

# **ENGLISH FOR SPECIFIC PURPOSES**

## **SOCIAL SCIENCES**

**VOL. II**

**SILVIA OSMAN**

**ANAMARIA PAVEL**

**ENGLISH FOR SPECIFIC PURPOSES**  
**SOCIAL SCIENCES**

**VOL. II**



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## În loc de cuvânt înainte...

Oricât ar părea de neobișnuit, ideea unui altfel de manual aparține studenților mei.

S-a născut în timpul seminariilor, din discuțiile purtate cu ei pe marginea multor subiecte de interes pentru toți: cum putem asimila activ o limbă străină, de ce gramatica și de ce nu, cum păstrăm ce am achiziționat de-a lungul timpului, cum perfecționăm ceea ce am acumulat și cum adăugăm ceva nou unui bagaj de cunoștințe divers, sedimentat în decursul anilor anteriori de studiu al limbii engleze.

Trebuie să mărturisesc aici că entuziasmul lor a fost de-a dreptul contagios: rezultatul vi se înfățișează, mai mult sau mai puțin, acum, în prezentul demers. An de an, am încercat să înțeleg ce trezește, de fapt, curiozitatea studenților mei și am încercat să adaptez materialele de studiu și temele de discuții sferei lor de interes.

Necesitatea unui astfel de suport de curs pentru seminariile de limba engleză destinate studenților facultăților de comunicare, științe politice, administrație publică, relații internaționale, jurnalism etc. - pentru care materialele de studiu sunt extrem de limitate, reduse de cele mai multe ori la instrumente de lucru de genul dicționarilor – este, fără îndoială, de netăgăduit.

Lucrarea de față se orientează cu prioritate către aceste domenii de studiu, prin textele actuale, alese cu precădere din sfera politicului și a libertății presei, precum și prin tematica abordată în dezvoltarea vocabularului specific acestor zone de interes.

Structura unitară a întregului material își propune să dezvolte aptitudini multiple, menite să conducă în timp la dezvoltarea unui model de studiu individual, de stimulare a unui proces de învățare continuă, fără de care perfecționarea achiziției unei limbi străine este, din păcate, imposibilă.

Fiecare capitol conține un text de specialitate și unul de cultură generală.

**Textul de specialitate** este izvorul **vocabularului**, a cărui deslușire este necesară studenților facultăților de comunicare și relații publice, științe politice, administrație publică, relații internaționale, jurnalism și nu numai, pentru abordarea – cu prioritate – a materialelor de cercetare destinate studiului

individual pentru celelalte materii curriculare, a căror sursă de proveniență a informației este de expresie engleză. Pentru a veni în întâmpinarea studentului dornic să se perfecționeze, definițiile termenilor necunoscuți sunt date – în marea lor majoritate – în limba engleză.

**Textul de cultură generală** aduce un plus de culoare și are menirea de a întări aptitudinile de înțelegere a textului citit la prima vedere, prin întrebările vizând conținutul acestora.

**Noțiunile de gramatică**, prezente succint în fiecare capitol, sunt menite a aduce un plus de informație și noțiuni practice privind structurile limbii engleze, expresiile idiomatice și sinonimia și sunt dublate de exerciții aplicative.

**Temele de portofoliu** sunt opționale, destinate în special celor care învață scriind. Subiectele selectate se pliază după opțiunile studenților și reflectă, în marea lor majoritate, interesul manifestat de aceștia pentru diferite tematici ale contemporaneității: dialogul permanent asupra “problemelor cetății”, ale modernității noastre – a condus la identificarea temelor pentru eseurile propuse la finele fiecărui capitol.

**Comunicarea** este – în mod cert – indispensabilă lumii în care trăim. Comunicând transmitem, oferim și primim poate bunul cel mai de preț: **informația**. Cuvântul “**comunicare**” vine din latina – “*communis*” înseamnă comun, împărtășit și face parte din aceeași familie de cuvinte cu comuniune și comunitate. Nu putem însă avea o comunitate a informației, până când nu reușim să o împărtășim și celorlalți, care trebuie să o vadă, să o perceapă, să o înțeleagă la fel ca și noi. Cu atât mai mult în cazul în care informația ne survine într-o limbă străină! Iată, de aici, necesitatea includerii în structura fiecărui capitol a unui punct destinat comunicării, punct care își propune să răspundă unor întrebări relativ simple, precum *Ce este comunicarea?* sau *Cum comunicăm eficient?*

Încerc să închid astfel un cerc al studiului limbii engleze, cerc (oricât ar părea de incomplet la prima vedere) pe care îl desenez în jurul prototipului studentului la comunicare, administrație publică, relații internaționale, științe politice, jurnalism etc. dornic să știe mai mult și să se perfecționeze continuu.

