

高级英语阅读

Advanced English Reading



社会科学篇

Social Science Studies

刘金娟 刘玉珍 主编



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《高级英语阅读》系列丛书

丛书主编 国庆祝 刘玉珍

Advanced English Reading — Social Science Studies

高级英语阅读——社会科学篇

本书主编 刘金娟 刘玉珍

教参主编 刘建梅 刘玉珍

编者 (以姓氏笔画为序)

卢建民

刘金娟

李家荣

梁学茹

魏长青

光盘制作 王 毅

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序 言

随着中国改革开放的日益深入,中国和世界的联系日益紧密。外语作为连接中国和世界的桥梁,其重要性为越来越多的人所认识,学习外语的人群也越来越大。但是,我们不得不承认,就总体而言,我国的外语教学长期以来走的是一条高投入低产出的道路,应试教育的体制更加重了外语教学只问结果不问过程的错误倾向。外语教学效率偏低的一个重要原因是人们忽视外语教学的规律性和科学性。市场上各种英语教材虽然汗牛充栋,但也问题多多,其中不少是国外教材的简单移植,或是剪刀糢糊的拼凑之作。这些问题教材常常不符合中国学生的实际情况,其内容也缺乏系统性和可操作性。更为严重的是,这些教材的作者本人可能并不在教学一线工作,或本人并不是一个高水平的教师。面对上述问题,天津师范大学外国语学院成立了“外语教学指导与学术研究系列丛书编写委员会”,对外语教材的编写进行全面和系统的规划。编委会由一线教学出色的教授和讲师组成。每位成员又担任一个系列的主编。丛书中每册教材的选题和内容均来自教学实践,并且经过几个轮次的试用,取得了较好的教学效果。我们希望本系列教材的出版能为广大外语教师和外语学习者提供一个较好的选择。

顾 钢

(语言学博士)

Preface

前言

《高级英语阅读》系列教材(Advanced English Reading)是以《高等学校英语专业英语教学大纲》为指导,遵照在学习语言中使用语言,在使用语言中学习语言的客观规律,为大学英语专业高年级学生及各个专业的硕士研究生编写的阅读课教材。本教材编写的指导思想是通过扩大知识面,继续打好语言基本功,通过阅读课教学培养学生获取知识的能力、运用知识的能力、分析问题的能力和创新的能力。

《高等学校英语专业英语教学大纲》指出,“21世纪是一个国际化的知识经济时代。我们所面临的挑战决定了21世纪我国高等学校英语专业人才的培养目标和规格:这些人才应具有扎实的基本功、宽广的知识面、一定的相关专业知识、较强的能力和较高的素质。”本系列教材既是以此为指导,通过拓宽学生的人文知识和科技知识,提高他们使用英语的综合能力。

《高级英语阅读》系列教材分为四个分册:《社会科学篇》(*Social Science Studies*)、《自然科学篇》(*Natural Science Studies*)、《散文篇》(*Modern Prose*)、《媒体信息篇》(*Media Information*)。每分册由数个单元组成,每个单元围绕一个研究领域讨论,其中包括三篇课文,介绍该领域所研究的主要内容及人们所关心的问题。本分册为《社会科学篇》(*Social Science Studies*),包括社会学、语言学、人类学、考古学、神话学、宗教、哲学、心理学、犯罪学、政治学、经济学、教育、文学等领域的研究。

本分册以学科专题形式编排目的是:

- ①通过对各专题的阅读、讨论、辩论、写作,提高学生综合运用英语的能力;
- ②通过阅读各领域的有关文章,拓宽学生的知识面,培养学生获取信息的能力;
- ③通过对各个领域问题的专题讨论,提高学生分析问题的能力,增强学生对文化研究及文化差异的敏感性;
- ④通过对每个单元的阅读和讨论,鼓励学生发表自己的见解和深入研究自己所感兴趣的专题,以提高其科研能力和创新能力。

