

**Міністерство освіти і науки України
Державний вищий навчальний заклад
«Донбаський державний педагогічний університет»**

Кафедра германської та слов'янської філології

Роман В. В.

КОМУНІКАТИВНІ СТРАТЕГІЇ АНГЛІЙСЬКОЇ МОВИ

**Навчально-методичний посібник
для здобувачів другого (магістерського)
рівня вищої освіти
014 Середня освіта (Мова і література(англійська))**

Слов'янськ – 2021

УДК 811.111(075.8)
Р69

Затверджено на засіданні Вченої ради ДВНЗ «ДДПУ»
(протокол № 1 від 30.09. 2021 р.)

Укладач:

Роман В. В., кандидат філологічних наук, доцент кафедри германської та слов'янської філології ДВНЗ «ДДПУ».

Рецензенти:

Радзієвська О. В., кандидат педагогічних наук, доцент (кафедра іноземних мов ДВНЗ «ДДПУ»);

Бескорса О. С., кандидат педагогічних наук, доцент (кафедра теорії і практики початкової освіти ДВНЗ «ДДПУ»).

Роман В. В.

Р 69 Комуникативні стратегії англійської мови: навчально-методичний посібник. Слов'янськ : Вид-во Б. І. Маторіна, 2021. 71 с.

Посібник націлений на вдосконалення комунікативних умінь, лексико-стилістичний та перекладознавчий аналіз текстів, креативне письмо. Завдання посібника спрямовані на забезпечення практичним оволодінням студентами лексичними та мовленнєвими моделями, необхідними для вільного спілкування англійською мовою, які передбачають не тільки формування у студентів необхідних іншомовних навичок та вмінь, але й знайомлять їх через мову з культурою країни, її традиціями, історією та сучасністю. Матеріал, викладений у посібнику, може бути використаний на заняттях з лінгвокраїнознавства англійських країн, практичного курсу англійської мови. Посібник призначений для студентів магістратури мовних і перекладацьких відділень ВНЗ, викладачів-мовників перекладачів-практиків, науковців, які цікавляться проблемами комунікативної лінгвістики, і широкого загалу читачів. Може використовуватися як для аудиторної, так і для самостійної роботи.

© Роман В. В., 2021

TABLE OF CONTENTS

PREFACE	5
Part 1. Analytical Reading	6
Attitudes.....	6
Stereotypes and change.....	6
English versus British.....	7
Multiculturalism.....	8
Conservatism.....	9
Being different.....	9
The love of nature.....	10
The love of animals.....	11
Formality and informality.....	12
Public spiritedness and amateurism.....	14
Privacy and sex.....	14
QUESTIONS	16
Part 2. British identity and Globalization	17
<i>Section A</i>	17
Analytical Reading and Translation Comments.....	17
Text. Being British.....	20
Vocabulary Notes.....	25
Text activities.....	29
Vocabulary Practice.....	32
<i>Section B</i>	40
Speaking and Project Work. Preparing a Presentation.....	40
Reading and Comprehension.....	40
Text. The British Psyche.....	40
Project work.....	42
<i>Section C. Creative Writing. Writing an Essay</i>	44
PART 3. READING AND SPEAKING. CROSS-CULTURAL STUDIES	47
Reading 1. Understanding Culture.....	47
Text activities.....	49
Reading 2.....	49
Linking Values to Behaviour.....	50
Text activities.....	50
Reading 3. The Process of Cultural Conditioning.....	52
Text activities.....	53
Reading 4. In the mind of the Beholder.....	54
Text activities.....	54
Reading 4. The Concept of Oneself.....	57
Individualism and Collectivism.....	
Reading 5. Read the text and do the tasks that follow it.....	60
Thirteen Cultural Categories. American and Host Country Views Compared.....	

Text activities.....	60
Reading 6. Read the text and do the tasks that follow it.....	64
Thinking about my job.	
Reading 7. Read the text and do the tasks that follow it.....	66
Styles of Communication	
Text Activity.....	67
Reading 8. Read the text and do the tasks that follow it	68
Culture in the Workplace.	
AFTERWORD	70
SUGGESTED LITERATURE LIST	71

PREFACE

Посібник націлений на вдосконалення комунікативних умінь, аналітичне читання текстів сучасних англійських та американських письменників, креативне письмо та переклад різних типів текстів. Посібник пропонує завдання для роботи над груповими та індивідуальними проектами, зокрема з фахової тематики. Структура навчального посібника може бути схвалена як така, що логічно підпорядковується поставленій меті підготовки студентів факультетів іноземних мов. Доречним є як вибір тематики, так і організація розділів. Безперечною перевагою посібника є той факт, що його мовний матеріал відбиває сучасний стан англійської мови в різних функціональних стилях, в тому числі і розмовному, з акцентом на відмінностях між її британським та американським варіантами.

Необхідно відмітити, що тематичний зміст посібника реалізується у напрямку потенційного усного спілкування англійською мовою. До галузі тематичного змісту усного спілкування відносяться питання обговорення загальнокультурної проблематики у сучасному суспільстві. Таким чином, у посібнику здійснюється навчання різноманітним видам мовленнєвої діяльності у їхній сукупності та взаємних зв'язках, з урахуванням специфіки кожного з них. Управління процесом засвоєння забезпечується чіткою постановкою мети на кожному конкретному етапі навчання. Фактором, що визначає досягнення встановленого рівня того чи іншого виду мовленнєвої діяльності є вимога професійного спрямування практичного володіння англійською мовою.

Представлений навчально-методичний посібник покликаний заповнити прогалину в забезпеченні практичного матеріалу. Запропонована у посібнику інформація покриває частину програмного часу і містить список рекомендованої літератури, до якої студенти можуть звернутися під час аудиторної та самостійної роботи з дисципліни.

PART 1. Analytical Reading.

Scan the texts to get general ideas of t

Attitudes

The British, like the people of every country, tend to be attributed with certain characteristics which are supposedly typical. However, it is best to be cautious about accepting such characterizations too easily, and in the case of Britain there are three particular reasons to be cautious. The first three sections of this chapter deal with them in turn and comment on several stereotyped images of the British.

Stereotypes and change

Societies change over time while their reputations lag behind. Many things which are often regarded as typically British derive from books, songs or plays which were written a long time ago and which are no longer representative of modern life. One example of this is the popular belief that Britain is a '*land of tradition*'. This is what most tourist brochures claim (Land of tradition).

Land of tradition

A reputation for tradition can lead to its artificial preservation – or even its reintroduction. A notable example is the Asquith taxi. This was introduced onto the streets of London in 1994. It is an exact replica of London taxis of the 1930s (except, of course, that it has modern facilities – and a modern meter). It is deliberately designed that way to appeal to tourists, who equate London with tradition. Similarly, when London's famous red buses were privatized (sold to private companies) in the early 1995, the different bus companies wanted to paint their buses in their company colours. The government ruled that all buses had to stay red because that is what the people of London wanted, and that is what the government believed would help the tourist trade.

The claim is based on what can be seen in public life and on centuries of political continuity. And at this level – the level of public life – it is undoubtedly true. The annual ceremony of the state opening of Parliament, for instance, carefully follows customs which are centuries old. So does the military ceremony of '*trooping the colour*'. Likewise, the changing of the guard outside Buckingham Palace never changes.

However, in their private everyday lives, the British as individuals are probably less inclined to follow tradition than are the people of most other countries. There are very few ancient customs that are followed by the majority of families on special occasions. The country has fewer local parades or processions

with genuine folk roots than most other countries have. The English language has fewer sayings or proverbs that are in common everyday use than many other languages do. The British are too individualistic for these things. In addition, it should be noted that they are the most enthusiastic video-watching people in the world – the very opposite of a traditional pastime!

There are many examples of supposedly typical British habits which are simply not typical any more. For example, the stereotyped image of the London 'city gent' includes the wearing of a bowler hat. In fact, this type of hat has not been commonly worn for a long time. Food and drink provide other examples. The traditional 'British' (or 'English') breakfast is a large 'fry-up' preceded by cereal with milk and followed by toast, butter and marmalade, all washed down with lots of tea. In fact, only about 10% of the people in Britain actually have this sort of breakfast. Two-thirds have cut out the fry-up and just have the cereal, tea and toast. The rest have even less. What the vast majority of British people have in the mornings is therefore much closer to what they call a 'continental' (i.e. European) breakfast than it is to a 'British' one. The image of the British as a nation of tea-drinkers is another stereotype which is somewhat out of date. It is true that it is still prepared in a distinctive way (strong and with milk), but more coffee than tea is now bought in the country's shops. As for the tradition of afternoon tea with biscuits, scones, sandwiches or cake, this is a minority activity, largely confined to retired people and the leisured upper-middle class (although preserved in tea shops in tourist resorts).

Even when a British habit conforms to the stereotype, the wrong conclusions can sometimes be drawn from it. The supposed British love of queuing is an example. Yes, British people do form queues whenever they are waiting for something, but this does not mean that they enjoy it. In 1992, a survey found that the average wait to pay in a British supermarket was three minutes and twenty-three seconds, and that the average wait to be served in a bank was two minutes and thirty-three seconds. You might think that these times sound very reasonable. But *The Sunday Times* newspaper did not think so. It referred to these figures as a 'problem'. Some banks now promise to serve their customers 'within two minutes'. It would therefore seem wrong to conclude that their habit of queuing shows that the British are a patient people. Apparently, the British hate having to wait and have less patience than people in many other countries.

English versus British

Because English culture dominates the cultures of the other three nations of the British Isles, everyday habits, attitudes and values among the peoples of the four nations are very similar. However, they are not identical, and what is often

regarded as typically British may in fact be only typically English. This is especially true with regard to one notable characteristic – anti-intellectualism.

Among many people in Britain, there exists a suspicion of intelligence, education and 'high culture'. Teachers and academic staff, although respected, do not have as high a status as they do in most other countries. Nobody normally proclaims their academic qualifications or title to the world at large. No professor would expect, or want, to be addressed as 'Professor' on any but the most formal occasion. There are large sections of both the upper and working class in Britain who, traditionally at least, have not encouraged their children to go to university. This lack of enthusiasm for education is certainly decreasing. Nevertheless, it is still unusual for parents to arrange extra private tuition for their children, even among those who can easily afford it.

Anti-intellectual attitudes are held consciously only by a small proportion of the population, but an indication of how deep they run in society is that they are reflected in the English language. To refer to a person as somebody who 'gets all their ideas from books' is to speak of them negatively. The word 'clever' often has negative connotations. It suggests someone who uses trickery, a person who cannot quite be trusted. Evidence of this attitude can be found in all four nations of the British Isles. However, it is probably better seen as a specifically English characteristic and not a British one. The Scottish have always placed a high value on education for all classes. The Irish of all classes place a high value on being quick, ready and able with words. The Welsh are famous for exporting teachers to other parts of Britain and beyond.

Multiculturalism

The third reason for caution about generalizations relates to the largescale immigration to Britain from places outside the British Isles in the twentieth century. In its cities at least, Britain is a multicultural society. There are areas of London, for example, in which a distinctively Indian way of life predominates, with Indian shops, Indian clothes, Indian languages. Because in the local schools up to 90% of the pupils may be Indian, a distinctively Indian style of learning tends to take place.

These 'new British' people have brought widely differing sets of attitudes with them. For example, while some seem to care no more about education for their children than people in traditional English culture, others seem to care about it a great deal more. However, the divergence from indigenous British attitudes in new British communities is constantly narrowing. These communities sometimes have their own newspapers but none have their own TV stations as they do in the United States. There, the numbers in such communities are larger and the physical

space between them and other communities is greater, so that it is possible for people to live their whole lives in such communities without ever really learning English. This hardly ever happens in Britain. It is therefore still possible to talk about British characteristics in general. In fact, the new British have made their own contribution to British life and attitudes. They have probably helped to make people more informal; they have changed the nature of the 'corner shop'; the most popular, well-attended festival in the whole of Britain is the annual Notting Hill Carnival in London at the end of August, which is of Caribbean inspiration and origin.

Conservatism

The British have few living folk traditions and are too individualistic to have the same everyday habits as each other. However, this does not mean that they like change. They don't. They may not behave in traditional ways, but they like symbols of tradition and stability. For example, here are some very untraditional attitudes and habits with regard to the family in modern Britain. Nevertheless, politicians often cite their enthusiasm for 'traditional family values' (both parents married and living together. parents as the main source of authority for children etc.) as a way of winning support.

In general, the British value continuity over modernity for its own sake. They do not consider it especially smart to live in a new house and, in fact, there is prestige in living in an obviously old one. They have a general sentimental attachment to older, supposedly safer, times. Their Christmas cards usually depict scenes from past centuries; they like their pubs to look old; they were reluctant to change their system of currency. Moreover, a look at children's reading habits suggests that this attitude is not going to change. Publishers try hard to make their books for children up-to-date. But perhaps they needn't try so hard. In 1992 the two most popular children's writers were noticeably unmodern (they were both, in fact, dead). The most popular of all was Roald Dahl, whose fantasy stories are set in a rather old-fashioned world. The second most popular writer was Enid Blyton, whose stories take place in a comfortable white middle-class world before the 1960s. They contain no references to other races or classes and mention nothing more modern than a radio. In other words, they are mostly irrelevant to modern life.

Being different

The British can be particularly and stubbornly conservative about anything which is perceived as a token of Britishness. In these matters, their conservatism can combine with their individualism; they are rather proud of being different. It is, for example, very difficult to imagine that they will ever agree to change from driving on the left-hand side of the road to driving on the right. It doesn't matter

that nobody can think of any intrinsic advantage in driving on the left. Why should they change just to be like everyone else? Indeed, as far as they are concerned, not being like everyone else is a good reason not to change.

Development s at European Un ion (EU) level which might cause a change in some everyday aspect of British life are usually greeted with suspicion and hostility. The case of double-decker buses is an example. Whenever an EU committee makes a recommendation about standardizing the size and shape of these, it provokes warnings from British bus builders about *'the end of the double-decker bus as we know it'*. The British public is always ready to listen to such predictions of doom.

Systems of measurement are another example. The British government has been trying for years and years to promote the metric system and to get British people to use the same scales that are used nearly everywhere else in the world. But it has had only limited success. British manufacturers are obliged to give the weight of their tins and packets in kilos and grams. But everybody in Britain still shops in pounds and ounces. The weather forecasters on the television use the Celsius scale of temperature. But nearly everybody still thinks in Fahrenheit. British people continue to measure distances, amounts of liquid and themselves using scales of measurement that are not used anywhere else in Europe. Even the use of the 24-hour clock is comparatively restricted.

