

Passage 28

Pre-reading

Take a few minutes to scan the passage to find the answer to the following question.

What are the four stages Piaget proposed for the development of cognition (intelligence)?

1. _____
2. _____
3. _____
4. _____

CHARACTERISTICS OF PIAGET'S COGNITIVE STAGES*

Piaget distinguished four stages in the development of cognition or intelligence. Although teaching and experience can speed up or slow down development, he believed that neither can change the basic order of the stages (Piaget, 1970).

(1) **Sensorimotor stage** (birth to two years). During this period, infants are busy discovering the relationships between sensations and motor behaviour. They learn, for instance, that their hands are part of themselves, whereas a ball is not. They learn how far they need to reach in order to grasp a ball. Perhaps the main feature of this stage is the child's mastery of the principle of object permanence. Piaget observed that when a baby of four or five months is playing with a ball and the ball rolls out of sight behind another toy, the child does not look for it even though it remains within reach. Piaget contended that this is because infants do not realize that objects have an independent existence. This explains a baby's delight in playing peak-a-boo. Around the age of eight months, the child grasps the fact of object constancy and will search for toys that disappear from view (Elkind, 1968b). Hence, during the sensorimotor stage, infants become able to distinguish between various

*James Vander Zanden, "Human Development," in Joe Cortina, Janet Elder and Katherine Gonnet, *Comprehending College Textbooks: Steps to Understanding and Remembering What You Read* (New York: McGraw-Hill, Inc., 1989), pp. 401-409.

objects and experiences and to generalize about them. This ability lays the groundwork for later intellectual and emotional development.

(2) **Preoperational stage** (two to seven years). A key part of the preoperational stage is the child's developing capacity to employ symbols, particularly language. Symbols enable people to deal with things in another time and place. Because of symbols, children are no longer limited to the stimuli that are immediately present here and now. Children use symbols to portray the external world internally—for instance, to talk about a ball and form a mental image of it. They do not have this capacity earlier. In the sensorimotor stage, children “know” about a ball in that they can roll it, throw it, or grasp it, but they cannot conceive of a ball as an entity apart from these activities. Now they learn the word “ball” and use it more or less appropriately to refer to round objects (Gardner, 1979).

Egocentrism is another characteristic of preoperational stage. By this term Piaget does not mean that the child is self-serving or selfish. Rather, children four or five years of age consider their own point of view to be the only possible one. They are not yet capable of putting themselves in another's place. They are unaware that the other person has a point of view. A five-year-old who is asked why it snows will answer by saying, “So children can play it.”

(3) **Stage of concrete operations** (seven to eleven years). This is the beginning of rational activity in children. They come to master various logical operations, including arithmetic, class and set relationships, measurement, and conceptions of hierarchical structures. Probably the aspect of this stage that has been most thoroughly investigated is the child's growing ability to “conserve” mass, weight, number, length, area, and volume. Before this stage, for instance, children do

not appreciate that a ball of clay can change to a sausage shape and still remain the same amount.

Further, before the stage of concrete operations, children cannot understand that when water is poured out of a full glass into a wider glass that the water fills only halfway, the amount of water remains unchanged. Instead, children “concentrate” on only one aspect of reality at a time. They see that the second glass is half empty and conclude that there is less water in it. In the stage of concrete operations, children come to understand that the quantity of water remains the same. Piaget refers to this ability as the *conservation of quantity*. This ability is usually achieved between six and eight years of age.

(4) **Stage of formal operations** (eleven years and older). In stage three, the child’s thought remained fixed upon the visible evidence and concrete properties of objects and events. Now children acquire a greater ability to deal with abstractions. The adolescent can engage in hypothetical reasoning based on logic. When younger children are confronted with the problem, “If coal is white, snow is _____,” they insist that coal is black. Adolescents, however, respond that snow is black (Elkind, 1968a). In other words, the adolescent acquires the capacity for adult thinking.

Answer the following questions.

1. Can the basic order of the cognitive stages be changed?

2. What occurs during the sensorimotor stage (birth – 2yrs)?

3. What do we mean by egocentrism?

4. What do we mean by the term conservation of quantity?

5. What occur during the formal operations stage (11 - older)?

Passage 29

Pre-reading

Answer the following questions.