鉴于本教材是以拓宽学生的人文知识和科技知识、提高他们使用英语的综合能力为目的,所以教师在使用这套教材时,要鼓励学生积极参与课堂活动,大量阅读,并不断地写读书报告,做课堂展示,组织讨论等。课文A为精讲课文。所谓“精讲”,并不是逐字逐句地讲解语法,而是将话题延伸或向更深层次挖掘。教师和学生可以针对课文A的话题,了解他人的见解,发表自己的观点,尽可能多地了解某个学科领域中的一个突出问题。课文B为介绍性文章,可让学生课前阅读,对所介绍的学科有个粗线的认识,课上可不做处理。课文C为泛读课文,可让学生作课堂汇报或是组织课堂讨论。每个单元

建议用6课时完成。

由于该教材的课文全部来源于英美原文材料,且题材新颖,知识面宽,学生在学习使用时有一定的困难。为了帮助广大学生和相应水平的英语自学者很好地学习和理解这本教材,我们同时编写了配套材料《高级英语阅读学习指导——社会科学篇》,以光盘形式附在书后。该指导针对每单元课文A和课文C,并按原教材的单元课次进行编写,每单元均有以下四部分构成。

①单元导读:介绍该单元的要义,提供课外阅读参考及网址,学生可在此基础上根据自己的需求、兴趣、时间安排自己的学习和阅读。

②课文A详解:其中包括词汇注释、课文注释、习题全解。

③课文C详解:内容、顺序同课文A。

④单元附加练习:其中包括阅读理解、改错、写作等,并附有答案。

这套教材是由多年从事英语教学、有丰富教学经验的第一线教师编写,经专家审定。本分册已经过天津师范大学外国语学院英语专业高年级学生数次试用,受到师生的一致好评。我们又根据学生和任课教师的意见对教材的内容作相应的调整和改进,使本教材更具科学性和时代感,更趋完美。我们确信,本套教材将会受到广大英语学习者的欢迎,同时也欢迎各位读者提出宝贵意见。

编者

于天津师范大学

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Unit One Sociology

Text A: Can Human Survive Unrestricted Population Growth?

1. Biologists are reassuring that the invertebrates and microbial species are likely to survive the current epoch relatively unscathed. This message provides small comfort when one begins to realize that the larger point is that life as we know it is undergoing massive extinction. More precisely, geologists, evolutionary biologists, and paleontologists are reporting evidence in their professional journals that the planet currently is in the midst of a global “extinction event” that equals or exceeds in scale those catastrophic episodes in the geological record which marked the end of the dinosaurs and numerous other species.

2. At least two important differences exist between this extinction episode and those previously documented. First, in earlier events of similar magnitude, the question of agency and the sequence of species extinctions have remained largely a mystery. In the current extinction event, however, scientists know with a high degree of certainty what the effective agent of system-wide collapse is and have a fairly good notion of the specific dynamics and sequence of these extinctions.

3. Second, previous events of this nature seem to have involved extraterrestrial phenomena, such as episodic meteor collisions. Alternatively, the long-term flux of incoming solar radiation that results from the harmonic convergence of the Earth’s asymmetrical path around the sun and the “wobble” on its axis also drives system-wide changes generating periodic advances and retreats of continental ice sheets in high latitudes. These, too, cause system-wide transformations and have precipitated extinction events in the past.

4. In contrast to these extraterrestrial or celestial phenomena that served as the forcing functions behind previous mass extinctions, the current event results from an internally generated dynamic. The relatively stable exchanges among various biotic communities have shifted in a short period of time into an unstable phase of runaway, exponential growth for a small subset of the species mix — human beings, their biological symbionts, and their associates.

5. The seemingly unrestrained growth of these populations has unleashed a pattern of accentuated parasitism and predation upon a selected number of proximate species that were deemed by them to be useful. This accentuated parasitism led to the creation of human-influenced biological environments. These, in turn, drove hundreds of other species directly into extinction—sometimes within periods of only a few centuries or decades. More significantly, this pattern of unrestrained growth and subsequent collapse has repeated itself again and again, engendering in each instance a syndrome of generalized habitat destruction. Over time, it has precipitated the cumulative extinction of thousands of species as one civilization after another has devastated its environment and dispersed its remnant populations far afield in search of new resources that it can plunder and squander.