British governments sometimes seem to promote this pride in being different. In 1993 the managers of a pub in Slough (west of London) started selling glasses of beer which they called 'swifts' (25 cl) and ' larges' (50 cl), smaller amounts than the traditional British equivalents of half a pint and a pint. You might think that the authorities would have been pleased at this voluntary effort to adopt European habits. But they were not. British law demands that draught beer be sold in pints and half-pints only. The pub was fined £3, 1 00 by a court and was ordered to stop selling the 'continental' measures. British governments have so far resisted pressure from business people to adopt Central European Time, remaining stubbornly one hour behind, and they continue to start their financial year not , as other countries do , at the beginning of the calendar year but at the beginning of April!

The love of nature

Most of the British live in towns and cities. But they have an idealized vision of the countryside. To the British, the countryside has almost none of the negative associations which it has in some countries, such as poor facilities, lack of educational opportunities, unemployment and poverty. To them, the countryside means peace and quiet, beauty, good health and no crime. Most of them would live in a country village if they thought that they could find a way of earning a living

there. Ideally, this village would consist of thatched cottages built around an area of grass known as a 'village green'. Nearby, there would be a pond with ducks on it. Nowadays such a village is not actually very common, but it is a stereotypical picture that is well-known to the British. Some history connected with the building of the Channel tunnel provides an instructive example of the attitude. While the '*chunnel*' was being built, there were also plans to build new high-speed rail links on either side of it. But what route would these new railway lines take? On the French side of the channel, communities battled with each other to get the new line built through their towns. It would be good for local business. But on the English side, the opposite occurred. Nobody wanted the rail link near them! Communities battled with each other to get the new line built somewhere else. Never mind about business, they wanted to preserve their peace and quiet.

Perhaps this love of the countryside is another aspect of British conservatism. The countryside represents stability. Those who live in towns and cities take an active interest in country matters and the British regard it as both a right and a privilege to be able to go 'into the country' whenever they want to. Large areas of the country are official 'national parks' where almost no building is allowed. There is an organization to which thousands of enthusiastic country walkers belong, the Ramblers' Association. It is in constant battle with landowners to keep open the public 'rights of way' across their lands. Maps can be bought which mark, in great detail, the routes of all the public footpaths in the country. Walkers often stay at youth hostels.

The Youth Hostels Association is a charity whose aim is 'to help all, especially young people of limited means, to a greater knowledge, love and care of the countryside'. Their hostels are cheap and rather self-consciously bare and simple. There are more than 300 of them around the country, most of them in the middle of nowhere! Even if they cannot get in to the countryside, many British people still spend a lot of their time with 'nature'. They grow plants. Gardening is one of the most popular hobbies in the country. Even those unlucky people who do not have a garden can participate. Each local authority owns several areas of land which it rents very cheaply to these people in small parcels. On these 'allotments', people grow mainly vegetables.

The love of animals

Rossendale Pet Cemetery in Lancashire is just one example of an animal graveyard in Britain. It was started by a local farmer who ran over his dog with a tractor. He was so upset that he put up a headstone in memory of his dog. Now, Rossendale has thousands of graves and plots for caskets of ashes, with facilities for every kind of animal, from a budgie to a lioness. Many people are prepared to

pay quite large sums of money to give their pets a decent burial (a trait they share with many Americans). As this example shows, the British tend to have a sentimental attitude to animals. Nearly half of the households in Britain keep at least one domestic pet. Most of them do not bother with such grand arrangements when their pets die, but there are millions of informal graves in people's back gardens. Moreover, the status of pets is taken seriously. It is, for example, illegal to run over a dog in your car and then keep on driving. You have to stop and inform the owner.

But the love of animals goes beyond sentimental attachment to domestic pets. Wildlife programmes are by far the most popular kind of television documentary. Millions of families have 'birdtables' in their gardens. These are raised platforms on which birds can feed safe from local cats, during the winter months. There is even a special hospital (St Tiggywinkles) which treats injured wild animals.

Perhaps this overall concern for animals is part of the British love of nature. Studies indicating that some wild species of bird or mammal is decreasing in numbers become prominent articles in the national press. Thousands of people are enthusiastic bird-watchers. This peculiarly British pastime often involves spending hours lying in wet and cold undergrowth, trying to get a glimpse of some rare species.

Formality and informality

The tourist view of Britain involves lots of formal ceremonies. Some people have drawn the conclusion from this that the British are rather formal in their general behaviour. This is not true. There is a difference between observing formalities and being formal in everyday life. Attitudes towards clothes are a good indication of this difference. It all depends on whether a person is playing a public role or a private role. When people are 'on duty', they have to obey some quite rigid rules. A male bank employee, for example, is expected to wear a suit with a tie, even if he cannot afford a very smart one. So are politicians. There was once a mild scandal during the 1980s because the Leader of the Opposition wore clothes on a public occasion which were considered too informal.

On the other hand, when people are not playing a public role when they are just being themselves – there seem to be no rules at all. The British are probably more tolerant of '*strange*' clothing than people in most other countries. You may find, for example, the same bank employee, on his lunch break in hot weather, walking through the streets with his tie round his waist and his collar unbuttoned. He is no longer 'at work' and for his employers to criticize him for his appearance would be seen as a gross breach of privacy. Perhaps because of the clothing formalities that many people have to follow during the week, the British, unlike

the people of many other countries, like to 'dress down' on Sundays. They can't wait to take off their respectable working clothes and slip in to something really scruffy. Lots of men who wear suits during the week can then be seen in old sweaters and jeans, sometimes with holes in them. And male politicians are keen to get themselves photographed not wearing a tie when 'officially' on holiday, to show that they are really ordinary people.

This difference between formalities and formality is the key to what people from other countries sometimes experience as a coldness among the British. The key is this: being friendly in Britain often involves showing that you are not bothering with the formalities.

This means not addressing someone by his or her title (Mr., Mrs., Professor etc), not dressing smartly when entertaining guests, not shaking hands when meeting and not saying 'please' when making a request. When they avoid doing these things with you, the British are not being unfriendly or disrespectful, they are implying that you are in the category 'friend', and so all the rules can be ignored. To address someone by his or her title or to say 'please' is to observe formalities and therefore to put a distance between the people involved. The same is true of shaking hands. Although this sometimes has the reputation of being a very British thing to do, it is actually rather rare. Most people would do it only when being introduced to a stranger or when meeting an acquaintance (but not a friend) after a long time. Similarly, most British people do not feel welcomed if on being invited to somebody's house, they find the hosts in smart clothes and a grand table set for them. They do not feel flattered by this, they feel intimidated. It makes them feel they can't relax. It is probably true that the British, especially the English, are more reserved than the people of many other countries. They find it comparatively difficult to indicate friendship by open displays of affection. For example, it is not the convention to kiss when meeting a friend. Instead, friendship is symbolized by behaving as casually as possible. If you are in a British person's house, and you are told to 'help yourself' to something, your host is not being rude or suggesting that you are of no importance – he or she is showing that you are completely accepted and just like 'one of the family'. In the last decades of the twentieth century, the general amount of informality increased. Buffet-type meals, at which people do not sit down at a table to eat, are now a common form of hospitality.

At the same time, the traditional reserve has also been breaking down. More groups in society now kiss when meeting each other (women and women, and men and women, but still never men and men!).

Public spiritedness and amateurism

In public life Britain has traditionally followed what might be called *'the cult of the talented amateur'*, in which being too professionally dedicated is looked at with suspicion. 'Only doing your job' has never been accepted as a justification for actions. There is a common assumption that society is best served *by* everybody 'chipping in' that is, by lots of people giving a little bit of their free time to help in a variety of ways. This can be seen in the structure of the civil service in the circumstances under which Members of Parliament do their work, in the use of unpaid non-lawyers to run much of the legal system, in some aspects of the education system, and in the fact that, until recently, many of the most popular sports in the country were officially amateur even at top level.

This characteristic, however, is on the decline. In all the areas mentioned above, 'professionalism' has changed from having a negative connotation to having a positive one. Nevertheless, some new areas of amateur participation in public life have developed in the last decade, such as neighbourhood watch schemes. Moreover, tens of thousands of 'amateurs' are still actively involved in charity work. As well as giving direct help to those indeed, they raise money by organizing jumble sales, fetes and flag days (on which they stand in the street collecting money). This voluntary activity is a basic part of British life. It has often been so effective that whole countrywide networks have been set up without any government help at all. It is no accident that many of the world's largest and most well-known charities (for example, Oxfam, Amnesty International and the Save the Children Fund) began in Britain. Note also that, each year, the country's blood transfusion service collects over two million donations of blood from unpaid volunteers.

Privacy and sex

Respect for privacy underlies many aspects of British life. It is not just privacy in your own home which is important. Just as important is the individual's right to keep information about himself or herself private. Despite the increase in informality, it is still seen as rude to ask people what are called 'personal' questions (for example, about how much money they earn or about their family or sex life) unless you know them very well. Notice that the conventional formula on being introduced to someone in Britain, 'how do you do?', is not interpreted as a real request for information at all; the conventional reply is not to 'answer the question' but to reply by saying 'how do you do' too.

The modern British attitude to sex is an example of how, while moral attitudes have changed, the habit of keeping things private is still deeply ingrained. British (like American) public life has a reputation for demanding puritanical standards of behaviour. Revelations about extra-marital affairs or other deviations

from what is considered normal in private life have, in the past, ruined the careers of many public figures. This would seem to indicate a lack of respect for privacy and that the British do not allow their politicians a private life. However, appearances in this matter can be misleading. In most of these cases, the disgrace of the politician concerned has not been because of his sexual activity. It has happened because this activity was mixed up with a matter of national security or involved breaking the law or indicated hypocrisy (in acting against the stated policy of the politician's party). In other words, the private sexual activity had a direct relevance to the politician's public role. The scandal was that in these cases, the politicians had not kept their private lives and public roles separate enough. When no such connections are involved, there are no negative consequences for the politicians. In fact when, in 1992, a leading politician announced that five years previously he had had an affair with his secretary, his popularity actually increased!

In 1992 a million copies of very explicit and realistic videos with titles such as *Super Virility*, *Better Sex*, *The Gay Man's Guide* (0 *Safer Sex* and *The Lovers' Guide* were sold in Britain. There was some de bate about whether they should be banned. However, an opinion poll showed that the British public agreed that they were not 'porno graphic' but 'educational'. Three out of four of those asked were happy for the videos to be freely on sale. Examples such as this suggest that modern Britons have a positive and open attitude to sex. However, they continue to regard it as an absolutely private matter. Sex may no longer be 'bad', but it is still embarrassing. Take the example of sex education in schools. Partly because of worries about AIDS, this is now seen as a vital part of the school curriculum. It is the legal responsibility of schools to teach it. However, research in the early 1990s suggested that little or no sex education was taking place in nearly half of the schools in the country. Why'. The most common reason was that teachers Simply felt too embarrassed to tackle the subject. Similarly, public reference s to sex in popular entertainment are very common, but they typically take the form of joking innuendo and clumsy double-entendre.

The same mixture of tolerance and embarrassment can be seen in the official attitude to prostitution in Britain. It is not illegal to *be* a prostitute in Britain, but it is illegal to publicly behave like one. It is against the law to 'solicit' – that is, to do anything in public to find customers.

QUESTIONS

1. Frequent mention is made in this part of British individualism. How many examples of this can you find? Can you think of any others?
2. It has been said that the British are suspicious of things in public life which are logical or systematic. Can you find examples in this part which could be used to support this opinion?
3. Imagine this situation: you are at home, just about to have lunch, when there is a knock at the door. It is a British friend of yours, not a very close friend, but closer than a mere acquaintance. He or she has come to pay you an unexpected visit. You suggest that your friend comes in and stays for lunch. But your friend is embarrassed to find that he or she has called at a mealtime and refuses the invitation. You want to persuade your friend to change his or her mind. Here are two possible ways of doing this:
 - A. Please say. We don't have much, I'm afraid, but we'd be honoured. Whatever we have is yours.
 - B. It's no trouble at all. There's plenty of food. Don't think twice about it. We're used to people popping in. Which of the two do you think would be a more successful way to persuade a British person? A or B? Why?
4. Which (if any) of the British characteristics described in this chapter would you regard as also characteristic of people in your country? To what extent?

Part 2. British identity and Globalization

Section A

Analytical Reading and Translation Comments

1. Answer the following questions:

- 1) What do you understand by the term “national identity”? Are there in your opinion nations with stronger or weaker national identities? If so, give examples.
- 2) Which of the English-speaking countries have always had a stronger sense of belonging to themselves as a nation – a distinct country? Do you think a country and a nation mean the same in the modern world? Give your reasons.
- 3) How is national identity different from ethnicity, race, and citizenship? Give examples to illustrate this.
- 4) Why is the issue of national identity of such importance to the Ukrainian nation? Consider Ukraine’s history and modern challenges. Did we, Ukraine, always have a nation? If so, during what periods?
- 5) How is the notion of a nation related to that of a people?
- 6) Does the concept of a nation and its distinct identity conflict with the modern trend of globalization?
- 7) What do you understand by globalization? Give specific examples of the phenomenon?
- 8) Why do you think it is important to preserve your national identity in the modern globalized world?

2. Discuss the following quotations in groups and then present their gist in class:

- A. “I refuse to accept the view that mankind is so tragically bound to the starless midnight of racism and war that the bright daybreak of peace and brotherhood can never become a reality.... I believe that unarmed truth and unconditional love will have the final word”. (Martin Luther King, Jr.).
- B. “To live anywhere in the world today and be against equality because of race or color is like living in Alaska and being against snow”. (William Faulkner).
- C. “National honor is national property of the highest value”. (James Monroe, first inaugural address, 4 March 1817).
- D. “A man’s country is not a certain area of land, of mountains, rivers, and woods, but it is a principle; and patriotism is loyalty to that principle”.

(George William Curtis).

E. “Capitalism knows only one color: that color is green; all else is necessarily subservient to it, hence, race, gender and ethnicity cannot be considered within it” (Thomas Sowell).

F. Speaking on a French national identity debate on the 12^b of November 2009, President Sarkozy said, “France is a country where there is no place for the burqa, where there is no place for the subservience of women”. (Associated Press).

3. Transcribe the following words consulting a dictionary if necessary. Practice their pronunciation.

Empiricism, ethnicity, hartal, Macaulay, mobility, diversity, plurality, non-negotiable norms, controversial, implicit, explicit, narrative, nationalist, separatists, assembly, mercantilism, exhibited, enshrine, longevity, cyberspace, allegiance, instantaneously, arena, solidarity, eclipse, rhetoric, synthesis.