1. What do you mean by “family”?

2. What kind of family do you know? And what kind do you have?

3. What factors affect the variations in family structures?

4. What kind of family predominates in Thailand?

THE FAMILY

IN CROSS-CULTURAL PERSPECTIVE*

Virtually all societies recognize families (Murdock, 1945), yet families are subject to significant cross-cultural variation.

Industrial societies recognize the nuclear family, a social unit composed of one or, more commonly, two parents and children. Typically based on marriage, 5 the nuclear family is also often called the conjugal family. In preindustrial societies, however, the extended family, a social unit including parents, children and other kin, predominates. This is also called the consanguine family, meaning that it is based on blood ties. Extended families frequently include grandparents, aunts, uncles, and other kin. In the United States, extended families are not 10 typical, but they are common among some ethnic categories, especially Americans of Hispanic ancestry. In addition, about one in seven elderly people lives with a relative other than a spouse, thereby forming an extended family.

Although many members of our society live in extended families, the nuclear family has been the predominant form in the United States (Laslett, 1978; Degler, 15 1980). Industrialization intensifies the nuclear family pattern by moving productive work away from the home so that children grow up in one family (of

*Jeanne Shay Schumm and Shawn A. Post, *Executive Learning: Successful Strategies for College Reading and Studying* (New Jersey: Prentice Hall, Inc., 1997), pp. 146-150.

orientation) only to leave in order to pursue their careers and form a new family (of procreation). Both geographical and social mobility can tug at kinship ties, distancing members of extended families from one another.

- 20 What does the future hold for families? Sweden is considered a very progressive society by most social analysts; therefore, looking to the Swedes may point up some likely patterns in our own future. Sociologist David Popenoe (1991) has examined the state of the Swedish family and . . . he concludes that this nation may have the weakest families in the entire world.

Marriage Patterns

- 25 Cultural norms, often in the form of law, regulate whom a person may marry. These norms distinguish categories of people who are suitable mates from those who are not. One pattern that results from such norms is endogamy, marriage between people of the same social group or category. Every society has norms of endogamy that endorse marriage between people of the same age, tribe, race,
30 religion, or social class. Some religions in the United States—especially Judaism and Catholicism—actively encourage endogamous marriage. The second pattern, also found in every society, is exogamy, marriage between people of different social groups or categories. The prohibition against gay marriage in the United States and most other societies is the most obvious form of exogamy.

- 35 All societies, then, endorse some combination of endogamy and exogamy. Traditional villagers in India, for example, require a young person to marry someone from the same caste category but also from a different village. By uniting people of similar backgrounds, endogamy encourages group solidarity and helps to maintain traditional values and norms. At the same time, exogamy

40 helps to forge useful alliances and encourages cultural diffusion.

In every industrial society, both law and cultural norms prescribe a form of marriage called monogamy (from Greek meaning “one union”), marriage that joins one female and one male. However, because divorce and remarriage occur frequently in our society, serial monogamy, that is, a series of monogamous
45 marriages, more accurately describes the most prevalent pattern of matrimony in the United States.

Most marriages in the rest of the world are also monogamous. But many preindustrial societies—especially in Africa and southern Asia—permit polygamy (from Greek meaning “many unions”), marriage that unites three or more people.
50 In polygamous marriage two or more nuclear families are combined to form an extended family. Polygamy takes two forms. By far the more common is polygyny (from the Greek, meaning “many women” or “many wives”), marriage that joins one male with more than one female. Islamic societies in southern Asia and Africa, for example, allow men to have up to four wives. In societies that
55 endorse polygyny, most families are nonetheless monogamous because great wealth is required to support several wives and even more children. In our own history, polygyny was officially sanctioned by the Mormon church (formally known as the Church of Jesus Christ of Latter-Day Saints) based in Utah. In 1890, however, the Mormons banned what they termed “plural marriage” in order
60 to win statehood for Utah from the federal government. Even today, informal estimates suggest that between ten thousand and thirty thousand Mormons live in plural marriages—one legal marriage and others performed by a local church.

Polyandry (from the Greek, meaning “many men” or “many husbands”) is marriage that joins one female with more than one male. This pattern is

65 extremely rare, appearing only in a few settings, such as among Tibetan
Buddhists. Polyandry discourages the division of land into parcels too small to
support a family and divides the burdensome costs of supporting a wife among
many men. Polyandry has also been associated with female infanticide, the
aborting of female fetuses or killing of female infants. This practice reduces the
70 female population so that men must share women.