6. For a variety of reasons—some of them apparently related to their religious beliefs—humans remain fundamentally ignorant of or collectively indifferent toward the fate of their fellow species, insisting instead that measurements of human welfare should be the only criteria for governing human behavior. Apparently, the right to life is effectively defined as the “right to *human* life”. This anthropocentric belief in human exceptionalism has characterized past civilizations and remains no less dominant today. The most pervasive form of this religiously held belief in modern times is techno-scientific salvationism. Scientists and baby boomers alike promise us that technological miracles will save us from our rapidly deteriorating ecological circumstance and that no substantial sacrifice will be required. After all, “thanks to science”, there are miracle crops, miracle drugs, and Miracle Whip⁽¹⁾! What more could be needed?

7. The fact is, we must have a great deal more to survive as a society and a species. In reality, the true immensity of the problem is just beginning to be recognized. Consider, for instance, the truly dramatic dimensions of humans’ recent growth as a species. By recent, I mean in evolutionary terms and in terms of the relatively long time scales required to engineer stable social adjustment to changing circumstances. In evolutionary terms, it took from the dawn of humanity to roughly 1945 for the human species to reach a population of about 2,000,000,000. That figure has more than doubled—indeed, nearly tripled—since 1945. Experts say that figure well could reach a total of 9,000,000,000 during the rest of our lifetimes if left to grow at projected rates.

8. Consider, as well, the over-all ecological “footprint” of human expansion over the millennia, particularly as humans have come to congregate in cities. Depending upon how one wishes to segment humans from their biological relatives, humans have been around for roughly 1,000,000 years. It is only in the last 1.2% of that history—roughly the last 12,000 years—that people have come to depend upon agriculture, and only the last 6,000 years or so that they have begun to transform settlement patterns into urban concentrations.

9. We are still in the midst of what might be called the “urban transition” in the human evolutionary experiment. It is not clear that the transition will be achieved successfully or that the human bio-evolutionary experiment will endure very much longer in evolutionary terms. Nevertheless, there is enough evidence available about the urban transition in human history to begin generating some general statements.

10. The evidence of environmental archaeologists is especially sobering in this context. The history of cities has been associated with that of repeated ecological disaster. Their growth has engendered rapid regional deforestation, the depletion of ground-water aquifers, accelerated soil erosion, plant genetic simplification, periodic outbreaks of disease among pest species and domesticated animals, large-scale human malnutrition, and the development and spread of epidemics. In many cases, the individual elements of ecological decline have been linked in positive feedback processes that reinforced one another and led to precipitous collapse of particular cities.

11. To overcome the limitations imposed by these patterns of localized environmental collapse, cities historically have sought to dominate rural regions in their immediate vicinity and extend links of trade and alliance to similarly constituted cities further afield. As arable land and strategic water supplies became more scarce and more highly valued, violent conflict between individual city—states emerged, leading in short succession to the development of leagues of allied cities and subsequently to the formation of kingdoms and empires with organized armies for conquest and permanent defense.

12. Even with the limitations of pre-industrial technology, the results of these conflicts could be devastating to local or regional ecosystems, particularly when victorious groups sought to destroy the ecological viability of defeated groups with such policies as scorched-earth punishment and the sowing of salt over the arable land in defeated territory. The environmental impact of warfare and the preparation for battle has been devastating in all ages. Author C. S. Lewis^[2] observation has proved sadly correct that “the so-called struggle of man against nature is really a struggle of man against man with nature as an instrument”.

13. Demographic historians have added further details to the picture of repeated ecological disaster painted by environmental archaeologists. Human populations have demonstrated again and again the long-term regional tendency to expand and collapse. These undulating patterns are referred to by demographers as the “millennial long waves” (MLW), and they appear to be manifest in both the Old World and the New.