4. Look through the following comments before reading the transcript of an interview with Gordon Brown.

Comments:

1. George Macaulay Trevelyan (1876-1962) was an English historian and prolific writer who was the major spokesman for the Whig (later Liberal) political party of Britain. His writings often focused on the belief that the common people had a more positive effect on history than did the aristocracy, and that democratic government would bring about steady social progress.
2. Britishness is a term referring to a sense of national identity of the British people, and common culture of the United Kingdom. Britishness only became synonymous with a national civic identity with the formation in 1707 of the United Kingdom of Great Britain. Historian Linda Colley argues that following the 1707 Act of Union, it became common for the people of the Kingdom of Great Britain to have a “layered” identity, that is, to think of themselves as simultaneously British and also Scottish. English, and/or Welsh. She elaborates that at the time of its development, the notion of Britishness was “closely bound up with Protestantism”. In the present day, the term is often associated with a desire to develop the sense of British identity' for political reasons by appealing to British patriotism, and British nationalism. *Британська (національна) ідентичність.*
3. Adam Smith (1723–1790) was a Scottish philosopher and a pioneer of political economics. Smith was the author of *The Theory of Moral Sentiments* and *An Inquiry into the Nature and Causes of the Wealth of Nations*. The latter, usually abbreviated as *The Wealth of Nations*, is still read and studied today and was the first modern work on economics. Adam Smith is widely cited as the father of modern economics.
4. A welfare state is one whose political system is biased towards help for the needy who may not be able to pay for services that it is judged the State should provide. This is especially true in such cases as illness (the National Health Service in the UK), unemployment

(Unemployment Benefit in the UK) and cash and support benefits such as disability benefit and maternity benefit. *Держава добробут.*

5. Read the extracts of an interview between Gordon Brown, then British Prime Minister, and Matthew d'Ancona, who conducted the interview on BBC Radio
6. Look through the following questions before reading the transcript of the interview given below for the first time. Be advised that for the teaching purposes the interview was abridged, but many informal conversational elements of grammar and style kept. Answer the questions after you have read the transcript.
 - 1) What was the main topic raised in the interview?
 - 2) What other issues did the interview cover? Give an answer by identifying the key notions that were named and discussed.
 - 3) Was the general attitude to Britishness of Gordon Brown positive or negative?
 - 4) Why was the issue of national identity so important at the time of financial world crisis?
 - 5) What arguments did Gordon Brown used to support his viewpoint? Give a general answer.
 - 6) What is the attitude of Gordon Brown to globalisation?
 - 7) What is the general tone of the discussion: e.g. academic, popular, heated, matter-of-fact, objective, subjective?
 - 8) What is the role of an interviewer in general and what can you say about d'Ancona's style in this particular case?

Text 1: Being British

Transcript of interview with Gordon Brown. Interview conducted by Matthew d'Ancona for BBC Radio 4 as part of his Britishness series



Gordon Brown is a Scotsman who became the British Prime Minister in 2007 after the resignation of Tony Blair



Matthew d'Ancona is the editor of the Spectator magazine and a columnist for the Sunday Telegraph. He held a number of interviews on UK's BBC Radio 4 as part of a documentary series on Britishness. He edited the resulting book Being British. (2009) which has an introduction by Gordon Brawn

Gordon Brown (GB): I think the first time I went to America, and looked at what people thought of themselves as Americans, and went in to bookshops in America and found there were so many books about the idea of America, the values of America, the identity of America, what America is and who Americans are, and then looked at the debate in Britain, and found that we so were wedded to the idea of evolution and to almost empiricism that we had not considered that actually our national identity, more so than America, and earlier than America, was founded on values, that we in Britain invented the modern idea of tolerance, that we were responsible for developing out of that into an idea of liberty, and actually the American wars of independence were fought with people arguing that they were both, on both sides, supporting the idea of liberty.

And I just thought the way we look at British history, and the way we look at our sense of ourselves has been distorted by first of all, an overemphasis on **institutions**, and institutions can and should change, they should be **embedded** in values, and sometimes race and ethnicity, and I thought look at Britain, look at it in comparison with America, the ideas that have shaped our history are ones of tolerance, liberty, fairness, and we should both be proud of it, and we should both see that as the basis on which we can move ahead as a country, that is giving ourselves a stronger sense of national purpose than we have.

Matthew d'Ancona (MA): How do you prevent the debate descending into a statement of fairly banal, woolly things like just decency and tolerance that anyone, any country on earth could claim? How do you make it specifically British?

GB: Well I think that is where history comes in, I mean, too much of our history is written as the history of individual people, or the history of institutions, but if you look at how the idea of tolerance is developed in Britain, then it is, has developed in a different way from what happened in other countries; if you look at what we mean by liberty, I mean go back to the historians, **Macaulay** and everybody writing in the nineteenth century, they had a very particular view of what we meant by British liberty, and then look at how, in the twentieth century, the idea of fairness has become more powerful as an idea, whether it was Churchill talking about **fair play**, or whether it was the National Health Service that was seen as a peculiarly British way of being fair to people, and taking care of everybody in your community.

I think the relationship between tolerance, liberty, fairness, and ideas of justice are not the same in every country, they're different, reflecting your individual histories, and reflecting the way your history' has changed you over the years. I mean if you take tolerance, it's pretty clear' that tolerance was important for Britain first of all because you have Scotland, England, Wales, Northern

Ireland, people had to find a way of living together, and that happened throughout a number of centuries, and secondly because of the freedom of thought that developed in Britain and particularly how it applied to religion, then tolerance had a particular meaning here. And so I think you can trace how liberty, ideas of fairness, and ideas of community and society have developed in Britain over a period of time, which makes us special and unique in the way that we see ourselves in relation to the rest of the world.

MA: You think your historical perspective, but also as a politician, as a head of government, what persuades you about the context of 2009 that we need to be explicit about this, because the British tradition, as you implied, has been to look at this as an evolutionary, unspoken matter, almost?

GB: Well, the problem is, if it is not explicit in the modern world then we give ourselves a false sense of who we are; we define ourselves by race or ethnicity, which

would be a disaster for a country that has many people with different backgrounds as part of it, or we just describe ourselves as unchanging institutions, which would mean that we were frozen in the past. But I think the most important thing, in a year like 2009: we're entering this global age, we tend to think of the financial crisis that we're going through as an event; it is in fact the process of global change, its global financial system, global flows of people, global flows of capital, global sourcing of food, and any nation faced with the bewildering amount of change - opportunity yes, but also insecurity - needs a sense of national purpose.

People need to feel that the country that they're living in has a clear idea of what it's becoming, and what it needs to become for the future, and therefore to **root** your sense of national purpose in the values that people can generally agree to is really the important way that we can face all the difficult challenges of globalisation, and I'm not just talking about the economy, I'm talking about climate change, I'm talking about security, in a world of **mobility**. I'm talking about how we deal with Europe as well as how we deal with the rest of the world, and to be able to do that. I think you need a strong national sense of purpose. Ironically, globalisation may change a whole set of institutions, because they've got to change to adapt to it, but if you have lasting values on which you base the national sense of purpose you have, then I think that's what makes all the difference to our ability to succeed or fail.

MA: We can identify quite easily in contemporary Britain, a diversity, a plurality, and we can also identify the issues and the challenges that arise from that. The question then is: how do you achieve a sense of **non-negotiable norms**? How do you arrive at a series of norms that, really, are not up for discussion, or at

least are the product of a discussion and then we all as part of our Britishness agree to subscribe to?

GB: Well I've always wanted to bring, and we're doing this, bring faith leaders together, so that they can have a role in the debate about what matters most in Britain, and I think that whatever people's views on religion are, I think people recognise that religion and our faiths have got to be part of this great public space and they should not be excluded from it. I would like to bring together also people from business, people from universities and academic life, people from the churches and faiths, and people from different communities in different parts of Britain to really talk about these things, because I think when people talk about it, they find that they have more in common than they thought. They find that what may be a disagreement about, for example, terrorism legislation, or about the rules that should govern the particular communities and where it's right to have laws and where it's not right to have laws, that they find once they go beyond the controversial debates of the day, they find that what unites them is far greater than what divides them, and whether you're Scottish or Welsh or Northern Irish or English, you can actually find a great deal of common ground.

So the key to this is, in a sense, making what is implicit, and really runs through our history without people shouting about it more explicit, but it's also debating what it means for the new world, and then trying to find out of that a stronger sense of national purpose. And if you go to any part of the world now, in this new arena where people are seeing globalisation at work and seeing how it can corrode or **erode** some of the institutions that people take for granted, there is in most places a striving for a stronger sense of national purpose.

MA: Do you think the values that you're intrigued by are contained to a certain extent in a **British narrative**? Is there a narrative of Britishness that we need to be paying more attention to, and perhaps also pay more attention to in education?

GB: I think so, and I think it's easy to describe things that divide people, where people have different views, or where there's nationalist or separatist tendencies in different parts of the United Kingdom, until people then think, well, what is it that unites us? And I do believe that the British story is one of tolerance, leading to a very strong sense of liberty, expressed first in religious freedom, then freedom of assembly, freedom to act freely in a community, and then of course a democratic future that became a fairer future. And I think if you think of that as the story of Britain, then most people would subscribe to these values, that we're a country that prides itself on our tolerance and liberty, a country that actually thinks of itself strongly as a democracy, thinks of ourselves as believing in a strong sense of fairness, and that is what makes us a community.

You know, in the nineteenth century, when all the philosophers were examining what had happened in Britain in a period of industrialisation, we were not only the first industrial country in the world, we were the first to **grapple with** the problems of what it was like to be part of an industrial society, and the responsibilities that people had as well as their rights. And it wasn't just a debate about charity, it was a debate about how, for example, **Adam Smith** saw that the wealth of nations, yes, could be delivered by a strong market economy, free of the interference of the old **mercantilism**, but he also saw that people had a moral sense, a sense **of** responsibility to each other which could be exhibited, in his views – and that's him writing in the late-eighteenth century - in free public education, in government sponsorship of bridges and roads and infrastructure, and in fair taxation.

So these were, I think, the issues that Britain had to grapple with earlier than any other country, and I think this sense that you can combine a country where you put huge emphasis on the liberties of every individual, and make sure that the liberties of each individual have got to be compatible with the liberties of all, but at the same time, the emphasis on social responsibility, whether it's expressed through a National Health Service, or through voluntary action, both are important to the strong sense of whjt it is to be part of a community and a society...

MA: You made a point about institutions and how to **a** great extent previous debates had emphasised institutions too greatly, but also that institutions could **enshrine** values. To what extent is that your position?

GB: I think that's true, **I** mean I look back on a lot of things that I read about as part of the great British tradition that have lasted hundreds of years, and then you actually find that many of these things are more recent, and we've been far more flexible in the way that we adapt to change than sometimes we give ourselves credit for.

I mean the whole image of Scotland in tire nineteenth century was partly one created by Sir Walter Scott, the idea of the clans and the tartans, a lot of it was not as historical as his determination that Scotland would be integrated in a better way into the United Kingdom in the nineteenth century, and people talk there about the invention of tradition, so there's absolutely no doubt that ifyou think of institutions that never change, you know, that's a way that sometime British history is written, that you had these institutions that develop and evolved and they will always be there, and you know that story that people always say, the first five hundred years of any institution's history in Britain is always the most difficult, you know this **longevity** of institutions.

Actually we've been **far** more flexible, far more willing to change, far more able to adapt to new times, but that's because, I think, that what matters is not the

detail of an institution, it's more the values that **underlie** that institution, so if an institution is **not** practicing tolerance or liberty or is there to be **an** element of fairness in your society or create a strong community, then you're prepared to change it, and prepared to reform it, and prepared to see it change, sometimes quite quickly...

MA: It's interesting though, because you make a great deal of globalisation, rightly, and also acknowledge that communities are taking different shapes and different forms in the modern world not least in cyberspace, but you obviously have a core belief that the nation is going to still be able to command people's allegiance?

GB: I think everybody wants to be rooted; everybody wants to feel a sense of belonging; everybody wants to feel that they're part of a community. I'm a great supporter of the European Union, but in every European country there is a very strong sense of people in Poland being Polish, and France being French, and in Britain being British, and I think that globalisation is something that is here to stay, it's a fact, it's not something that you can **wish away** even if you wanted to and I don't, but it actually forces, I think, countries to be far more explicit about what they are as nations, and people want to feel that sense of belonging in what is an insecure and changing world as well as a great world of opportunity and I don't think my sense of Britishness means that I want students to travel less, I want more students to be able to go to different parts of the world. Trade, I want to increase trade, and that means that we will be importing and we will be exporting probably more in a whole range than ever before; that you have mobility, you have contact, you have communication – the internet means that people can form global communities and surely that's what they should do, and people of like-minded views can talk to each other instantaneously across the internet or texting or emailing or social networks.

And that's a great thing that's happening, a world of opportunities, but it is also a world where people are insecure, and I think people do need to feel rooted, and what I'm really saying is: being British is in a sense about subscribing to these values that have endured over these years, and then as result of that make us feel that our citizenship carries responsibilities as well as rights...

... I think this most recent financial crisis **has brought home** to people that the values that govern our communities and societies, the values that people think important – rewarding and celebrating people who work hard, who take responsibility, who are fair to other people, who show enterprise, people who work for their community – are the same values that should govern our economy as well, and that the good society, what makes for it, also makes for the good economy, so people would now I think agree more than ever that wealth should help more than

the wealthy, they agree that people have responsibilities to others who are in difficulty, and I think that there is a stronger sense that this makes up not just the liberties that people enjoy in Britain, but also the fairness and sense of community that is important to our future as well. So, I think, in practical terms, people see rights and responsibilities in a far wider arena than the traditional legal or political definition of citizenship that that suggests...

MA: So in other words there is a tradition of solidarity that might have been, to a certain extent, **eclipsed** by one thing or another in recent historical developments, but that can be re-expressed, if you like, through a new **rhetoric** of Britishness?

GB: Well I think what every generation has to do, and this is, in a sense, what is happening now, is work out the best relationship between the individual, so that the individual is **empowered** by the community so that they feel part of a collective, within markets of course, because they're the engine of growth, and government itself, and I think perhaps in the second half of the twentieth century, because of what happened in war and the need to build a health service quickly, the need to build a welfare state, somehow people **equated** state with community, **and** that's never been the tradition of Britain, and when you look at it, obviously, you want not state power, but you want people, whose power means communities are allowed to, and encouraged to flourish, voluntary organisations are an essential part of our society, and the government's role is to enable and empower, not to control and command, and that's the new, I think synthesis, that's the new relationship that is working itself through at the moment...

7. Analyze and learn the following vocabulary notes. Then go through the text again and give the Ukrainian equivalents for the highlighted words.

Vocabulary Notes

1. Wedded, *ppi adj.*

- 1) that has been wed, married, pertaining to marriage or married persons – подружній, e.g. a wedded pair.
- 2) obstinately attached to an opinion or habit – відданий чомусь, e.g. She was wedded to the belief that politicians were honest.