In sum, the historical record shows that in the majority of world societies
monogamy has been just one of several approved marital patterns; yet, most
marriages throughout the world have been monogamous (Murdock, 1965). This
cultural preference for monogamy stems from two common-sense factors: first,
75 the financial burden of supporting multiple spouses is onerous, and second, the
rough numerical parity of the sexes limits the possibility for polygamy.

Residential Patterns

Just as societies guide the process of mate selection, so they have norms that
designate where a couple should reside. Most industrial societies favor
neolocality (from the Greek, meaning “new place”), a pattern in which a marriage
80 couple establishes a new residence apart from their parents. Although newlyweds
may live with the parents of one spouse—especially if finances do not permit
their setting up a new home—our cultural norm appears to be “Honor thy mother
and father—but get away from them” (Blumstein & Schwartz, 1983:26).

In preindustrial societies, newlyweds often gain economic assistance and
85 personal security by residing with one set of parents or the other. Patrilocality
(Greek for “place of the father”) is a residential pattern in which a married couple
lives with or near the husband’s family. In global perspective, this is the most

prevalent pattern (Murdock, 1965). Less common in the world is matrilocality (meaning “place of the mother”), a residential pattern in which a married couple
90 lives with or near the wife’s family. Evidence suggests that patterns of locality have much to do with warfare; in bellicose societies, families favor keeping married sons at home. In addition, whether a society is matrilocal or patrilocal depends on whether daughters or sons are thought to be greater economic assets (Ember & Ember, 1971, 1991).

Patterns of Descent

95 Descent refers to the system by which members of a society trace kinship over generations. In simple terms, descent is the system of defining relatives. Industrial societies like our own recognize a pattern of bilateral descent (“two-sided descent”), a system tracing kinship through both females and males. In a bilateral society, children are linked by kinship to the families of both parents.

100 Most preindustrial societies, however, trace kinship only through one parent or the other. Patrilineal descent, a system tracing kinship through males, predominates in these societies. This means that the father’s side of the family—but not the mother’s—is defined as kin; practically speaking, in patrilineal schemes only males can inherit property. Less common is matrilineal descent, a
105 system tracing kinship through females. Here, only the mother’s side of the family is considered kin, and property passes from mothers to daughters. Patrilineal descent is common among pastoral and agrarian societies, in which men produce the most valued resources. Matrilineal descent characterizes most horticultural societies, in which women are the primary breadwinners (Haviland,
110 1985).

Laws regarding citizenship often reflect traditional patterns of descent. Laws in the southern African nation of Botswana until recently extended citizenship to children born to a Botswanan man and a foreign woman, but denied citizenship to the offspring of a Botswanan woman and a foreign man. This pattern was 115 overturned in 1991 by a lawsuit brought by a woman in just such a situation; it is likely to be the first of many challenges to laws based in traditional patriarchy throughout the African continent (Shapiro, 1991).

Patterns of Authority

The predominance of polygyny, patrilocality, and patrilineal descent in the world reflects the ubiquity of some degree of patriarchy. In industrial societies such as 120 the United States, households containing a married couple are usually headed by a man, just as men dominate most areas of social life. More egalitarian family patterns are gradually evolving, especially as increasing numbers of women enter the labor force, but the social status of wife remains lower than that of husband. Parents in the United States also still prefer boys to girls, and most children are 125 given their father's last name.

A. In the spaces provided, indicate by selecting option A, B, C, or D the phrase that completes the following items most accurately.

- _____ 1. The central thought of this selection is :
- A. The nuclear family is predominant in the United States.'
 - B. Many cultural factors affect the variations in family structures.
 - C. The United States is mainly a patriarchal society.
 - D. Marriage patterns in the Unites States have Greek cultural roots.
- _____ 2. The nuclear family is:
- A. a social unit including parents, children, and other kin.
 - B. also known as the consanguine family.
 - C. a social unit composed of parents, children, and close friends.
 - D. often called the conjugal family.
- _____ 3. Which of the following is *not* a marriage pattern?
- A. endogamy
 - B. neolocality
 - C. polygyny
 - D. exogamy
- _____ 4. Which of the following is an example of neolocality?
- A. Newlyweds are living with or near the husband's family.
 - B. Newlyweds are living with or near the wife's family.
 - C. Newlyweds are supporting themselves financially.
 - D. Newlyweds live in their own house in the next town.
- _____ 5. Which of the following is *not* a descent pattern?
- A. patrilineal descent
 - B. matrilineal descent
 - C. unilateral descent
 - D. bilateral descent