Vă invit să vă bucurați de informația cuprinsă în acest volum și să vă doriți să deveniți mereu mai buni!

Silvia Osman

București, August 2014

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## Unit 1

***“A man should not strive to eliminate his complexes but to get into accord with them: they are legitimately what direct his conduct in the world.”***

**Sigmund Freud**

### 1.1 Reading Skills

- **Previewing:** Research shows that it is easier to understand what you are reading if you begin with a general idea of what the passage is about. Previewing helps you form a general idea of the topic in your mind.
- To preview, read the title (if there is one), then the first sentence of each paragraph and the last sentence of the passage. You should do this as quickly as possible: remember that you are not reading for specific information, but for an impression of the topic.

### The Psychology of the Dream Activities

#### (I)

Sigmund Freud (1856–1939)  
*The Interpretation of Dreams*. 1913

Among the dreams which I have heard from others there is one which at this point is especially worthy of our attention. It was told to me by a female patient who in turn had heard it in a lecture on dreams. Its original source is unknown to me. This dream evidently made a deep impression upon the lady, as she went so far as to imitate it, *i.e.* to repeat the elements of this dream in a dream of her own in order to express by this transference her agreement with it in a certain point.

The essential facts of this illustrative dream are as follows: For days and nights a father had watched at the sick-bed of his child. After the child died, he retired to rest in an adjoining room, leaving the door ajar, however, so as to enable him to look from his room into the other, where the corpse lay surrounded by burning candles. An old man, who was left as a watch, sat near the corpse murmuring prayers. After sleeping a few hours the father dreamed that *the*

*child stood near his bed clasping his arms and calling out reproachfully, "Father, don't you see that I am burning?"* The father woke and noticed a bright light coming from the adjoining room. Rushing in, he found the old man asleep, and the covers and one arm of the beloved body burned by the fallen candle.

The meaning of this affecting dream is simple enough, and the explanation given by the lecturer, as my patient reported it, was correct. The bright light coming through the open door into the eyes of the sleeper produced the same impression on him as if he had been awake; namely, that a fire had been started near the corpse by a falling candle. It is quite possible that on going to sleep he feared that the aged guardian was not equal to his task.

We can find nothing to change in this interpretation. We can add only that the contents of the dream must be overdetermined, and that the talking of the child consisted of phrases that he had uttered while still living, which recalled to the father important events. Perhaps the complaint, "I am burning," recalled the fever from which the child died, and the words quoted, "Father, don't you see?" recalled an emotional occurrence unknown to us.

But after we have recognised the dream as an occurrence full of sense which can be correlated with our psychic existence, it may be surprising that a dream should have taken place under circumstances which necessitated such immediate awakening. We also notice that the dream does not lack the wish-fulfilment. The child acts as if living; it warns the father itself; it comes to his bed and clasps his arms, as it probably did on the occasion which gave origin to the first part of the speech in the dream. It was for the sake of this wish-fulfilment that the father slept a moment longer. The dream triumphed over the conscious reflection because it could show the child once more alive. If the father had awakened first, and had then drawn the conclusion which led him into the adjoining room, he would have shortened the child's life by this one moment.

The peculiar feature in this brief dream which engages our interest is quite plain. So far we have mainly endeavoured to ascertain wherein the secret meaning of the dream consists, in what way this is to be discovered, and what means the dream-work uses to conceal it. In other words, our greatest interest has hitherto centred on the problems of interpretation. We now encounter a dream, however, which can be easily explained, the sense of which is plainly presented; and we notice that in spite of this fact the dream still preserves the essential features which plainly differentiate our dreaming from our conscious thinking, and thus clearly demands an explanation. After clearing up all the problems of interpretation, we can still feel how imperfect our psychology of the dream is.

Before entering, however, into this new territory, let us stop and reflect whether we have not missed something important on our way hither. For it must be frankly admitted that we have been traversing the easy and comfortable part of our journey. Hitherto all the paths we have followed have led, if I mistake not, to light, to explication, and to full understanding, but from the moment that we wish to penetrate deeper into the psychic processes of the dream all paths lead into darkness. It is quite impossible to explain the dream as a psychic process, for to explain means to trace to the known, and as yet we do not possess any psychological knowledge under which we can range what may be inferred from our psychological investigation of dreams as their fundamental explanation. On the contrary, we shall be compelled to build a series of new assumptions concerning the structure of the psychic apparatus and its active forces; and this we shall have to be careful not to carry beyond the simplest logical concatenation, as its value may otherwise merge into uncertainty. And, even if we should make no mistake in our conclusions, and take cognizance of all the logical possibilities involved, we shall still be threatened with complete failure in our solution through the probable incompleteness of our elemental data. It will also be impossible to gain, or at least to establish, an explanation for the construction and workings of the psychic instrument even through a most careful investigation of the dream or any other single activity. On the contrary, it will be necessary for this end to bring together whatever appears decisively as constant after a comparative study of a whole series of psychic activities. Thus the psychological conceptions which we shall gain from an analysis of the dream process will have to wait, as it were, at the junction point until they can be connected with the results of other investigations which may have advanced to the nucleus of the same problem from another starting point.

