	in essence
in fairness	in many/some cases	in general
in other words	in a nutshell	in particular
in practice	in reality	in retrospect
in short	in spite of that/this	in theory
in the same way	in these circumstances	in view of this
luckily	lastly	meanwhile
moreover	thus	naturally
nevertheless	nonetheless	obviously
officially	on average	on balance
on reflection	on the contrary	on the one hand
on the whole	on the other hand	overall
paradoxically	personally	potentially
predictably	presumably	primarily
probably	put simply	remarkably
sadly	to put it in a nutshell	seemingly
significantly	more interestingly/seriously/ specifically	subsequently
surprisingly	to put it bluntly/briefly/crudely	therefore
similarly	to all intents and purposes	theoretically
secondly	to summarise (the situation)	to sum up
typically	understandably	unbelievably

ultimately	undoubtedly	unfortunately
with hindsight	here are some academic terms as well:	commercially
culturally	ecologically	economically
financially	ideologically	logically
morally	numerically	politically
psychologically	scientifically	socially
statistically	technically	traditionally

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