

ÜDS

READING

for ÜDS

SOSYAL BİLİMLER - 2



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Social Learning

In psychological **theory** social learning , the learning behaviour that is controlled by **environmental influences rather than** by **innate** or **internal forces**. The **leading exponent** of the **concept** of social learning, often called **modeling**, is the American psychologist Albert Bandura, who has **undertaken innumerable** studies showing that when children watch others they learn many forms of **behaviour, such as sharing, aggression, cooperation, social interaction, and delay of gratification**. In Bandura's classic study of **imitation** learning, children who saw a model **punished** for **aggressive** behaviour **tended to exhibit** fewer aggressive **responses** than children who saw the model **rewarded** for such behaviour, or than those who saw the model neither rewarded nor punished. Bandura's research has led some psychologists to question the **potential "learning experiences" offered** children by popular television shows and motion pictures, **particularly** those shows in which antisocial or **violent** behaviour is **presented**. **Subsequent** research on the **effects** of **violence** in the media has been **controversial**. Two **opposing** theories have been **propagated**; one **claims** that the viewing of violence will **allow** such **drives** to be **sublimated** (experienced **vicariously, thereby lessening** the drive), while the other claims that such viewing **merely increases** the drive. **Evidence appears to favour the latter** theory.

Psychologists **following** Bandura have **stated** that social learning **based on observation** is a **complex process** that **involves** three **stages**: **exposure** to the responses of others; **acquisition** of what an **individual** sees; and subsequent **acceptance** of the modeled **acts as a guide** for one's own behaviour.

VOCABULARY

theory	teori	present	mevcut ;şu anda ; sunmak,
environmental	çevresel	subsequent	sonraki
influence	etki,etkilemek	effect	etki
rather than	-den ziyade	violence	şiddet
innate		controversial	tartışmalı
internal	iç X external	propagate	yaymak.üretmek
force	güç,zorlamak	claim	iddia,iddia etmek
leading	önde gelen	allow	izin vermek
exponent	üst,temsil eden	drive	sürmek,itici güç
concept	kavram,	sublimate	arıtmak,tasfiye etmek
modeling	modelleme	vicariously	vekaleten
undertake	üst	thereby	böylece
innumerable	sayısız	lessen	azaltmak
behaviour	davranış	merely	sadece = solely
such as	örneğin,gibi	increase	artmak X decrease
share	hisse,paylaşmak	evidence	kanıt
aggression	saldırı	appear	ortaya çıkmak,görünmek
cooperation	işbirliği	favour	desteklemek
interaction	etkileşim	the latter	önceki X the former =önceki
delay	gecikme,geciktirmek	following	izleyen
gratification	memnuniyet,ödül	state	durum,devlet,ifade etmek
imitation	taklit	based on	--dayanan
punish	cezalandırmak	observation	gözlem
aggressive	saldırgan	complex	karışık
tend to	eğiliminde olmak	process	süreç
exhibit	sergilemek	involve	içermek,gerektirmek
response (to)	yanıt,tepki,tepki göstermek	stage	aşama,sahne
reward	ödül,ödüllendirmek	exposure (to)	maruz kalma
potential	gizli,güç	acquisition	edinim,kazanım
experience	deneyim,yaşamak,geçirmek	individual	birey
offere	tektif etmek,sunmak	acceptance	kabul
particularly	özellikle	acts as	--olarak hareket etmek
violent	şiddetli	guide	yol göstermek,rehber

Archaeology

Archeology is the scientific study of the material **remains** of past human life and activities. These **include** human **artifacts** from the very earliest stone **tools** to the man-made objects that are **buried** or **thrown** away in the **present** day: everything made by human beings—from simple tools to complex machines, from the earliest houses and **temples** and **tombs** to **palaces**, cathedrals, and pyramids. Archaeological **investigations** are a **principal source** of **knowledge** of prehistoric, **ancient**, and **extinct** culture. The word **comes from** the Greek archaia (“ancient things”) and logos (“theory” or “science”).