B. Write T beside the true statements and F beside the false statements.

- _____ 6. Industrialization intensifies the nuclear family pattern.
- _____ 7. The term **serial monogamy** resulted from a pattern of divorce and remarriage.
- _____ 8. Matrilocality is less common than patrilocality because families favor keeping married sons at home.
- _____ 9. Patrilineal descent is common in horticultural societies.
- _____ 10. In most industrial societies, the household is dominated by men.

Passage 30

Pre-reading

Before skimming the text below, answer the following questions. Select the best possibility for each.

1. What do you expect to read in a text with the title “When It Comes to Food, The Public Is Myth-Taken”?
 - a. A description of the different eating habits of people
 - b. A report of the public’s lack of correct information about food
 - c. A report of the false information given to people by sellers of food
2. How would you revise your prediction after reading the first sentence of the second paragraph of the text? “There is a dangerous myth widely held in this country that natural is good and synthetic is bad.”
 - a. An explanation of why synthetic food is good, maybe even better than natural food
 - b. A description of experiments that proved the superiority of natural food
 - c. A suggestion for teaching the public to exclude synthetic food from their diet

WHEN IT COMES TO FOOD, THE PUBLIC IS MYTH-TAKEN*

Irrational ideas about food are not new. Today we have only slightly more sophisticated foolishness presented by those who go far so-called “natural” and “organic” foods and food supplements. It is disappointing to see this illogical and unscientific response to fears about our food supply, fears which to a large
5 extent are based on ignorance. Contrary to public opinion, we have the best, most nutritious food supply of any country in the world, and the people of the U. S. are healthier than they have ever been. Despite these facts, increasing numbers of people are turning to natural remedies to cure or prevent real or imagined illnesses.

10 There is a dangerous myth widely held in this country that natural is good and synthetic is bad. Many people equate what is natural with good health and what is synthetic with bad health. These individuals do not know that most foods contain poisonous substances and, if these foods were to be synthesized today, they would be promptly banned as being too poisonous.

15 It is common to hear from some quarters that there are chemicals being added to our food. Despite the facts that food additives are not new and that

* Adina Levine, Brenda Oded and Stella Statman, *Clues to MeaningL Strategies for Better Reading*, New York: Collier Macmillan, 1988), pp. 48-50.

their usage has resulted in large measure in the great diversity of our food supply, many people are irrationally returning to so-called natural foods. It is time to examine some of their more ridiculous claims and refute them once and
20 for all.

‘Natural’ and ‘Organic’ Foods

For example, to the health food faddists, white refined sugar is a dirty word. They much prefer raw sugar, brown sugar, or honey. The facts are that raw sugar cannot be obtained in this country because it is too filthy to be sold in interstate commerce, and brown sugar has no significant advantage from a
25 nutritional standpoint when compared to refined sugar. It is ironic that honey often is referred to as being organic—meaning, to the health food faddists, a substance that is grown without the use of agricultural chemicals such as pesticides and inorganic fertilizer. When one considers that bees have a range of several miles, wouldn’t it be incredible if they would only be attracted to flowers
30 never treated with pesticides or artificial fertilizer?

It is worth nothing that there has never been an authenticated case of illness (let alone death) resulting from a pesticide on food purchased at retail. Concerning the use of pesticides, it is my hope that we do not enter an era of antichemical McCarthyism and return to the Middle Ages, when humans lived
35 to be 40 and rats, lice, grasshoppers, and fleas died of old age.

As indicated previously, there is a danger in assuming that natural substances are good and synthetic ones are bad. This idea is also extended to our food supply, where it is commonly, but erroneously, believed that there are mystical differences between organic food and food grown conventionally. Such

40 theories are antiscience and smack of a return to “vitalism.”

Vitamins and Diets

This interest in vitalism is also apparent in the marketing of vitamins that are supposedly superior because they are natural, rather than synthetic. Actually, in most cases, the products marketed as being natural contain mainly the synthetic vitamin, with only small portions of the naturally derived vitamin present.

45 Vitamins are the cure for almost anything that ails us. For example, even though the daily dietary need for Vitamin E is estimated at 15 units per day, it is not uncommon for enthusiasts to recommend 1,500 units.