2. Empiricism, *n*

- 1) practice based on experiment and observation – емпіризм. eg. Chemistry stopped being alchemy when empiricism became applied to science.
- 2) *philosophy* the doctrine that all knowledge is derived from sense experience – теорія емпіризму, e.g. Mysticism is the converse of empiricism.
- 3) an assertion made on empirical grounds – емпіричний висновок,

твердження, e.g. By using empiricism, he came to the conclusion that religion was not for him.

3. Institution, n.

- 1) the action of instituting something – заснування, закладання, установлення, e.g. Before the institution of coined money, people must have been very liable to fraud.
- 2) an established law, custom or practice – щось встановлене, суспільний інститут, обов’язковий атрибут чогось, e.g. The institution of marriage remains a cornerstone of society. He is one of the “institutions” of this place.
- 3) a society or organisation, especially one founded for charitable or social purposes and frequently providing a residential care – установа, заклад, інституція, інститут, e.g. He was put in a mental institution after running amok in a shopping mall.

Comb.: charitable institution – благодійна установа, educational institution – навчальний заклад, financial institution – фінансова установа, penal institution – виправний заклад, social institution – соціальний інститут, government institution – урядова організація, non-profit institution – неприбуткова організація.

4. Woolly, adj. Lacking definiteness, definition, vague, confused, hazy – неясний, плутаний, нечіткий, e.g. The Board were very poor managers and instead of a company strategy, only issued woolly guidelines.

5. Embed, v.

- 1) fix firmly in a surrounding of solid or semi-solid material – вставляти, вмуровувати, врізувати, e.g. We could see the colour and shape of every stone embedded in the footpath.
- 2) to place or secure within something else, to cause to be wholly contained within – впроваджувати, закарбуватися (у пам’яті), e.g. The teacher's main task was to embed the idea that education was useful.

6. Fair play. Honest, upright conduct; equal conditions for all. Гра за правилами, чесна гра, чесна поведінка, e.g. His sense of fair play was offended by the way in which the visiting team was treated, in modern spoken English this idiom may have the meaning of congratulation synonymous to “Well done!” e.g. “Andy, you have lost eight kilos and worked extremely hard and that can only be fair play to ya!” (Urban Dictionary).

7. Root, v.

- 1) to fix or attach by means of roots, establish firmly, implant deeply yuliia.lungu@gmail.com приковувати, прив’язувати, e.g. What roots them there is their work Terror rooted her feet to the ground.

2) grow roots, *fig.* establish oneself, have a basis or origin in something
пускати коріння, вкорінюватися, *перон*, базувати щось на чомусь e.g.
Side shoots root better than terminal shoots. Chemistry is rooted in alchemy.

3) dig out by the roots, *fig.* remove, eradicate, destroy виривати з корнем,
викорінювати, e.g. Anton went into hiding, but the FBI finally rooted him
out.

8. Mobility, n.

1) ability to move, ease or freedom of movement – рухливість, рухомість,
мобільність, e.g. The accident which I suffered has greatly decreased my
mobility.

2) ability to change easily and quickly, esp. of facial features ability to change
expression, expressiveness – мінливість, несталість, e.g. Her inadvertent
mobility of expression always gave her feelings away very easily.

Non-negotiable norm. Norms that must not be discussed. Сталі норми, ті, що не
підлягають обговоренню, e.g. The avoidance of many taboos is adopted
into society as non-negotiable norms.

10. Corrode, v. Gradually destroy or wear away, especially through chemical
action or disease. Роз'їдати, витравляти, іржавіти, e.g. The paraffin lamp was
much corroded by rust. His dignity was corroded by poverty.

11. Erode, v.

1) destroy little by little, corrode, *fig.* to gradually make of Jess value or
strength – роз'їдати, витравляти, поступово руйнувати, зношувати,
стирати, e.g. Rain and rivers eroded the soft sandstones. Mortgage inflation
erodes the real cost of repayments.

2) to undergo or cause erosion – еродувати, вивітрювати, розмивати, e.g. The
soil eroded and the tree roots were exposed.

12. A British narrative. A sequence of events, such as history or fiction, or even a
series of emotions that characterise the British social or cultural perspective.
Історія британської ідентичності.

13. Grapple, v. To seize, to grip firmly, to come to close quarters – зачепити(ся),
причепити(ся), схопити(ся), зчепитися в бійці, e.g. The animal grappled its
antagonist by the throat with its fore-paws. The boys were grappling in a
serious fight.

Grapple with. *Fig.* Try to overcome, accomplish, ordeal with – боротися,
намагатися здолати (перешкоди), e.g. She grappled with mathematics for
many years, yet numbers were never her forte.

14. Mercantilism, n. «The mercantile spirit and practices characteristic of
merchants and the economic theory that trade generates wealth. Меркан-
тилізм.

Comb.: mercantile law – торгове законодавство, mercantile business – торговельне підприємство.

15. Make for, phr. v.

- 1) to lead to, to encourage, to favour – сприяти, підтримувати, e.g. The large print makes for easier reading.
- 2) to move quickly into the direction of something – прямувати, рушити, простувати, e.g. Though badly damaged by fire, the ship tried to make for her home port.
- 3) to move towards someone threateningly – кинутися, накидатися, e.g. When the thieves saw the big dog making for them, they ran away.

16. Enshrine, v. Contain and embody in the way that protects, preserves – бережно зберігати, леліяти (спогади тощо), e.g. Her lounge enshrined the memorials of past happiness. The rights of an ordinary individual are enshrined in law.

Shrine, n. A reliquary, a receptacle for any sacred object, especially one encased in a tomb – рака, гробниця. Also a place of worship or devotion to a saint or deity, a temple, a church – святиня, місце поклоніння, e.g. Many pilgrims came to pray at the shrine.

17. Longevity, n. Long life, duration of existence – тривалість, довговічність, довголіття, e.g. Male longevity in Ukraine is 57 years according to the UN.

18. Underlie, v.

- 1) lie or be situated beneath something (a stratum) - лежати під чимось, e.g. The underlying rock was not hard enough to be a good foundation for the building.
- 2) form a basis or foundation, exist beneath a superficial aspect – лежати/ бути в основі чогось, e.g. The drama of light and shade must underlie all landscape compositions.

19. Cyberspace, n. The notional environment within which electronic communication occurs, the space of virtual reality – кібернетичний простір, e.g. The internet is in cyberspace, as far as most people perceive it.

20. Wish away, phr. v. To desire someone or something to leave, disappear – бажати, щоб хтось або щось зникло, e.g. With all her heart, she wished him away, but he remained in her thoughts constantly.

21. Bring home to, v.

- 1) to persuade someone to believe something – донести щось до когось, переконати когось в існування чогось, e.g. You must bring the difficulty home to John.
- 2) to put the blame for (something wrong) on someone - викрити, довести, покласти провину, e.g. The courts are making efforts to bring their crimes

home to the young people.

22. Eclipse, v. To cast a shadow, to obscure, to deprive of lustre – затемняти, затьмарювати, позбавити лиску, e.g. The young supporting actress eclipsed the leading actor with an Oscar-winning performance.

23. Rhetoric, n. Language calculated to persuade or impress, usually structured as questions asked, to which no actual answers are expected – риторика, ораторське мистецтво, доводи на користь чогось, e.g. He startled his audience with some sparkling rhetoric.

24. Empower, v. Invest formally or informally with power, authorise, license – уповноважувати, давати (право, можливість), дозволяти, e.g. The team leader empowered his group to make almost all the necessary decisions for day-to-day activity.

25. Equate, v. to treat or regard as equivalent – рівняти, прирівнювати, e.g. It is no longer possible to equate death with the lack of a heartbeat.

Text activities

8. Choose the correct option from those given below based on the transcript:

Gordon Brown believes that institutions: a) have not changed throughout history.
b) cannot change in principle.
c) can and should change.

The relationship between tolerance, liberty, fairness, and ideas of justice is: a) not the same in every' country.
b) the same in every country.
c) is applicable only to Great Britain.

The British tradition in relation to the issue of national identity must be: a) explicit.
b) implicit.

We should define ourselves: a) by race or ethnicity.
b) by the sense of national purpose.
c) by our religion.

The sense of national purpose should be based on: a) unchanging institutions.
b) on our traditional values.
c) common religion.

On controversial issues people: a) can never agree.
b) can find a great deal of common ground.
c) can find very little in common.

Britain's a country that prides itself on: a) its empire past
b) its tolerance and liberty.
c) on such traditions as fox hunting.

Individual liberties: a) can not be compatible with the liberties of all.
b) have got to be compatible with the liberties of all.

Gordon Brown, in the interviewer's opinion:

- a) is not involved in globalisation processes.
- b) makes a great deal of globalisation.
- c) avoids anything to do with globalisation.

The values that govern our communities and societies:

- a) should be applied to their economy.
- b) are not applicable to the economy.
- c) bear little relevance to the economy.

Globalisation is:

- a) something that can be wished away.
- b) a fact.
- c) is a thing of the future.

In a modern changing world people:

- a) need to feel rooted.
- b) must become cosmopolitan.
- c) must define themselves by race or ethnicity.

The government's role is to:

- a) educate and guide.
- b) control and command.
- c) enable and empower.

9. One example of the changing use of English is the word “narrative”, defined by SOED as “an account of a series of events, facts, etc.”, that has broadened its meaning in contemporary usage. Explain what you feel the word “narrative” means in the context of the abstract taken from the transcript. What clues are there to support your interpretation?

MA: Do you think the values that you're intrigued by are contained to a certain extent in a British narrative? Is there a narrative of Britishness that we need to be paying more attention to, and perhaps also pay more attention to in education?

GB: I think so, and I think it's easy to describe things that divide people, where people have different views, or where there's nationalist or separatist tendencies in different parts of the United Kingdom, until people then think, well, what is it that unites us? And I do believe that the British story is one of tolerance, leading to a very strong sense of liberty, expressed first in religious freedom, then freedom of assembly, freedom to act freely in a community, and then of course a democratic future that became a fairer future. And I think if you think of that as the story of Britain, then most people would subscribe to these values.

9. A number of difficult words and expressions are explained immediately afterwards or elsewhere in the passage. How is the expression “non-negotiable norms” explained? What devices are used to this end? Consider the following piece.

The question then is: how do you achieve a sense of non-negotiable norms? How do you arrive at a series of norms that, really, are not up for discussion, or

at least are the product of a discussion and then we all as part of our Britishness agree to subscribe to?

10. Match the informal conversational phrasal verbs, some of which you may not know, with their possible meanings. Rely on the context given below.

- | | |
|-------------------------------|---|
| 1) to bring something home to | a) to lead to, to encourage, to favour somebody |
| 2) to make for | b) to persuade someone to believe something |
| 3) to make up | c) to be part of, to form something as a whole |

I think this most recent financial crisis has brought home to people that the values that govern our communities and societies, the values that people think important - rewarding and celebrating people who work hard, who take responsibility, who are fair to other people, who show enterprise, people who work for their community - are the same values that should govern our economy as well, and that the good society, what makes for it, also makes for the good economy, so people would now I think agree more than ever that wealth should help more than the wealthy, they agree that people have responsibilities to others who are in difficulty, and I think that there is a stronger sense that this makes up not just the liberties that people enjoy in Britain, but also the fairness and sense of community that is important to our future as well.

11. Answer the following questions to the text to check your deeper understanding of it.

- 1) In what ways does Gordon Brown compare Great Britain and the USA? To what conclusions does he arrive?
- 2) What historians, scientists and historical figures does Gordon Brown mention in this interview? What opinions of his do these references support?
- 3) Why was tolerance important in the history of Great Britain? And what makes Great Britain special and unique when we speak about the ideas of liberty, fairness, community and society in Gordon Brown's opinion? Why has it become important to be explicit about national identity' at the beginning of the 21st century?
- 4) What particular aspects of globalisation were mentioned by Gordon Brown in this interview? Which of them are negative and which are positive?
- 5) What is the bottom line conclusion by Gordon Brown about the nature of the British institutions? Have they stayed unchanged throughout the history?
- 6) How should individual liberties and social responsibility correlate now and

what was the balance between the two throughout the British history?

7) What statement was the example of Scottish history used by Gordon Brown and what did it illustrate?

8) Why does everybody want to feel rooted, in Gordon Brown's opinion, at the age of globalisation?

9) Have people in Great Britain come to understand their citizenship and the sense of community as equivalent to different notions?

10) What should be the role of state power in the modern British society?

12. Read carefully the first two paragraphs again. Decide whether the following statements are true or false based on what you think Gordon Brown is implying in these paragraphs. Is there any evidence to support or contradict the statements below?

1. The Americans have a lesser sense of patriotism than the British people. Historically Great Britain has a longer democratic tradition. 3. The Americans took the idea of liberty from Great Britain. 4. The emphasis on the institutions does the British a lot of good. 5. The sense of national purpose in the 21st century can not be derived from the British history.

VOCABULARY PRACTICE

1. Translate the following words and expressions, as they were used in the text.

To be wedded to the idea of evolution and to almost empiricism, to distort the sense of ourselves, an overemphasis on institutions, to be embedded in values, a stronger sense of national purpose, to prevent the debate from descending into a statement of banal, woolly things, fair play, to make special and unique, to give ourselves a false sense of who we are, to define ourselves by race or ethnicity, a country that has many people with different backgrounds, to root your sense of national purpose in the values, to achieve a sense of non-negotiable norms, great public space, to go beyond the controversial debates of the day, a great deal of common ground, to corrode or erode some of the institutions, a narrative of Britishness, religious freedom, freedom of assembly, freedom to act freely in a community, to grapple with the problems, interference of the old mercantilism, to enshrine values, longevity of institutions, the values that underlie that institution, to command people's allegiance, everybody wants to be rooted, to wish away, instantaneously, to text or to email, to bring home to people that, to make for the good economy, to be eclipsed by, a new rhetoric of Britishness, to be empowered by the community, a welfare state, to equate state with community.

2. Fill in the blanks with an appropriate word or expression from the following list of synonyms. Although there may appear to be multiple

answers, the “right” answer is that which is most natural to a native speaker of English.

A. Woolly, vague, unclear, indistinct, fuzzy, obscure, ambiguous

1. The sun was ... above the fog. 2. ... logic is an important computer term. She was ... as to whether she would go on the excursion or not. 4. Politicians like to accuse one another of... thinking. 5. The meaning of the abstract painting was 6. Many politicians tend to deliberately give ... answers to questions. 7. Many regard socio-semiotics as an ... branch of linguistics.

B. Distort, deform, contort, buckle, bend, turn, pervert, falsify, spin, misinterpret

1. Politics has a tendency to ... facts for a party's benefit. 2. The weight of books on the shelf began to ... it. 3. In a rage, the Party spokesman accused the Opposition of ... facts for their gain. 4. The way that the Party's Central Committee decided to ... the facts was unethical. 5. The way that the facts were ... was apparently accidental. 6. ... the truth is a way of life for politicians. 7. She had to almost ... herself to reach the business card she dropped under the bench.