*(a) Forgetting in Dreams.*

I propose, then, first, to turn to a subject which has given rise to an objection hitherto unnoticed, threatening to undermine the foundation of our work in dream interpretation. It has been objected in more than one quarter that the dream which we wish to interpret is really unknown to us, or, to be more precise, that we have no assurance of knowing it as it has really occurred. What we recollect of the dream, and what we subject to our methods of interpretation, is in the first place disfigured through our treacherous memory, which seems particularly unfitted to retain the dream, and which may have omitted precisely the most important part of the dream content. For, when we pay attention to our dreams, we often find cause to complain that we have

dreamed much more than we remember; that, unfortunately, we know nothing more than this one fragment, and that even this seems to us peculiarly uncertain. On the other hand, everything assures us that our memory reproduces the dream not only fragmentarily but also delusively and falsely. Just as on the one hand we may doubt whether the material dreamt was really as disconnected and confused as we remember it, so on the other hand may we doubt whether a dream was as connected as we relate it; whether in the attempt at reproduction we have not filled in the gaps existing or caused by forgetfulness with new material arbitrarily chosen; whether we have not embellished, rounded off, and prepared the dream so that all judgment as to its real content becomes impossible. Indeed, one author<sup>1</sup> has expressed his belief that all that is orderly and connected is really first put into the dream during our attempt to recall it. Thus we are in danger of having wrested from our hands the very subject whose value we have undertaken to determine.

In our dream interpretations we have thus far ignored these warnings. Indeed, the demand for interpretation was, on the contrary, found to be no less perceptible in the smallest, most insignificant, and most uncertain ingredients of the dream content than in those containing the distinct and definite parts. In the dream of Irma's injection we read, "I quickly called in Dr. M.," and we assumed that even this small addendum would not have gotten into the dream if it had not had a special derivation. Thus we reached the history of that unfortunate patient to whose bed I "quickly" called in the older colleague. In the apparently absurd dream which treated the difference between 51 and 56 as *quantité négligé*, the number 51 was repeatedly mentioned. Instead of finding this self-evident or indifferent, we inferred from it a second train of thought in the latent content of the dream which led to the number 51. By following up this clue we came to the fears which placed 51 years as a limit of life, this being in most marked contrast to a dominant train of thought which boastfully knew no limit to life. In the dream "Non Vixit"<sup>2</sup> I found, as an insignificant interposition that I at first overlooked, the sentence, "As P. does not understand him, Fl. asks me," &c. The interpretation then coming to a standstill, I returned to these words, and found through them the way to the infantile phantasy, which appeared in the dream thoughts as an intermediary point of junction. This came about by means of the poet's verses:

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<sup>1</sup> According to Hegel, quoted by Spitta, the dream lacks all objective and comprehensible connection. (n.a.)

<sup>2</sup> On the pedestal of the Kaiser Joseph Memorial in the Imperial Palace in Vienna the following impressive words are inscribed: *Saluti patriae vixit / non diu sed totus* i.e. 'For the well-being of his country he lived not long but wholly' (n.a.)

Seldom have you understood me,

Seldom have I understood you,

But when we got into the mire,

We at once understood each other...

(to be continued)

## 1.2 Building Vocabulary

**adjoining** *adj* – near, next to, or touching

**to adjoin** *v* – to be very near, next to, or touching

**ajar** *adj* – describes a door that is slightly open

**enable** *v* – to make someone able to do something, or to make something possible

**enabled** *adj* – 1) provided with a particular type of equipment or technology, or having the necessary or correct system, device or arrangement to use it; operated or made possible by the use of a particular thing

**to clasp** *v* – to hold someone or something firmly in your hands or arms

**clasp** *n* – 1) a tight hold with your hand or arms; 2) a small metal device which is used to fasten a belt, bag or a piece of jewellery

**clasp knife** = pocketknife

**to utter** *v* – to say something or to make a sound with your voice

**utter** *adj* – complete or extreme: The meeting was a complete and utter waste of time.

**to recall** *v* – 1) to bring the memory of a past event into your mind, and often to give a description of what you remember; 2) to cause you to think of a particular event, situation or style: His paintings recall the style of Picasso. 3) to order the return of a person who belongs to an organization or of products made by a company

**recall** *n* – 1) the ability to remember things; 2) an occasion when someone orders the return of a person who belongs to an organization, or orders the return of products made by a company