14. Two patterns are discernible across all cases despite the considerable differences between regions. First, the human population is both highly unstable and highly resilient. There is considerable variation in the amplitude of the population waves; therefore, human populations

can not be considered stable in regional terms. Moreover, the population is resilient in the sense that it bounces back from demographic catastrophe with an even stronger surge in reproductive performance. The second phenomena of the MLW on the regional level is that the frequency between their occurrence is shortened successively. Thus, populations seem to be collapsing and rebounding at higher and higher levels more and more frequently as we approach the present.

15. When we move beyond the regional evidence to a global scale, another important pattern emerges. Human populations seem to expand in spurts, corresponding to the quantities of energy they are able to harness with their available technology. This may emerge as a new way of stating the Malthusian theory of population limit. Economist Thomas Malthus^[3] focused on the relation of populations to their food supply, pointing out that, while populations tend to grow exponentially, the food supply tends to grow only arithmetically. As a result, populations ultimately are limited, as their reproductive performance outstrips the food supply needed to keep them alive and there are periodic widespread famines.

16. Technology fuels population growth. Since Malthus, people have come to realize that “food” itself is really a form of captured solar energy that humans can assimilate to maintain themselves and do work. If this observation is built upon to reformulate Malthus’ observation in terms of energy instead of food itself, we are probably close to a broad-level truth about the human species. Simply put, the Malthusian law can be restated in these terms: human populations tend to expand to the levels supported by the supplies of energy that they can mobilize with available technology.

17. The industrial era in world history marks an unprecedented period in human evolution history from this perspective. Never before have global populations experienced such high rates of growth for such sustained duration, reaching a worldwide climax with an average annual population increase of two percent during the decade from 1965 to 1975. Demographic historian Paul Demeny^[4] has described this extraordinary period quite succinctly.

18. “It took countless millennia to reach a global population of somewhat under 700,000,000 in 1700. The next 150 years, a tiny fraction of humankind’s total history, roughly matched this performance. By 1950, global human numbers doubled again to surpass 2,500,000,000. The average annual rate of population growth was 0.34% in the 18th century; it climbed to 0.54% in the 19th century and to 0.84% in the first half of the 20th. In absolute terms, the first five decades following 1700 added 90,000,000 to global numbers. Between 1900 and 1950, notwithstanding two world wars, an influenza pandemic, and a protracted global economic crisis, the net addition to population size amounted to nearly 10 times that much.”

19. As Demeny summarized the situation: “Clearly, viewed in an evolutionary perspective,

the 250 years between 1700 and 1950 have witnessed extraordinary success of the human species in terms of expanding numbers, a success that invokes the image of swarming." For demographic historians, then, it would seem that humans in the modern era are behaving much like a plague of locusts.

20. What is even more striking is that the pattern of distribution of this burgeoning population is one of rapid relocation into massive urban agglomerations. In 1700, less than 10% of the total world population of 700,000,000 lived in cities. By 1950, 30% did. In North America, the urban proportion of the population had reached 64% by that time, while in Europe, it was 56%.

21. In 1700, only five cities had populations of 500,000 people. By 1900, that number had risen to 43. Of those, 16 had populations over 1,000,000. By now, however—in a span of less than 100 years—there are nearly 400 cities that exceed 1,000,000, and there soon will be scores of "mega-cities" with populations in excess of 10,000,000 people, particularly in the Pacific Rim.

22. Accordingly, it is clear that we can not avoid the problem. We have no choice. As a species, we already are well in the midst of a major bio-geophysical transformation of the Earth.

23. Can we survive it? Techno-boomers will assure us that of course we can. All we need is adequate incentives for investment, a sense of determination, inventiveness, and political will to make the "tough" decisions.