C. institution, custom, tradition, usage, convention, rule, practice

1. Democracy is one of the most fundamental ... of Western society. 2. There are many ... assumed in Parliamentary debates. 3. The ... of wearing robes by the Speaker of the House of Commons has been challenged by the present incumbent, who wears a business suit. 4. it is a long-established ... to stop Parliamentary proceedings during the summer. 5. The Committee Chairman was not spending enough time on guiding through the White Paper due to the demands of his legal 6. The ... of thumb is – never believe a Parliamentary spokesperson.

D. To embed, to root, to fix, to implant, to sink, to set, to drive home, to hammer in, to bring home

1. It may be argued that the purpose of publicists in marketing is to ... preference for specific products. 2. Rhetoric by politicians is often used to ... their particular views. 3. Culture tends to ... certain views of society that then become norms. 3. Lecturers may sometimes have to give many examples before the concepts being analysed ... in to their students.

E. Debate, discussion, dispute, polemic, controversy, contention, contest, wrangle, altercation

1. There was an ... outside the bar after it closed. 2. Racial stereotyping and its ramifications is a subject of great... 3. The committee held a ... as to how to proceed. 4. The political parties held a heated ... during the parliamentary session.

F. Banal, commonplace, trite, everyday, cliched, stereotyped, ordinary

1. Newspaper sub-editors generally try to remove ... phrases from articles. 2. Politicians often accuse one another of being 3. Rhetoric by politicians may often be more successful by using ... examples. 4. The far-right is frequently guilty of trying to cause hatred by highlighting ... groups.

G. Corrode, erode, rust, eat away, wear away, consume, gnaw, impair, destroy, ruin, crumble

1. Inflation causes the value of a wage-packet to be 2. Utilities bills can cause income to be rapidly 3. Revolution results in the old order being 4. Religious fundamentalists claim that values are ... as faith diminishes.

H. Adapt, adjust, accommodate, fit, conform, suit, match, harmonize, modify, familiarize, acclimatize

1. A newly elected politician may need some time to ... to their new responsibilities. 2. Many political views have to be ... to ensure Party conformity. 1. Lawyers studying a new case have to ... themselves with the details. 4. One objective of the European Union is to ... the political systems of each Member State towards that of (the European parliament).

2. Replace the italicised words with their synonyms from the text. Choose from the following list: *to be wedded to, to equate, emphasis, to shape, to grapple with, a striving for, mobility, to subscribe to, allegiance, rhetoric, to eclipse, to enshrine, to make for, to bring home.*

1. Political parties continually campaign to make people *support* their views. 2. The *stress* on disposable income was an important part of the election campaign. 3. It is necessary to *be committed to* certain causes in order to follow the Party line. 4. The spin doctor's task was to *link directly* immigration with unemployment. 5. Politicians' *loyalty* is tested when a rival party makes a more conducive offer. 6. The CEO used *emotive speech* to motivate the workforce. 7. Sooner or later, relaxation of legal sanctions can *realise* problems. 8. It is essential that problems are *wrestled with* by those in power. 9. Values *sanctified in* a company mission statement may move for pragmatic reasons. 10. Tax reductions can *encourage* short-term policies. 11. The President has a general task to *direct* the nation

through development of specific policies. 12. The People always have a *desire* for living conditions to be improved. 13. A person's social *ability to relocate* may significantly help their job prospects. 14. As one celebrity *falls* out of favour, another soon takes their place.

3. Explain the difference between the synonyms in the following pairs:

controversial debatable

empower enable

fairness justice

institution tradition

evolve develop

4. Give antonyms from the text to the following:

To state, to be hidden, to be incompatible, to form the top layer, to reveal, to perish, to be uprooted, indifference, immobility, original, clear, implicit, security, to misshape, foreground, uniformity, private space, disintegrated.

5. Fill in the blanks with verbs from the following list to form phrasal verbs using the Ukrainian words in brackets as prompts: *fire, do, go, dash, store, wish, eat, wea, fade.*

1. Water can (стирати) away rock after a long time, even though the rock is harder. 2. My neighbour tried to (вбити) away with herself by taking poison. 3. After the operation, she just seemed to (сходити на нівець) away until she died. 4. The rats have (зруйнувати) away most of the woodwork. 5. This is the place where the squirrels (ховати) away their nuts for winter. 6. With all her heart, she (бажати, аби щось зникло) him away, but he refused to go. 7. The sea has been (поступово руйнувати) away at this cliff for centuries. 8. (Почати говорити) away with your news - we're all listening. 9. If the pain doesn't (вщухнути) away, I'll go mad. 10. I'm sorry, I must (швидко покинути) away now, I'm already late for the concert. 11. There was no answer to my knock, so I (йти) away.

6. Study the meaning of the words from the text and words of the same root, by replacing the Ukrainian words in brackets by their English equivalents. In each block insert words with the same root.

A. Africa is a mass of (нація). The (національний) newspapers derive a large portion of their revenue from advertising. The leader of the (націоналістичний) Party campaigned using old slogans. They will never hand over any legal resident, whatever his (національність). Thirty per cent of industry of this country was

(націоналізувати). The bank had a desire to expand (в національному масштабі).

B. This is the suspect (ідентичний) to the photo lit representation issued by the police. The conditions could not have been (однаковий). The artefacts were not (такі, що не ідентифікуються). Formal (установлення особи) of the body only confirmed what the police already knew. Rita (розпізнати) Bob by the initials on his suitcase. There is no (тотожність) of interests between employers and the employed. His (особа) was being kept secret.

C. The Spaniards (надати законного статусу) torture under the guise of the Inquisition. Participation is open to all research (інститут) and universities within the community. I didn't know which lending (установа) to turn to. The only (такі, що належать до установи) buildings left unchanged are the church and the Rectory. He was one of the (засновник) of the charity in my home town.

D. Give the (такі, що пустили коріння) cuttings as much light as possible. True fantasy is always firmly (грунтуватися) in fact. She (відірвати з корінням) the family from Kent and went to Lancashire.

E. The red wavelengths of the electromagnetic spectrum possess very high heating (потужність). The huge submarine was (працювати на ядерному паливі). The engine was very (потужний). The footballer was the (дуже енергійна людина) of his team. She was (безсилий) to stop the militia arresting her friend. All the business-unit members were (бути наділений повноваженнями) to deal with the public directly.

7. Fill in the correct prepositions, if any are needed, in the following phrases. Translate them into Ukrainian.

To be embedded ... values, to be wedded ... the idea ... national state, to be founded ... values, to be distorted ... an overemphasis ... institutions, to look ... it ... comparison ... America, that is where history comes ... to develop ... a period of time, to define ourselves ... race or ethnicity, to root your sense ... national purpose ... the values, to subscribe ... a series ... norms, to see globalisation ... work, to take ... granted, to pride itself... tolerance and liberty, to grapple ... the problems, a sense of responsibility ... each other, to be exhibited
free public education and fair taxation, to be delivered ... a strong market economy, to be expressed ... voluntary action, to give ourselves credit ... it, to be integrated ... the community, the sense of belonging ... an insecure world, to endure ... these years, to bring home ... people, to make ... a good economy, to work ... the best relationship ... an individual and the community, to equate state ... the community.

8. Give Ukrainian equivalents to the following:

Subject vocabulary

National identity, national purpose, Britishness, empiricism, an institution, ethnicity, fairness, fair play, background, sourcing of food, insecurity, challenges of globalization, mobility, lasting values, a diversity, a plurality, non-negotiable forms, public space, a striving for, a narrative, religious freedom, freedom of assembly, freedom to act freely in a community, mercantilism, voluntary action, longevity, cyberspace, allegiance, a sense of belonging, rhetoric, a welfare state.

To be wedded to, to be distorted, to be embedded in, to imply, to root something in, to subscribe to something, to corrode, to erode, to pride oneself on something, to grapple with something, to be exhibited, to be compatible with, to enshrine, to be integrated in, to underlie, to be rooted, to wish away, to text, to email, to endure, to bring something home to somebody, to make for something, to eclipse, to empower, to equate something with something.

Woolly, explicit, implicit, controversial, nationalist, separatist, insecure, instantaneous, wedded, identical, contrary', compatible.

9. Give English equivalents from the text to the following:

Подружній, емпіричний, нечіткий, відданий, однаковий, тривалий, сталий, імпліцитний, експліцитний, особливий, унікальний, спірний, протилежний, націоналістичний, сепаратистський, сумісний.

Заснування, суспільний інститут, чесна гра, установа, рухливість, сталі норми, мінливість, історія, меркантилізм, святиня, довговічність, риторика, національна ідентичність, почуття належності, суспільний простір, національна ідея, свобода зібрань, свобода віросповідання, свобода дій всередині спільноти, етнічна приналежність, соціальна справедливість, походження, ненадійність, сталі цінності, різноманітність, плюралізм, добровільна діяльність, відданість, кібернетичний простір.

Викорінювати, роз'їдати, мати на увазі, пережити, демонструвати, кинутися на когось, вриватися, іржавіти, пускати коріння, закарбовувати(ся), вивітрувати, здолати перешкоди, приковувати, витравляти, зчепитися, сприяти, бережно зберігати, бути в основі чогось, донести щось до когось, затьмарити, уповноважувати, порівнювати, викривляти, самовизначатися, підписатися під чимось, пишатися чимось, пристосовувати(ся), тривати, підвести до усвідомлення.

10. Translate the following sentences into English:

1. Тарас був настільки відданий своїй справі, що ні нащо інше в нього про-

сто не лишалося часу. 2. Материні казки на все життя закарбувалися в нам'яті дитини. 3. Під шинами ще шипить волога земля і оголені рожеві корінці молоді трави. (М. Стельмах) 4. Посадить вона дерево в садку, дерево швидко приймається і за літо вижене паростки вище хати. (І. Нечуй-Левинський) 5. Ми пишаємося спадком, який нам залишили прашури. 6. *Хто* сонце спроможеться ясне затьмити? (М. Зеров) 7. Але ж, бачиш, задоволення окремого індивідуума не завжди збігається з узвичаєними суспільними ідеалами. (Є. Гуцало) 8. Державні лікувальні заклади були цього року профінансовані не повністю. 9. Незрілість політичної позиції проявилася в нечітких, обтічних формулюваннях. 10. У землянках світилося світло від пересувної елекіростанції. (І. Ле) 11. Були вони, очі, кольору невловимого та несталого, бо мінилися щогодини, щохвилини. (О. Ільченко) 12. Це не обговорюється, бо давно вже вирішено й узаконено громадою. 13. Металеві деталі, відполіровані електричним способом, набувають блиску і стійкості до іржавіння. 14. Яри сповнилися водою, що клекотіла, розмивала городи, розвертала греблі, вивертала дерева. (К. Гордієнко) 15. Раптово собака загавкав і кинувся на мого товариша, і 6. Ми криницю копали глибоку, на підмури клали граніт. (А. Малишко) 17. Донеси до нього цю нашу ідею, вона того варта. 18. Надайте їм можливості і повноваження і вважайте, що справу зроблено. 19. Прирівняв слона до комара! 20. Тепер йому здавалося, що Тіна неодмінно мусить ототожнювати героїв фільму з ним! (Ю. Мушкетик)

11. Translate the following extract into Ukrainian using the active vocabulary'.

A truly comparable word for 'privacy' simply does not exist in French or Italian, yet in England it is one the country's informing principles. At first glance it seems curious that the country has no law that enshrines the principle of a right to privacy. But constitutional protection is only necessary in a society in which it is presumed that the individual is subsidiary to the state. The importance of privacy informs the entire organisation of the country, from the assumptions on which laws are based, to the buildings in which the English live. Among the wealthy, it is noticeable that with a few deliberately monumental exceptions like Vanbrugh's Blenheim Palace, the English country house does not shout its presence. More often, the country house lies hidden away, at the very least behind high walls or dense shrubbery, often using the folds of hillsides to make it more obscure.

In the lives of ordinary people, the discretion continues. In much of continental Europe, you live on the street. It is the place where you eat, drink, commiserate, flirt, laugh and pass the time of day. The English answer to the street

is the back garden, in which socializing is by invitation only. Because the English dream is privacy without loneliness, everyone wants a house. Given a choice between their own back garden and life in a communal living project where they might share the benefits of a common swimming pool or playground, most will choose their own plot of ground. In France, Germany and Italy, about half the new homes being built in the 1990s were apartments. In England, the best estimate was about 15 percent. It reflects a belief that at the end of the day, instead of sitting on the street chatting, the English would rather go home and slam the door.

(Jeremy Paxman *The English*, 1999)

12. Translate the following text into English.

Межі політичного патріотизму можуть змінюватись, але явище залишатиметься вагомим доти, доки люди житимуть у відокремлених політично організованих суспільствах.

У деяких високорозвинених країнах, таких як США, Німеччина, Японія, так само як і в країнах, що їх прийнято називати “східноазійськими тиграми” (за те, що зробили величезний стрибок у своєму розвитку протягом кількох останніх десятиліть ХХ ст.; це - Таїланд, Південна Корея), патріотизм та національна єдність стали рушіями економічного розвитку, вивели їх на перші позиції у світі. А хіба не на патріотичні почуття французів робив ставку генерал де Голль, проводячи політичні реформи наприкінці 1950-х - початку 60-х років? А Польща? Звичайно, країна мала певні економічні та політичні переваги порівняно, скажімо, з Україною. Проте одним із вирішальних чинників того, що поляки такими швидкими темпами змогли вийти з перехідного періоду, були національна єдність та визначеність мети, які між собою тісно пов’язані. Приклади можна множити. Американський громадянський націоналізм і патріотизм, що став таким виразним після трагедії 11 вересня, також існує віддавна. Він сформувався в неймовірно строкатому з расової та етнічної точки зору суспільстві ще в I половині ХІХ ст. Упродовж останньої третини ХХ століття у США пропагується ідея мультикультуралізму, яка підкреслює принципи рівних можливостей та взаємної поваги усіх етнічних, мовних, расових, тендерних груп, яка, на думку значного числа аналітиків, здатна підірвати національну єдність. Проте поки що цього не сталося: 90 % респондентів одного поважного соціологічного дослідження заявили, що коли йдеться про політичні питання, вони думають про себе не як про представників певних етнічних, расових і національних груп, а просто як про американців; 86% опитаних відзначили, що вони є “надзвичайно” або “дуже” гордими з того, що належать до американської нації^[15].

(А. Колодій “Національна безпека України”, Київ: Стилос, 2004)

Section B

Speaking and Project Work. Preparing a Presentation

1. Select one or two of the following topics and, working in groups of two, discuss your attitudes and personal experience on them for not more than 10 minutes. Sum up your discussion in 5 sentences and present them in class.