The archaeologist is first a **descriptive** worker: he has to **describe**, **classify**, and analyze the artifacts he studies. An **adequate** and **objective** taxonomy is the **basis** of all archaeology, and many good archaeologists spend their lives in this activity of **description** and classification. But the **main** aim of the archaeologist is to **place** the material remains in historical contexts, to **supplement** what may be known from written sources, and, **thus**, to increase understanding of the past. **Ultimately**, then, the archaeologist is a historian: his aim is the **interpretive** description of the past of **man**.

Increasingly, many scientific techniques are used by the archaeologist, and he uses the scientific **expertise** of many persons who are not archaeologists in his work. The artifacts he studies must often be studied in their **environmental contexts**; and botanists, zoologists, soil scientists, and geologists may be brought in to **identify** and **describe** plants, animals, soils, and rocks. Radioactive carbon dating, which has **revolutionized** much of archaeological chronology, is a **by-product** of research in atomic physics. But **although** archaeology uses **extensively** the methods, techniques, and results of the physical and biological sciences, it is not a natural science; some consider it a discipline that is half science and half humanity. **Perhaps** it is more **accurate** to say that the archaeologist is first a **craftsman**, practicing many **specialized crafts** (of which **excavation** is the most **familiar** to the general public), and **then** a historian.

The **justification** for this work is the justification of all historical **scholarship**: to **enrich** the present by knowledge of the experiences and **achievements** of our **predecessors**. Because it **concerns** things people have made, the most direct **findings** of archaeology **bear on** the history of art and technology; but by **inference** it also **yields** information about the society, religion, and economy of the people who **created** the artifacts. Also, it may bring to light and **interpret** **previously unknown** written documents, **providing** even more certain evidence about the past. But no one archaeologist can **cover** the **whole** range of man's history, and there are many branches of archaeology **divided** by geographical areas (such as classical archaeology, the archaeology of ancient Greece and Rome; or Egyptology, the archaeology of ancient Egypt) or by periods (such as **medieval** archaeology and industrial archaeology). Writing began 5,000 years ago in Mesopotamia and Egypt; its beginnings were **somewhat** later in India and China, and later still in Europe. The **aspect** of archaeology that **deals with** the past of man before he learned to write has, since the middle of the 19th century, been **referred to** as prehistoric archaeology, or prehistory. In prehistory the archaeologist is **paramount**, for here the only sources are material and environmental.

The **scope** of this article is to describe **briefly** how archaeology **came into existence** as a learned discipline; how the archaeologist works in the field, museum, laboratory, and study; and how he **assesses** and **interprets** his evidence and **transmutes** it into history.

VOCABULARY

remain	kalmak, kalıntı	although	--dığı halde
include	içermek X exclude	extensively	yaygın bir şekilde
artifacts	kalıntı	perhaps	belki = maybe
tool	araç	accurate	doğru X inaccurate
bury	gömmek	craftsman	usta
throw	atmak	specialized	uzmanlaşmış
present	mevcut; şu anda; sunmak	craft	ustalık, el sanatı
temple	tapınak	excavation	kazı
tomb	mezar	familiar (with/to)	aşına
palace	saray	then	o zaman, ondan sonra
investigation	araştırma	justification	gerekleme
principal	başlıca, asıl	scholarship	alimlik, burs
source	kaynak	enrich	zenginleştirmek
knowledge	bilgi	achievement	başarı
ancient	eski	predecessor	ata
extinct	yok olmuş X existing	concern	endişe, ilgi, ilgilendirmek
comes from	--den gelmek=stem from, derive from	findings	bulgular
descriptive	tanımlayıcı	bear on	
describe	tanımlamak	inference	çıkarım
classify	sınıflandırmak	yield	ürün, ürün vermek
adequate	yeterli X inadequate, insufficient =sufficient	create	yaratmak
objective	hedef, tarafsız	interpret	yorumlamak
basis	temel	previously	önceden, eskiden =formerly
description	tanımlama	unknown	bilinmeyen
main	ana, temel	provide	temin etmek
place	yer, yerleştirmek	cover	kaplamak, kapsamak
supplement	takviye	whole	bütün, tüm = entire
thus	bu yüzden, böylece	divide	bölmek
ultimately	sonunda	medieval	orta çağ
interpretive		somewhat	biraz, oldukça
man	insanoğlu	aspect	yön, özellik
increasingly	artarak	deals with	--ile uğraşmak, çözmek
expertise	uzmanlık	refer to	atıfta bulunmak bahsetmek
environmental	çevresel	paramount	
context	bağlam	scope	saha, alan
identify	tanımlamak	briefly	kısaca=shortly
describe	tanımlamak	came into existence	varolmak, ortaya çıkmak
revolutionize	tamamıyla değiştirmek	assess	değerlendirmek
by-product	yan ürün	interpret	yorumlamak
		transmute	çevirmek, dönüştürmek