24. This well may be true, but it is essentially beside the point. The far more interesting question is: Will we survive it? Not just theoretically *can* we, but in a very practical sense, *will* we? This only can be answered by looking carefully at what is meant by "we" and "survive". Techno-scientific salvationists—like other fundamentalists—are silent and often sadly ignorant of the social dimensions of the changes required to answer this larger set of questions.

25. Personally, I am not optimistic, but I remain hopeful that our political leaders will recognize that techno-scientific salvationism alone can not sustain us. Especially since such a strategy to address our problems is likely to lead in the future, as it has in the past, to a growing gap between the "haves" and the "have nots". An increasingly divided human community will degrade the global environment further as factions within it struggle to dominate each other and exploit what remains of nature's resources. Political leaders must realize instead that we will need to build a compassionate sense of human community on a world scale to match the global environmental crisis that confronts everyone.

About the Author:

Dr. Weiskel is the associate director of the Pacific Rim Research Center, Harvard Univer-

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sity, Cambridge, Mass.

Notes:

- [1] Miracle Whip: KRAFT Miracle Whip debuted at the Chicago World's Fair—The Century of Progress Exposition—in 1933 as an alternative to mayonnaise. Miracle Whip is a product of Kraft Foods Inc., the largest branded food and beverage company headquartered in the US and the second largest worldwide.
- [2] C. S. Lewis (1898—1963): British scholar and Christian writer; an atheist in his boyhood, Lewis converted to Christianity in 1931 and became famous as a result of his wartime religious talks on the BBC, and his children's books.
- [3] Thomas Malthus: In 1798, Thomas Malthus(1766 — 1834) published his now famous *Essay on the Principle of Population*. In it, he predicted that population growth would eventually outrun food supply. This prediction was based on the idea that population, if unchecked, increases at a geometric rate, whereas the food supply could only grow at an arithmetic rate. Mathematically, any increasing geometric sequence (e.g. 1, 3, 9, 27, 81) will eventually overtake all arithmetic sequences (e.g. 10, 20, 30, 40, 50). The resulting decrease in food per person will eventually lead to subsistence level conditions. According to Malthus, the Catastrophe can only be prevented by self-restraint or vice—which for him included contraception, abortion and homosexuality.
- [4] Paul Demeny has been Distinguished Scholar at the Population Council since 1989. He has served as the editor of the Council's Population and Development Review, which he founded, since 1975. He was a vice president of the Council from 1973 to 1988. His research focuses on population policy, international migration, food security, and replacement fertility issues. Prior to joining the Council, he was founder and director of the East-West Population Institute in Honolulu and a professor of economics at the University of Michigan, where he was also associate director of the Population Studies Center. With Council colleague Geoffrey McNicoll, he organized the 2002 Bellagio conference on the political economy of global population change, 1950 — 2050.

EXERCISES

I. Paraphrase.

1. Apparently, the right to life is effectively defined as the "right to human life". This anthropocentric belief in human exceptionalism has characterized past civilizations and remains no less dominant today.
2. If this observation is built upon to reformulate Malthus' observation in terms of energy

instead of food itself, we are probably close to a broad-level truth about the human species.

3. What is even more striking is that the pattern of distribution of this burgeoning population is one of rapid relocation into massive urban agglomerations.
4. Especially since such a strategy to address our problems is likely to lead in the future, as it has in the past, to a growing gap between the “haves” and the “have nots”.

II. Study Questions.

1. How does the author warn us of the catastrophe facing human beings?
2. What are the causes of early extinction? And what are the causes of the danger facing us?
3. What is the consequence of the unrestrained population growth?
4. Could you use Malthusian theory to explain human population growth?
5. How can human survive unrestrained population growth? What's the author's idea? What is your idea?

III. Written Work.

Write a composition of about 400 words showing your opinion on the question: Whether human can survive unrestricted population growth.