Topics for discussion:

1. Political, ethnical, cultural and gender identity.
2. Processes of creating cultural identities in modern Europe: personal and collective.
3. Overcoming stereotypes and prejudices.
4. Immigration: Integration versus Retaining Identity.
5. Racism and ethnic minorities.
6. Youth subcultures.

*

7. Religious diversity in a multicultural Society.
8. Political pluralism in democratic societies.
9. Globalization and localization.

2. Learn more about the cultural aspect of national identity by reading and discussing an abstract from Christopher Brookmyre's novel *A Snowball in Hell* (2008), which presents the author's point of view on national media obsessions and their causes. The focus of much mass media on celebrities and reality television, or even both, is a fact of life in the UK and seems to be growing rapidly in Ukraine.

Reading and Comprehension

Text 2: The British Psyche

by Christopher Brookmyre

Napoleon really nailed the British psyche with his 'nation of shopkeepers' remark. He didn't merely mean to disparage our modest ambitions and cowering insularity: he truly understood that what went on in those shops defined us more than what went on in our parliaments, palaces or places of worship. His perceptiveness and indeed outright prescience is vindicated in that the quintessential shop he envisaged hadn't even come along yet: the local newsagent, wherein we purchase our beloved tabloids, and over whose counter, accompanied by smiles and please and thank-yous and self-satisfied civility, passes the

judgmental gossip, envy-driven spite, petty-minded prejudice and that secret delight, that most deliciously savoured hypocrisy, a wee bit of postured outrage. A nation of shopkeepers, yes, serving a nation of curtain-twitchers: hermetically sealed behind the glass as they spectate upon an absurdly hallowed elite whose lives mean more to them than their own timorous limbos. Never really doing, never really being, always merely looking on, watching other people fight, watching other people have sex. Vicariously living their lives through the attention-gluttonous conduct of the crass and vulgar, and worse, of ciphers just as dull as themselves, but upon whom this latter-day sanctified status of ‘celebrity’ has been conferred merely by the act of being spectated upon, after which every aspect of their future lives is considered valid and eligible for presentation to the watchers behind the glass.

And listen, listen to that sound this nation of curtain-twitchers makes as it gazes, rapt. It’s like the humming of tens of millions of little cicadas in concert, so get yourself close to just one window and concentrate: isolate the sound. Hear it? Yes, there it is: tut-tut. Tut-tut. For disapproval is the keystone: the pitifully unconvincing façade behind which they hide their pallid cowardice, the means by which they try to fool themselves that this emotion they are feeling is something other than jealousy. Tut-tut. It’s the talisman that protects them from confronting the truth: that they also have all of the appetites, the lusts and hungers they profess to be disgusted by: they just don’t have what it takes to feed.

3. Discuss the above text by answering the following questions:

- 1) Why did Napoleon call the British a “nation of shopkeepers”?
- 2) Does the author of the text support Napoleon’s viewpoint?
- 3) How does the author extend this viewpoint?
- 4) What is the author’s view of the main reason for going to a newsagent?
- 5) Where in Ukraine do people tend to gossip most?
- 6) Do British people like to pretend to be shocked by their celebrities or do they claim to like them?
- 7) Do Ukrainians approve or disapprove of their favourite celebrities?
- 8) Describe how Ukrainian tabloid newspapers and magazines portray celebrities. British celebrities are invariably British. Are celebrities in Ukraine invariably Ukrainian?
- 9) Why does the author feel that the British lead their lives vicariously, that is, by experiencing the lives of others rather than themselves?
- 10) Do you feel that this ‘living at a distance’ is a part of the British national identity?

- 11) Do you personally believe that Christopher Brookmyre's point of view is objective?
- 12) Do you feel that Ukrainians like to lose themselves behind the lives of celebrities?
- 13) "Reality Television" became extremely popular during the 1990s in the West. How similar is the taste of the Ukrainian viewing public?
- 14) Celebrities on programmes where they cook, sing, dance and otherwise perform are often the most popular figures in the media. Celebrities appearing on reality' television programmes are perhaps even more popular. Why do you think this is?
- 15) What nationality is the author? (The clue is in a non-English word used in the text.)

4. Define the genre of the extract by Christopher Brookmyre. What can you say about his style of writing and language? Is it more complicated and stylistically coloured than that of the interview of Gordon Brown? Why is that? What other British and American writers featured on the issue of British or American character or identity in this series of textbooks can you name? Compare their style to that of Brookmyre, keeping in mind that his book is a work of fiction, rather than social commentary?

Project work

Research the importance of celebrities in the media in the UK and in Ukraine. Present your findings in a group presentation, summarising with how you feel the respective National Identities of the UK and Ukraine may be exemplified by your findings.

The objective of the presentation: to give examples of how the British National Identity and the Ukrainian National Identity may be described by their respective mass media. News is often secondary to what is effectively gossip.

Preparation instructions:

- Form teams of four or less, with access to the internet. Make sure you divide the tasks within your group, for instance, two students will focus on British celebrities, two students - on Ukrainian celebrities.
- Define your sources of information. For instance, you may look at the internet home pages of popular British tabloid newspapers, using *The Sun*, *The Daily Mirror* and *The Daily Mail*, for example, to research UK newspapers. Consider what news is headlined - especially in terms of celebrities. Which celebrities are from Sport or Music and which are from TV/Reality TV? Look at TV listings and highlights from such popular

tabloid newspapers. Carry out the same exercise using Ukrainian mass media and compare and contrast the results within your team first and then reflect your finding in your presentation.

- Before starting the work with sources you should answer for yourselves the following questions after conferring with your tutor and peers:
 - How much time do you have for your presentation?
 - What form is your presentation supposed to take? Do you gear it towards a discussion in class on what you found out on the subject or do you just convey certain information and your conclusions?
 - Are you expected to read from your notes?
 - Are you expected to use media and if it is at all feasible in your educational establishment?
 - Will you use hand-outs, especially if no media are available?
 - Will your presentation be evaluated by your tutor and if so, on what basis? By your peers? What are the criteria for their evaluation?
- Define the scope of your presentation based on the agreed time. Always have some extra material in case you finish earlier than you planned. Remember that presenting your material will always take more time than reading it to yourself. Decide in advance who within your team will do the presentation and who will only be involved in its preparation.
- Organize your presentation clearly and logically as you would any other written paper. Start with the statement of the objective and then write down your theses in the form of bullet points. Sometimes it's advisable to have them on hand-outs.
- Try to use supplementary media to illustrate certain aspects of your presentation.
- Leave enough time to rehearse your presentation, timing yourself. Rehearse in front of the mirror and then in the presence of your team.
- During rehearsals define which material may need to be expanded on and which may be supplementary, and not so important. Do not get rid of it at this point, it may still be used.
- Define which points may need to be repeated or emphasized otherwise.
- Be sure you know how to pronounce all the words used in your presentation, as well as personal names.
- In the course of presentation try to control your emotions and overcome "stage" fright. Be relaxed and confident.
- Remember that your presentation is a performance, so act accordingly. Think through what media have to be prepared, decide on where to stand and where you walk when talking.

- * Talk clearly, slowly and loudly enough, and be sure to make eye contact.
- * Monitor the response of the audience and adjust your performance accordingly.
- * Welcome questions and try to answer them to the best of your ability. If the question is not clear or you need more time to think, ask to repeat the question. If you don't know the answer, admit it, or turn the question over to the class.
- After the presentation take time to assess yourself and ask for feedback from your peers and your tutor.

Section C

Creative Writing. Writing an Essay

1. Read the following excerpt from a book by Bohdan Nahaylo on the history of Ukrainian independence, treating the information and opinions given in it as verbal input for the writing tasks that will follow. To begin with, pay attention to the general contents and the vocabulary of the text, especially the phrases in bold.

Ukraine's **re-emergence from political oblivion** and its achievement of independence were major historical events which changed the map of Europe and altered international relations generally. They were the decisive factor which **scuttled schemes to preserve the Soviet Union in a revamped form and which precipitated** its demise. The Ukrainian resurgence also defined the arrangement which replaced the Soviet Union - the Commonwealth of Independent States (CIS) - as a loose association of independent states, rather than a supranational **entity**. Since then, Ukraine's determination to stick to its chosen path of independence **has thwarted efforts** to promote the political **and** military integration of the CIS into a new bloc, facilitated NATO's enlargement in the East, and transformed the **fledgling state into one of Europe's pivots**.

Just as in 1917-20, when attempts to establish an independent Ukrainian state were met with skepticism or **outright hostility**, so Ukraine's reassertion of its desire for sovereignty and independence took many by surprise and the initial reaction was **ambivalent**. Indeed, the very idea of Ukraine as a distinct nation and country did not fit into traditional political and historiographical schemes. This stemmed largely from the erroneous but widespread tendency to regard Russia and the Soviet Union as one and the same thing and the failure to understand the actual nature of the multinational former Soviet empire. The basic lack of knowledge about Ukrainian history and culture, resulting in the belief or assumption that the Ukrainians are simply Russians who speak a different dialect, also did not help. As

Norman Davies **noted in his ground-breaking** comprehensive history of Europe, “**the best thing to do with such an embarrassing nation**”, **which refused to disappear meekly under both Tsarist and Soviet domination**, “was to pretend that it didn’t exist”. (Davies *Europe: A History* 1996)

In reality, throughout most of the 20th century, Ukraine remained Europe’s largest nation to have been denied the right to national self-determination. While externally its fate passed largely unnoticed, some of the more astute observers drew attention to its predicament. As far back as the late 1950s, the incisive scholar of Communism, Milovan Djilas, asked in his celebrated *The New Class*: “Who knows anything nowadays about Ukrainian writers and political figures? What has happened to that nation, which is the same size as France, and was once the most advanced nation in Russia (that is, the Russian Empire)?” (Djilas *The New Class* 1957) More than a decade later, after the Soviet invasion of Czechoslovakia, the Czech writer Milan Kundera, while reflecting on the **erasure of historical memory**, noted poignantly in his *The Book of Laughter and Forgetting*: “Over the past five decades forty million Ukrainians have been quietly vanishing from the world without the world paying heed.”

Ukraine was the Soviet Union’s most important non-Russian republic and, in order to ensure that **it** remained docile, as **in** the tsarist era, Ukrainian **national aspirations** were ruthlessly suppressed. The republic was closely integrated into the centralized Soviet political and economic system **and its** proclaimed sovereignty remained a legal fiction. In addition to the political absorption and Sovietization which accompanied it, the Ukrainians were also confronted with official policies promoting cultural assimilation, denationalization and Russification. Although the Ukrainians were by far the largest non-Russian nation in the Soviet Union, they were, together with the Belarusians, linguistically and culturally, the closest to the Russians; therefore, they were particularly vulnerable to Russification through the erosion of their native language and sense of national history, as well as suppression of their national churches. Furthermore, in the post-war period, Russians continued flooding into Ukraine; by 1989 they formed a huge 11-million-Russian group living outside of Russia proper. This **unabated inflow** and the restrictions on the development of Ukrainian national institutions perpetuated the sharp regional differences, which for various historical reasons distinguished the more **nationally** assertive Western Ukraine from the Russified Eastern part of the country’, hindering national integration and the completion of the processes of modern **nation- and state-building**.

How then, after being seemingly written off so long ago, did Ukraine manage in a relatively short time, and without bloodshed, to reassert itself? How did the process of **revival** begin, who led it, and how did it develop into a powerful

movement for national **renewal** and emancipation? What obstacles and weaknesses faced **this drive** during the period of *glasnost*, *perestroika* and **imperial decay**, which external factors influenced and inspired it, and how did the movement eventually succeed? Were the Ukrainians simply beneficiaries of the collapse of the Soviet system, to what extent did they actually have to struggle to achieve their freedom, **and how** did they contribute to the **dissolution of the USSR**? These are some of the key questions addressed in this book

(Bohdan Nahaylo, *The Ukrainian Resurgence*)

1. Explain the phrases in bold by paraphrasing them or giving synonymous expressions and then find their Ukrainian equivalents in the following list:

Повернення з політичного забуття, вісь Європи, відродження, зруйнувати плани відродження в “підправленому” вигляді, покійно зникнути, молода держава, відверта ворожість, невпинний приплив, походити, помилковий, наднаціональне утворення, “незручна” нація, самовизначення, національні прагнення, проникливий спостерігач, новаторський/революційний, проникливий дослідник, знищення історичної пам’яті, національно свідомий, розпад СРСР, прискорити кончину, неоднозначна реакція, націєтворення, перешкоджати зусиллям, державне будівництво, знову заявляти про себе, рух, занепад імперії.

2. Determine which words in the text convey its key notions and what the text’s main points are. Summarise in writing the main ideas given in this text in a 150-word summary. (A summary is a short written text presenting and generalizing the main points of the information given as input.)

3. Go through the questions enumerated by the author in the last paragraph. Do you feel you have enough background knowledge-and ideas of your own to give a very short answer to any of them? If yes, write a paragraph to answer one of them in the form of a very concise summary.

4. Write an essay of 1500 words on one of the topics suggested below. Remember that an essay is a short prose composition in a formal written style. It should introduce the topic, describe it and then summarise the points made about that topic in the body of the text. Put together a plan of what you intend to write, either on a paragraph-by-paragraph basis or by section and include it into your paper. Make references to the sources of information in the text and present a bibliography in the appropriate format. If you use table or figure, make sure you interpret data by writing generalized comments on it.

Make sure your paper meets the requirements to students’ written work.

- Ukrainian national identity in the historical perspective.
- The Ukrainian resurgence: failures and achievements.
- The process of national identification in Britain and Ukraine.
- The USA: national identity or national identities?
- Globalization in the 21st century: advantages and disadvantages.

PART 3. READING AND SPEAKING. CROSS-CULTURAL STUDIES

Pre-reading

Scan the text and say what it is about.

Reading 1. Read the text and do the activity that follows it.

Understanding Culture

This part begins by defining a few terms and inviting you to consider some of the key processes and concepts embodied in this word, “culture.” Before you look at any culture in particular, it is helpful to understand what culture in general is and how it works. The central focus here is on the relationship between culture in the abstract—the underlying values and assumptions of a society – and culture in the flesh—the specific behaviors that derive from those values. It is important to understand that what people do and say in a particular culture, whether it be yours or that of your host country, are not arbitrary and spontaneous, but are consistent with what people in that culture value and believe in. By knowing people’s values and beliefs, you can come to expect and predict their behavior. Once host country people are no longer catching you off guard with their actions and once you are no longer simply reacting to their actions, you are well on your way to successful cultural adjustment.

Moreover, once you accept that people behave the way they do for a reason, whatever you may think of that reason, you can go beyond simply reacting to that behavior and figure out how to work with it. Knowing where host country behavior is coming from doesn’t mean that you have to like or accept it, but it should mean that you’re no longer surprised by it—and that is a considerable step toward successful interaction.

WHAT IS CULTURE?