Food Additives

It is ironic that, if we consider the hazards to man from food, many people would say that the most serious hazards are food additives. In reality they are
50 the least of our problems. Microbiological hazards, resulting in food poisoning, are a far more serious threat each year. Not only is food poisoning a more serious problem than food additives, but it is also significantly more serious than environmental contamination of the food supply.

Many of those who complain about food additives do not realize that anti-
55 oxidant preservatives (food additives) may be responsible for the decline in the nation’s incidence of stomach cancer. Even honey, which is one of the staples of health food, has been shown to contain small quantities of a cancer-causing agent derived from pollen.

We seem to jump from fad to fad convinced that there is an elixir of life

60 which will guarantee perpetual youth, sexual vigor, and freedom from obesity. Millions are spent each year in this futile effort. It should be noted that man has shown his adaptability and ability to live healthfully in any part of the world and to thrive on the diet available to him, including a wide variety of diets. Because no single food provides all of the known nutrients, it is advisable that we select a
65 variety of foods, and that doesn't mean fifty-seven varieties of snack crackers. Many in this country do not necessarily eat intelligently, but, among the countries of the world, we do have a unique opportunity to eat healthfully.

Choose the best answer.

1. According to the passage, the writer believes that the idea of natural and organic foods and food supplement is something _____.
 - a. foolish
 - b. illogical
 - c. unscientific
 - d. All are correct.
2. According to paragraph 2, it can be inferred that _____.
 - a. natural foods are good for our health
 - b. synthetic foods are bad for our health
 - c. synthetic foods are safer than natural foods
 - d. most natural foods have some poisonous substances

3. According to paragraph 4, we can assume that the writer prefers which of the following?
- refined sugar
 - raw sugar
 - brown sugar
 - honey
4. According to paragraph 5, the writer is afraid of _____.
- illnesses resulting from pesticides on food
 - death caused by synthetic foods
 - being in an era of antichemical McCarthyism
 - the Middle Ages
5. According to the passage, which of the following is correct?
- The hazards of food additives are our most serious problem.
 - Food poisoning is more threatening than the hazards from food additives.
 - The hazards caused by food additives are more serious than those caused by environmental contamination.
 - All are correct.
6. In the last paragraph, the writer advises that we eat _____.
- the same kind of food as long as possible
 - whatever is delicious
 - anything that will guarantee perpetual youth and sexual vigor
 - different kinds of food

7. According to the passage, food additives can also be called _____.

- a. pesticides
- b. anti-oxidant preservatives
- c. staples of health food
- d. cancer-causing agents

8. The word "hazards" (line 47) means _____.

- a. problems
- b. differences
- c. dangers
- d. nutrients

9. The word "they" (line 28) refers to _____.

- a. bees
- b. chemicals
- c. pesticides
- d. flowers

10. The word "ones" (line 36) refers to _____.

- a. ideas
- b. foods
- c. theories
- d. substances

Passage 31

Pre-reading

Take no more than 3 minutes to scan the passage. Then answer the questions in order.

1. How many songs-of-life are mentioned in this passage?
 2. 2
 2. 3
 3. 4
 4. 5
2. The song writer's name is _____.
 1. Aed Carabao
 2. Pongthep Kradonchamnan
 3. Surachai Chantimathorn
 4. Pol.Col. Surasak Suttharom
3. The first song that he wrote was _____.
 1. Little Dove
 2. Isan Laeng
 3. Prathana
 4. Chan Chao Kha

Most songs-for-life fans are familiar with such favorites as Isan Laeng (Drought Ridden Isan), Chan Chao Kha (Begging the Moon), Nok Khao Noi (Little Dove), and Prathana (Wish). However, very few know the identity of the songwriter. Judging from the lyrics, one can presume that the man is a very sensitive and caring person. But who would believe that he is actually an officer of the law?

“Writing songs is an extension of my work as a police officer,” said Police Colonel Surasak Suttharom, the deputy commander of the Crime Suppression Division. His name might not ring a bell with songs-for-life enthusiasts, but is quite familiar to such leading singers as Surachai Chanthimathorn or Nga Caravan, Aed Carabao and Phongthep Kradonchamnan.