Theories About Constitutions

Aristotle's **classification** of the “**forms** of government” was **intended** as a classification of **constitutions**, both good and bad. Under good constitutions—monarchy, aristocracy, and the mixed kind to which Aristotle **applied** the same term politeia—one person, a few individuals, or the many **rule** in the **interest** of the **whole** polis. Under the bad constitutions—**tyranny**, oligarchy, and democracy—the **tyrant**, the rich oligarchs, or the poor dēmos, or people, rule in their own interest alone.

Aristotle **regarded** the mixed constitution as the best **arrangement** of offices in the polis. Such a politeia would **contain** monarchic, aristocratic, and democratic elements. Its **citizens**, after learning to **obey**, were to be given **opportunities** to **participate** in ruling. This was a **privilege** only of citizens, **however**, since neither noncitizens nor **slaves** would have been **admitted** by Aristotle or his **contemporaries** in the Greek city-states. Aristotle regarded some humans as natural slaves, a point on which later Roman philosophers, **especially** the Stoics and jurists, **disagreed** with him. Although **slavery** was **at least** as **widespread** in Rome as in Greece, Roman law generally **recognized** a **basic equality** among all humans. This was because, the Stoics **argued**, all humans are **endowed by nature** with a **spark** of reason **by means of** which they can **perceive** a universal natural law that governs all the world and can bring their behaviour into **harmony** with it.

Roman law thus added to Aristotelian notions of constitutionalism the **concepts** of a generalized equality, a universal **regularity**, and a hierarchy of types of laws. Aristotle had already drawn a distinction between the constitution (politeia), the laws (nomoi), and something more ephemeral that corresponds to what could be described as day-to-day policies (psēphismata). The **latter** might be based upon the **votes cast** by the citizens in their **assembly** and might be **subject to** frequent changes, but nomoi, or laws, were meant to last longer. The Romans **conceived** of the all-**encompassing rational** law of nature as the **eternal framework** to which constitutions, laws, and policies should **conform**—the constitution of the universe.

VOCABULARY

classification	sınıflandırma	recognize	tanımak,kabul etmek
form	şekil,oluşturmak	basic	temel,ana
intend (to)	niyet etmek,amaçlamak	equality	eşitlik
constitution	anayasa	argue	tartışmak,ileri sürmek
apply	uygulamak,başvurmak	endow	bağışlamak
rule	yönetmek,kural	by nature	yaratılıştan,doğası gereği
interest	ilgi,faiz,ilgilen DİRMEK	spark	harekete geçirmek,,belirti
whole	tüm	by means of	sayesinde =thanks to =through
tyranny	zalimlik	harmony	uyum
tyrant	zalim	concept	kavram,anlayış
regard	görmek,değerlendirmek	regularity	düzen
arrangement	düzenleme	the latter	ikincisi X the former (birincisi)
contain	içermek,kapsamak	vote	oy,oy vermek
citizen	yurttaş	cast	
obey	uymak,itaat etmek =abide by	assembly	toptantı,toplama
opportunity	fırsat	subject to	--e tabi
participate (in)	fırsat	conceive	anlamak,idrak etmek
privilege	ayrıcalık	encompassing	kuşatmak,sarmak
however	fakat	rational	makul
slave	köle	eternal	sonsuz,ebedi
admit	kabul etmek	framework	çatı,iskelet
contemporary	çağdaş(aynı çağda yaşayan)	conform (to)	uymak
especially	özellikle = particularly		
disagree	aynı fikirde olmamak X agree		
slavery	kölelik		
at least	en,azından X at most		
widespread	yaygın		