The Culture Iceberg

How can a culture be like an iceberg? Is it because cultures are cool? Is it because culture can feel isolated and adrift in a sea of human experiences? It is because culture sank the Titanic? No. The similarity is that icebergs are famously disproportionate in terms of visibility. You can see the top 10%, but 90% of its mass is below the surface. Culture is similar. In what is known as the **iceberg model** of understanding culture, you can observe about 10% of culture, but to comprehend the rest, you have to go deeper. It was developed by anthropologist **Edward T. Hall** in the 1970s, the same guy who defined many of our fundamental ideas about culture today. Hall's model has provided a great way

for us to envision the breadth and complexity of human cultures. So, like icebergs themselves, this model is pretty darn cool.

The Top 10%

Let's start with the **top 10%** of the culture iceberg. When you first interact with a new culture, maybe through travel or other experiences, this is the part of culture that is immediately evident to you. This is the part you can see, taste, smell, hear, and touch. It includes things like food, music, visual arts, language, celebrations, and games.

These things matter. The visible aspects of culture are important parts of how cultures interact and maintain their sense of unity. However, they also tend to be fluid. Recipes and games and arts can all change over time. Even language shifts with each generation. Therefore, we can say that the cultural facets of the top 10% of the culture iceberg have a relatively low emotional load. They matter to people, but they can also be changed and altered without fundamentally challenging the existence of a culture or people's ideas about who they are.

Unspoken Rules

That above-surface culture is what we see when we're introduced to a new group of people, but it's literally just the tip of the iceberg. The minute we dip below the surface, things get more intense. In Hall's model, the 90% of culture that's below the surface can be divided into two categories. The first of these we can think of as the unspoken rules of a society.

Unspoken rules are those parts of culture that are just under the surface, but still hidden. They include things like nonverbal communication, how we interact with or show our emotions, our concepts of personal space, our definitions of beauty, and our basic ideas about manners and contextual behavior. This part of society takes more time for an outsider to understand because it's not as obviously visible. It also carries a heavier emotional load. Once you begin to change these values, people begin to feel like their cultural identity is being threatened.

The Core

Finally, we go even deeper and get to the **core** of the iceberg. This is where the vast majority of the things that define a culture can be found. At the core of a culture we find what is often the subconscious parts of culture which people adhere to and believe in without conscious thought. We find things like ideas about childrearing, definitions of adulthood, concepts of self, roles of gender/sex/age/class, kinship and family networks, pace of work, and the tempo of society.

Culture has been aptly compared to an iceberg. Just as an iceberg has a visible section above the waterline, and a larger, invisible section below the water line, so culture has some aspects that are observable and others that can only be suspected, imagined, or intuited. Also like an iceberg, that part of culture that is visible (observable behavior) is only a small part of a much bigger whole.

Activity 1. The numbered items that appear below are all features of culture. In the drawing of the iceberg, write above the waterline the numbers for those features you consider observable behavior; write the remaining numbers beneath the line.

- | | |
|--------------------------|--|
| 1. facial expressions | 14. notions of modesty |
| 2. religious beliefs | 15. foods |
| 3. religious rituals | 16. eating habits |
| 4. importance of time | 17. understanding of the natural world |
| 5. paintings | 18. concept of self |
| 6. values | 19. work ethic |
| 7. literature | 20. concept of beauty |
| 8. childraising beliefs | 21. music |
| 9. concept of leadership | 22. styles of dress |
| 10. gestures | 23. general world view |
| 11. holiday customs | 24. concept of personal space |
| 12. concept of fairness | 25. rules of social etiquette |
| 13. nature of friendship | |

You can see that there is a relationship between those items that appear above the waterline and those that appear below it. In most cases, the invisible aspects of culture influence or cause the visible ones. Religious beliefs, for example, are clearly manifest in certain holiday customs, and notions of modesty affect styles of dress.

Reading 2. Read the text and do the activities that follow it.

Linking Values to Behaviour

In the iceberg exercise, you saw how certain aspects or features of culture are visible—they show up in people’s behavior—while many other aspects of culture are invisible, existing only in the realms of thought, feeling, and belief. The examples in this exercise show how these two realms, the visible and the hidden, are related to each other, how the values and beliefs you cannot see affect behavior. To understand where behavior comes from – to understand *why* people

behave the way they do—means learning about values and beliefs. The behavior of people from another culture may seem strange to you, but it probably makes sense to them, and vice versa. The reason *any* behavior makes sense is simply because it is consistent with what a given person believes in or holds dear. Conversely, when we say that what someone has done “makes no sense,” what we mean is that that action contradicts what we believe that person feels or wants.

Activity 1. In the exercise below, match the value or belief in the column on the left to a behavior in the column on the right.

Directness	Use of understatement.
Centrality of family	Asking people to call you by your first name.
External control	Taking off from work to attend the funeral of an aunt
Saving face	Not helping the person next to you on an exam.
Respect for age	Disagreeing openly with someone at a meeting.
Informality	Not laying off an older worker whose performance is weak
Deference to authority	At a meeting, agreeing with a suggestion you think is wrong
Indirectness	Inviting the teaboy to eat lunch with you in your office.
Self-reliance	Asking the headmaster’s opinion of something you’re the expert on
Egalitarianism	Accepting, without question, that something cannot be changed.

Activity 2. Universal cultural of personal

Culture is only one category or dimension of human behavior, and it is therefore important to see it in relation to the other two dimensions: the universal and the personal. The three can be distinguished as follows:

- universal* refers to ways in which all people in all groups are the same;
- cultural* refers to what a particular *group* of people have in common with each other and how they are different from every *other* group;
- personal* describes the ways in which each one of us is different from everyone else, including those in our group.

These are two important points for you to remember:

1. Because of universal behavior, not everything about people in a new culture is going to be different; some of what you already know about human behavior is going to apply in your host country.

2. Because of personal behavior, not everything you learn about your host culture is going to apply in equal measure, or at all, to every *individual* in that culture.

This next exercise contains a list of behaviors. In the underlined space preceding each of them, put a “U” if you think the behavior is universal, “C” if it is cultural, or “P” if it is personal.

1. _____ Sleeping with a bedroom window open.
2. _____ Running from a dangerous animal.
3. _____ Considering snakes to be “evil.”
4. _____ Men opening doors for women.
5. _____ Respecting older people.
6. _____ Liking spicy food.
7. _____ Preferring playing soccer to reading a book.
8. _____ Eating regularly.
9. _____ Eating with knife, fork, and spoon.
10. _____ Being wary of strangers.
11. _____ Calling a waiter with a hissing sound.
12. _____ Regretting being the cause of an accident.
13. _____ Feeling sad at the death of your mother.
14. _____ Wearing white mourning robes for 30 days after the death of your mother.
15. _____ Not liking wearing mourning robes for 30 days after the death of your mother

Activity 3. Universal, cultural or personal – making observations

The differences between universal, cultural, and personal behaviors occur in all cultures. Try to find examples of each in your host country. Spend some time in the streets observing the people around you and try to note four examples of each category of behavior. For personal behaviors, you may find it easier observing people you know well, such as people at your training site or in your host family. When you have completed this exercise, it may be helpful to show your list to someone else to get that person’s reactions

UNIVERSAL

1. _____
2. _____
3. _____

CULTURAL

1. _____
2. _____
3. _____

PERSONAL

1. _____
2. _____
3. _____

Activity 4. Discuss the following quotations in groups and then present their gist in class:

Culture is the shared set of assumptions, values, and beliefs of a group of people by which they organize their common life.

Gary Wederspahn

Culture consists in patterned ways of thinking, feeling and reacting. The essential core of culture consists of traditional ideas and especially their attached values.

Clyde Kluckhohn

Culture consists of concepts, values, and assumptions about life that guide behavior and are widely shared by people....[These] are transmitted generation to generation, rarely with explicit instructions, by parents...and other respected elders.

**Richard Brislin
& Tomoko Yoshida**

Culture is the outward expression of a unifying and consistent vision brought by a particular community to its confrontation with such core issues as the origins of the cosmos, the harsh unpredictability of the natural environment, the nature of society, and humankind's place in the order of things.

Edward Hall

Culture is an integrated system of learned behavior patterns that are characteristic of the members of any given society. Culture refers to the total way of life for a particular group of people. It includes [what] a group of people thinks, says, does and makes—its customs, language, material artifacts and shared systems of attitudes and feelings.

Robert Kohls

Reading 3. Read the text and do the activity that follows it.

The Process of Cultural Conditioning

How do people *acquire* their culture? How do they learn all the behaviors that are regarded as right and wrong in their society? This process, known as cultural conditioning, goes on in all cultures, but the specific behaviors that people acquire, the precise content of their conditioning, varies considerably from group to group. Keep in mind also that while it is behaviors that people learn through this process, they are automatically learning and internalizing the values and beliefs behind those behaviors. When you understand how this process works, you can then understand how two people from different cultures can behave in radically different ways and both be completely convinced they are right. While

conditioning occurs mostly in early childhood, adults continue to be conditioned as they acquire new behaviors throughout their life.

The differences between the two are these:

1. In Childhood conditioning, infants and young children learn such basic activities of life as eating, walking, talking, dressing, bathing, etc.

2. In Adult conditioning, people learn new behaviors or new ways to perform already conditioned behaviors, as, for example, learning to use a Turkish toilet or eat with your hands rather than with silverware. Though the steps are the same in each case, one difference in adult conditioning, the kind most PCVs experience, is that it often requires *unlearning* or *unacquiring* behavior that was already acquired through childhood conditioning, and this can take longer. Here are the five steps in the process of cultural conditioning.

1. Observation/Instruction – At this stage, you are only beginning to become aware of a particular behavior but have not yet tried to do it yourself. Taking the example of eating with your hands, you may have observed how it is done, or someone may have told you how it is done.

2. Imitation – Now you actually try to carry out the activity; you sit down at a table and begin eating with your hands. At this stage, it is awkward for you, and you're conscious all the while of what you're doing, trying not to make mistakes. You may have difficulty concentrating on a

3. Reinforcement – As you eat, people encourage you when you do it right and correct you when you are wrong. Over the course of several meals, you naturally try to do what they tell you.

4. Internalization – Without needing much reinforcement, over time and with practice, you now know how to eat with your hands. You may still have to pay attention to what you're doing, but not as much as during stages 2 and 3.

5. Spontaneous Manifestation – Now you're able to eat "the right way" without paying any conscious attention to what you're doing. It comes naturally; as you eat, you're aware of other things, not the act of eating.

Activity 1. Now try to think of various behaviors you are in the process of learning or relearning as you adjust to your host country and what stage you are in vis-a-vis that behavior. Try to write down a behavior for each of the five stages as you think of the following:

1. Something you are just becoming aware of and perhaps observing closely but not yet doing.

2. Something you have just begun to try doing.

3. Something you've done once or twice but haven't mastered yet.

4. Something you have recently mastered.

5. Something you now do without thinking.

Reading 4. Read the text and do the tasks that follow it.

In the mind of the Beholder

We all believe that we observe reality, things as they are, but what actually happens is that the mind interprets what the eyes see and gives it meaning; it is only at this point, when meaning is assigned, that we can truly say we have *seen* something. In other words, what we see is as much in the mind as it is in reality. If you consider that the mind of a person from one culture is going to be different in many ways from the mind of a person from another culture, then you have the explanation for that most fundamental of all cross-cultural problems: the fact that two people look upon the same reality, the same example of behavior, and see two entirely different things.

Any behavior observed across the cultural divide, therefore, has to be interpreted in two ways:

**the meaning given to it by the person who *does* the action, and
the meaning given to it by the person who *observes* the action**

Only when these two meanings are the same do we have successful communication, successful in the sense that the meaning that was intended by the doer is the one that was understood by the observer.

Part 1.

In the first part of this exercise, read the description of the eight instances of behavior given below and write down your immediate response to or interpretation of that behavior in terms of your own cultural values, beliefs, or perception. The first one has been done for you.

1. A person comes to a meeting half an hour after the stated starting time.
Your interpretation: *This person is late and should at least apologize or give an explanation.*

2. Someone kicks a dog.
Your interpretation: _____

3. At the end of a meal, people belch audibly.
Your interpretation: _____

4. Someone makes the OK gesture at you.

Your interpretation: _____

5. A woman carries a heavy pile of wood on her back while her husband walks in front of her carrying nothing.

Your interpretation: _____

6. A male guest helps a hostess carry dirty dishes into the kitchen.

Your interpretation: _____

7. A young man and a young woman are kissing each other while seated on a park bench.

Your interpretation: _____

8. While taking an exam, a student copies from the paper of another student.

Your interpretation: _____

Part 2.

In the second part of this activity, you are asked to imagine how these same eight behaviors would be perceived or interpreted by someone from a culture different than your own. The particular cultural difference is described in each case. Read each behavior and the description of the culture, and then write in the space provided how you think a person from such a culture would interpret that behavior.

1. A person comes to a meeting half an hour after the stated starting time. How would this act be interpreted:

by someone from a culture where people always arrive half an hour after the stated starting time

Interpretation: _____

V by someone from a culture where meetings never start until at least an hour after the stated time

Interpretation: _____

2. Someone kicks a dog. How would this act be interpreted:

V by someone from a country where dogs always carry disease

Interpretation: _____

V by someone from a country where most dogs are wild and vicious

Interpretation: _____

3. At the end of a meal, people belch audibly. How would this be interpreted:

V by someone from a culture where belching is the normal way to compliment the food

4. Someone makes the OK gesture at you. How would this be interpreted:

V by someone in whose culture this gesture is obscene

Interpretation: _____

V by someone in whose culture this gesture has romantic connotations

Interpretation: _____

5. A woman carries a heavy pile of wood on her back while her husband walks in front of her carrying nothing. How would this be interpreted:

V by someone from a culture where women are proud of their strength and ability to work hard

Interpretation: _____

6. A male guest helps a hostess carry dirty dishes into the kitchen. How would this act be interpreted:

V by men from a culture where men never clean up after a meal

Interpretation: _____

by the hostess from that same culture

Interpretation: _____

7. A young man and a young woman are kissing each other while seated on a park bench. How would this act be interpreted:

V by someone from a culture where men and women never touch in public

Interpretation: _____

8. While taking an exam, a student copies from the paper of another student. How would this act be interpreted:

V by someone from a culture where exams are not fair and are designed to eliminate students at various stages of the education system

Interpretation: _____

V by someone from a culture where it is shameful not to help your friend if you are able to

Interpretation: _____

Part 3. This exercise introduces the first of the four fundamentals of culture: the concept of the self. The two poles of this concept, individualism and collectivism, are defined and explored in the activity immediately following this one.

Sharing the Reward

For six weeks, you and the three other people in your division have been working on an important special project. Now the work is done and the four of you have been awarded a cash prize of \$20,000. How should this money be distributed? In answering this question, you may find the following information useful:

1. Person A did 25% of the work.
2. Person B did 40% of the work.
3. Person C did 25% of the work.
4. Person D did 10% of the work.