During his career on the force, Pol.Col. Surasak has rescued hundreds of unfortunate youngsters from brothels and sweat-shops. But he said that such **crackdowns** are not the most effective solution to social problems.

15 “Brothels operators may be discovered and arrested, but as soon as they are released they start their businesses again. The girls who are rescued may be safe for a while, but in many cases they are forced back into prostitution by their own parents,” he pointed out. “And if you put their fathers in jail, families which are already poor will find themselves in great financial hardship. They may even
20 lose their houses.”

Since suppression only stops the illegal businesses temporarily, and does nothing to help these children in the long term, Pol. Col. Surasak prefers prevention, and that is why he has been writing songs which carry an important social message. He began writing songs in 1984, with Isan Laeng, a ballad
25 **depicting** the lives of drought-stricken villagers in the Northeast. “It was not just the lack of water that the villagers were facing. The lack of compassion shown by those sent to help them was also a serious problem,” he recalled. Donations would not ensure Isan people’s long term survival. In many areas, the villagers’ basic needs were neglected. The farmland was still **parched and**

30 **barren** and crops could not be grown. Their children need not only food, but also teachers to guide them to a brighter future.

“Instead of treating them like beggars, we should give these people the support to stand on their own feet,” said Pol. Col. Surasak, adding that the situation compelled him to write Chan Chao Kha, a song about a child who asks
35 the moon to provide his family’s basic needs, rather than wishing for a ring or a horse, as in the traditional children’s song.

“Some people say: ‘Although man cannot choose how he was born, he is able to choose how he wants to lead his life.’ But in reality rural children have to leave school at an early age because of economic reasons. Most of them
40 **migrate** to the capital to find more profitable employment. **Many** are fooled into the prisons of sweat-shops,” Pol. Col. Surasak said.

Finding a solution to social problems is an enormous task. In his composition of songs-for-life, Pol. Col. Surasak had found an effective means of spreading the message of social reform to many different sectors of society,
45 thus increasing the possibility that someday, people will begin to change their world.*

* Adapted from Pongpet Mekloy, *The Bangkok Post: "Out Look"*, Saturday Oct. 15, 1994 Vol. XLIX No. 288.

A. After answering the questions, read the passage in detail to answer the rest of the questions.

1. Which is not true according to the passage?
 1. Parents often force their children into prostitution.
 2. Suppression is useless to stop illegal businesses.
 3. Brothel operators can start their businesses again after being released.
 4. Police do not want to put the prostitutes' fathers into prison for this will create further problems.
2. Girls often go back into prostitution because _____.
 1. they do not know other jobs
 2. the brothel operators force them back
 3. of financial problems in their families
 4. no one accepts them since they used to be prostitutes
3. Pol. Col. Surasak wrote Chan Chao Kha because _____.
 1. donors were not sincere with Isan people
 2. donations were not enough for Isan people
 3. Isan people were facing a lack of water
 4. Isan people lacked basic needs
4. For Pol. Col. Surasak, a song-for-life _____.
 1. is a preventive measure for social problems
 2. is an effective way to suppress crime
 3. can get rid of all illegal businesses
 4. will spread throughout the world

5. In paragraph 7, we can conclude that _____.

1. the capital is the place where profitable jobs are abundant
2. many children want to leave school to get good jobs
3. all children move to the city to seek employment
4. poor children have no choice in life

6. The main idea of the whole passage is to _____.

1. praise one policeman's attempt to cure the ills in his society
2. emphasize the importance of song-for-life as a social message
3. analyse social problems in modern society
4. reveal the problem of child abuse in Thailand

7. "crackdowns" (line 14) means _____.

- | | |
|-------------|----------------|
| 1. attacks | 2. suppression |
| 3. defences | 4. prevention |

8. "depicting" (line 25) means _____.

- | | |
|---------------|----------------|
| 1. speaking | 2. complaining |
| 3. describing | 4. giving |

9. "parched and barren" (lines 29-30) means _____.

- | | |
|----------------------|------------------------|
| 1. dry and infertile | 2. infertile and rough |
| 3. crude and poor | 4. empty and unclean |

10. "migrate" (line 40) means _____.

- | | |
|-------------|----------------|
| 1. escape | 2. move to |
| 3. run into | 4. come across |

11. "Many" (line 40) refers to _____.

- | | |
|-------------------|-----------------------|
| 1. some people | 2. social problems |
| 3. rural children | 4. sectors of society |