Text B: Introduction to Sociology

Sociology, the scientific study of human social relations or group life. Other disciplines within the social sciences—including economics, political science, anthropology, and psychology—are also concerned with topics that fall within the scope of human society. Sociologists examine the ways in which social structures and institutions—such as class, family, community, and power—and social problems—such as crime and abuse—influence society. Social interaction, or the responses of individuals to each other, is perhaps the basic sociological concept, because such interaction is the elementary component of all relationships and groups that make up human society. Sociologists who concentrate on the details of particular interactions as they occur in everyday life are sometimes called *microsociologists*; those concerned with the larger patterns of relations among major social sectors, such as the state and the economy, and even with international relations, are called *macrosociologists*.

History of the Discipline

As a discipline, or body of systematized knowledge, sociology is of relatively recent origin. The concept of civil society as a realm distinct from the state was expressed in the writings of the 17th century English philosophers Thomas Hobbes and John Locke and of the later thinkers of the French and Scottish enlightenments. Their works anticipated the subsequent focus of sociology, as did the later philosophies of history of the Italian philosopher Giambattista Vico and the German philosopher Georg Wilhelm Friedrich Hegel with regard to the study of social change.

A. The Origin

The first definition of sociology was advanced by the French philosopher Auguste Comte. In 1838 Comte coined the term *sociology* to describe his vision of a new science that would discover laws of human society resembling the laws of nature by applying the methods of factual investigation that had proved so successful in the physical sciences. The British philosopher Herbert Spencer adopted both Comte's term and his mission.

Several 19th century social philosophers who never called themselves sociologists, are today also counted among the founders of the discipline. The most important among them is Karl Marx, but their number also includes the French aristocrat Claude Henri de Rouvroy, Comte de Saint-Simon, the writer and statesman Alexis de Tocqueville and, to a lesser extent, the British philosopher-economist John Stuart Mill. These people were largely speculative thinkers, as were Comte and Spencer and their predecessors in the 17th and 18th centuries. A quite different tradition of empirical reporting of statistics also developed in the 19th century and later

became incorporated into academic sociology, especially in the United States.

B. Developments in Europe

Not until the 1880s and 1890s did sociology begin to be recognized as an academic discipline. In France, Émile Durkheim, the intellectual heir of Saint-Simon and Comte, began teaching sociology at the universities of Bordeaux and Paris. Durkheim founded the first true school of sociological thought. He emphasized the independent reality of social facts (as distinct from the psychological attributes of individuals) and sought to discover interconnections among them. Durkheim and his followers made extensive studies of primitive societies similar to those that were later carried out by social anthropologists.

In Germany, sociology was finally recognized as an academic discipline in the first decade of the 20th century, largely because of the efforts of the German economist and historian Max Weber. In contrast with the attempts to model the field after the physical sciences that were dominant in France and in English-speaking countries, German sociology was largely the outgrowth of far-ranging historical scholarship, combined with the influence of Marxism, both of which were central to Weber's work. The influential efforts of the German philosopher Georg Simmel to define sociology as a distinctive discipline emphasized the human-centered focus of German philosophical idealism.

In Britain, sociology was slow to develop; until the 1960s the field was mostly centered in a single institution, the London School of Economics. British sociology combined an interest in large-scale evolutionary social change with a practical concern for problems relevant to the administration of the welfare state.

C. Developments in the United States

Despite its European origins, sociology during the first half of the 20th century became primarily an American subject. After the early interest in the broad evolutionist theories of Comte and Spencer had declined, American sociology emphasized the study of particular social problems such as crime, marital discord, and the acculturation of immigrants.

The center of U.S. sociological study before World War II (1939–1945) was the University of Chicago. There, the American philosopher George Herbert Mead, who had studied in Germany, stressed in his writings the origins of the mind, the self, and society in the actions and interactions of people. This approach, later known as *symbolic interactionism*, was largely microsociological and social psychological in emphasis. In 1937, the American sociologist Talcott Parsons introduced the ideas of Durkheim, Weber, and the Italian sociologist Vilfredo Pareto in his major work *The Structure of Social Action*, which eventually overcame the narrow, limited outlook of American sociology. Leadership in the field passed for a time from Chicago to