In the underlined blank spaces below, write the cash prize you think each person should receive:

Person A \$ _____

Person B \$ _____

Person C \$ _____

Person D \$ _____

How did you reach your decision?

Reading 4. Read the text and do the tasks that follow it.

The Concept of Oneself Individualism and Collectivism

You had a taste of what the concept of self entails in the previous activity, “Sharing the Rewards.” Here you are given a general description of the two poles of this dimension, individualism and collectivism, and asked to assign a list of behaviors to one side or the other. The two concepts are described briefly below. While no culture is exclusively individualist or collective—not to mention individuals within each type—most tend to be *more* one than the other.

Individualist

The individual identifies primarily with self, with the needs of the individual being satisfied before those of the group. Looking after and taking care of oneself, being self-sufficient, guarantees the well being of the group. Independence and

self-reliance are greatly stressed and valued. In general, people tend to distance themselves psychologically and emotionally from each other. One may *choose* to join groups, but group membership is not essential to one's identity or success. Individualist characteristics are often associated with men and people in urban settings.

Collectivist

One's identity is in large part a function of one's membership and role in a group, e.g., the family or work team. The survival and success of the group ensures the well-being of the individual, so that by considering the needs and feelings of others, one protects oneself. Harmony and the interdependence of group members are stressed and valued. Group members are relatively close psychologically and emotionally, but distant toward nongroup members. Collectivist characteristics are often associated with women and people in rural settings.

Now look at the list of behaviors or characteristics given below. If you decide the statement is *more likely* to apply to people living in an individualist culture, write "I" in the underlined blank space; if you think it is characteristic of a collectivist culture, write "C."

Characteristics and behaviours

1. ___ People answer the phone by giving the name of the organization.
2. ___ People give cocktail parties.
3. ___ *Intergroup* rivalry is strong.
4. ___ Employee-of-the-year awards are offered.
5. ___ People adhere to tradition.
6. ___ People are promoted based on production and results.
7. ___ Contracts in business are used frequently.
8. ___ There is a need for autonomy.
9. ___ People change jobs frequently.
10. ___ People believe that conflict clears the air.
11. ___ There is a need for affiliation.
12. ___ Short-term relationships are common.
13. ___ It's okay to stand out.
14. ___ Face saving is important.
15. ___ It's common for mothers to ask their preschoolers what they want to wear today.
16. ___ Self-help books are popular.
17. ___ Decisions are made by consensus.
18. ___ The language has one word for mother's brother, another for father's brother.
19. ___ Marriages are arranged.

20. ____ People have potluck dinners.

**Score Yourself
Individualist and Collectivist**

Having become familiar with the two poles of this concept in the previous exercise, you now have a chance to think of your own behavior in the context of this important cultural dimension. Before reading further, take a moment to decide whether you think of yourself as more individualist or collectivist. Below are a number of paired statements. Read each pair (a. and b.) and circle the one that best describes the action you would take or the way you feel about the particular topic. Please choose one or the other even if you think both are true. Try to be as honest as you can by answering quickly and not analyzing your response.

1a. Managers should be hired from within the organization, based mainly on their seniority.	1b. Managers should be hired on the basis of the skills they have and previous experience in similar jobs.
2a. It takes a long time to make a new friend.	2b. Friends can be made relatively quickly.
3a. If I took a job with a new company, I would expect my old employer to wish me well.	3b. If I took a job with a new company, I would be afraid that my employer might lose face.
4a. I expect people to judge me by my achievements.	4b. I expect people to judge me by my affiliations.
5a. Before making a decision, it is best to make sure everyone agrees with it.	5b. Before making a decision, you should get at least half of the people to agree with it.
6a. I am embarrassed by individual recognition.	6b. If I do a good job, I feel I have earned individual recognition.
7a. Making sure people don't lose face is more important than always being completely honest.	7b. Being straight with people is always best in the end. If my brother or sister did wrong, I would admit this to other people.
8a. If my brother or sister did wrong, I would defend them to other people.	8b. If my brother or sister did wrong, I would defend them to other people.
9a. Confrontation is sometimes necessary to clear the air.	9b. Confrontation almost always causes more problems than it solves.
10a. In the end, you can always rely on other people.	10b. In the end, you can only rely on yourself.

Score Yourself: Individualism or Collectivism: Results

The following choices tend to be more characteristic of individualists:

1b, 2b, 3a, 4a, 5b, 6b, 7b, 8a, 9a, 10b

These choices tend to be more characteristic of collectivists:

1a, 2a, 3b, 4b, 5a, 6a, 7a, 8b, 9b, 10a

Now that you have made your selections, turn for results, and then calculate whether you came out more on the individualist or collectivist side. Is your score here consistent with your self-concept?

Keep in mind that this exercise is not scientific. Most of the paired statements are taken out of context; you might select one alternative in one set of circumstances and the opposite in another. The exercise, however, has exposed you to some alternative behaviors and ways of thinking that you might want to consider as you continue your

Reading 5. Read the text and do the tasks that follow it.

Thirteen Cultural Categories. American and Host Country Views Compared

This activity looks at 13 categories or aspects of culture and compare the typical American position on these matters with that of your host country. In each case, the American view has been summarized and illustrated for you as adapted from the work of several intercultural experts including Edward Stewart, Milton Bennett, Gary Althen * and several authors in the Interact series from Intercultural Press. It is your task to get together with an informant, either a host country national or someone else who knows the host culture well, and try to construct the host country position. You may, if you wish, do this activity with another trainee. After you have made notes on or constructed the host country position, try to get together with other trainees in your group and compare observations.

1. Attitude towards age

- Emphasize physical beauty and youth.
- Fire older people to hire younger people for less money.
- Judge a worker's worth based on production, not seniority.

American View – The American emphasis on concrete achievements and “doing” means that age is not highly valued, for the older you are the less you can accomplish. Age is also suspect because new is usually better in American culture, and the elderly are generally out of touch with what's new.

Your Host Country View: _____

2. Concept of Fate and Destiny

- You can be whatever you want to be.
- Where there's a will there's a way.
- The American dream is rags-to-riches.

American View – The concept of self-determination negates much of the influence of fate and destiny. Parents tell their children they can be whatever they want to be when they grow up. There are few givens in life, and people have little sense of external limits. Lack of success is their own fault.

Host Country View: _____

3. View of Numan Nature

- Courts consider a person innocent until he/she is proven guilty.
- People should be given the benefit of the doubt.
- If left alone, people will do the right thing.
- We need to discover how a vicious killer “went wrong.”

American View – The concept of self-determination negates much of the influence of fate and destiny. Parents tell their children they can be whatever they want to be when they grow up. There are few givens in life, and people have little sense of external limits. Lack of success is their own fault.

Host Country View: _____

4. Attitude Towards Change

- New is better.
- A better way can always be found; things can always be improved upon.
- Just because we've always done it that way doesn't make it right.

Host Country View: _____

5. Attitude Towards Taking Risks

- A low level of personal savings is typical.
- You can always start over.
- Nothing ventured, nothing gained.
- A high level of personal bankruptcies is common.

American View – Change is considered positive, probably because Americans believe in the march of progress and the pursuit of perfection. Improvements will always move us closer and closer to perfection. Traditions can be a guide, but they are not inherently superior.

Host Country View: _____

6. Concept of Suffering and Misfortune

- People rush to cheer up a friend who's depressed.
- If you're unhappy, take a pill or see a psychiatrist.
- Be happy.

American View—Because we are ultimately in control of our lives and destiny, we have no excuse for unhappiness nor misfortune. If you are suffering or unhappy, then just do whatever it takes to be happy again. If you're depressed, it's because you have chosen to be.

Host Country View: _____

7. Concept of Face

- It's important to tell it like it is, be straight with people.
- Confrontation is sometimes necessary to clear the air.

- Honesty is the best policy.

American View—In individualist cultures, no premium is put on saving face because people can take care of themselves. What other people think is not so crucial to survival or success. We can say what we think without worrying about hurting people’s feelings, and we likewise appreciate directness.

Host Country View:_____

8. Source of Self Esteem

- People judge you by how much money you make.
- First question at a party is, “What do you do?”
- Material possessions are a measure of success.

American View—In an individualist culture, you are what you’ve achieved; that is, you create your own worth rather than receiving it by virtue of birth, position, seniority, or longevity. Your self-esteem comes from what you have done to *earn* self-esteem.

Host Country View:_____

9. Concept of Equality

- People try to treat everyone the same.
- While jogging, the President stops at McDonald’s for morning coffee.
- Putting on airs is frowned upon.

American View—In a strong reaction to the repressive class structure in Europe, Americans created a culture virtually built around egalitarianism: the notion that no one is superior to anyone else because of birth, power, fame, or wealth. We are not all the same, but we are all of equal value.

Host Country View:_____

10. Attitude Towards Formality

- Telling someone to help themselves to what’s in the refrigerator is common.
- Using first names with people you’ve just met is fine.
- Using titles like “Dr”. for someone with a Ph.D. is presumptuous.

American View – Because of the strong egalitarian ethos, Americans tend to be casual and informal in social and professional interactions. Informality is also more necessary in a mobile society where people are always meeting new people. We don’t stand on ceremony, nor use titles or rank in addressing each other.

Host Country View:_____

11. Degree of Realism

- Things will get better.
- Bad things happen for a reason.
- It can't get any worse.
- Tag line of fairy tales: "They lived happily ever after."

American View—Largely because of the notion that the individual is in control, Americans are generally optimistic. We don't see things the way they are, but as better than they are, particularly if they're not so good. We feel it's important to be positive and that there is no reason not to be.

Host Country View:_____

12. Attitude Towards Doing

- Doing is preferred over talking.
- The absent-minded professor, the ivory tower reflect anti-intellectualism.
- Be practical.
- Arts are an adornment of life but not central to it.

American View – Individuals survive because they get things done, generally on their own. Words and talk are suspect and cheap; they don't put food on the table or a roof over your head. Pursuits not directly related to the creation of concrete results, e.g., academia, the arts, are less highly valued. What is practical and pragmatic is favored over what is beautiful and inspiring.

Host Country View:_____

13. View of the Natural World

- Building dams to control rivers.
- Seeding clouds to produce rain.
- Erecting earthquake-proof buildings.
- Spending billions annually on weather prediction.

American View – The natural world is a kind of mechanism or machine that can be studied and known and whose workings can be predicted, manipulated, and ultimately controlled. It is not to be feared.

Host Country View: _____

Reading 6. Read the text and do the tasks that follow it.

Thinking about my job.

In the previous exercise, you discovered a number of differences in the way American and host country people view certain key topics. These differences are bound to show up now and again as you go about working at your Peace Corps assignment. Below are five of the categories from the previous exercise, with examples of typical work-related problems. Read each incident and note what you would do.

1. Attitude Towards Age

The American emphasis on achievements and doing means that age is to be feared and not respected; the older you are, the less you can do or contribute to society. Age is also suspect because new is usually better in American culture, and the elderly are generally out of touch with what is new.

Suppose you're a technical expert in crop rotation assigned to a co-op of village farmers. You discover they do not consult you or even pay much attention to you because they think you're too young to know what you're doing.

My response: _____

2. Attitude Towards Change

Change is considered positive, probably because Americans believe in the march of progress and the perfectability of man. Improvements will always move us closer and closer to perfection. Traditions can be a guide, but they are not inherently superior

You want to introduce a new teaching technique to your colleagues. It is a faster and more efficient way of presenting certain concepts. When you approach them, they respond: "This is the way we have always been taught." You say, "But this is faster and more efficient." They say, "No doubt."

My response: _____

3. Concept of Equality

In a strong reaction to the repressive class structure in Europe, Americans created a culture built around egalitarianism: the notion that no one is inherently superior

to anyone else because of birth, power, fame, or wealth. We are not all the same, but we are all of equal value.

It has turned cold the last few days and you feel sorry for the teaboy who is stationed just outside the entrance to your building. He doesn't seem to have any warm clothes and huddles over his charcoal fire to keep warm. You approach your boss and ask if you can tell the boy to move into the hallway out of the cold. "Certainly not," he replies. "This building is for faculty, not teaboys."

My response: _____

3. Attitude Towards Taking Risks

There will always be enough opportunity to go around, so taking risks involves no real danger. For the truly ambitious, failure is only temporary. Experimentation, trial and error are important ways to learn or to improve your product or service

You want to try a new way of filtering drinking water for the village. The environmental engineer asks you if this technique has been tried anywhere else in the country, to which you answer, "No. "And what if we fail?" he asks you. "Then we go back to the old way," you respond. "And what happens to my job?" he replies.

My response: _____

5. View of the Natural World

The natural world is a kind of mechanism or machine that can be studied and known and whose workings can be predicted, manipulated, and ultimately controlled. It is not to be feared.

Books need to be ordered now to arrive in time for the start of classes in the fall. You go to the head librarian to put in your request, and she asks you how you know how many students you're going to have. You don't of course, but you're projecting, based on previous class size. "It's better to wait," she says, "so we don't waste money buying extra books." You know that if you don't order now, you'll have to teach for several weeks without the books while you wait for them to arrive.

My response: _____

Reading 7. Read the text and do the tasks that follow it.

Styles of Communication

Communication, the sending and receiving of messages, is an integral part of culture. Edward Hall, the noted interculturalist, has maintained that culture *is* communication. What he probably means is that since culture is such an important ingredient in all behavior, and so much of behavior is spent in one type of communicating or another, then it's hard to tell where one ends and the other takes over. In any event, whether or not they are one and the same, culture and communication certainly go hand in hand.

In the cross-cultural context, communication, like everything else, is more complicated. It's almost impossible to send a message that does not have at least some cultural content, whether it's in the words themselves, in the way they are said, or in the nonverbal signals that accompany them. And even if it were possible to *send* a message without any cultural content, it's not possible to receive one without passing it through the filter of one's own cultural conditioning. All of which means that host country people may not interpret everything you say the way you meant it. And vice versa.

Communication problems, especially misunderstanding and misinterpretation, are one of the most common frustrations experienced by PCVs. In this chapter, you will examine your own style of communication and then compare it to that of the host country, a process which should highlight some of the likelier challenges that await you.

Styles of Communication. Direct and Indirect.

Interculturalists have identified numerous differences in communication styles from culture to culture. The most important and most studied distinctions are the indirect/direct, or high context/low context, dichotomy described below:

Indirect/High Context.

Context refers to the amount of innate and largely unconscious understanding a person can be expected to bring to a particular communication setting. In high context cultures, such as Thailand, which tend to be homogenous and collectivist, people carry within them highly developed and refined notions of how most interactions will unfold, of how they and the other person will behave in a particular situation. Because people in high context cultures already know and understand each other quite well, they have evolved a more indirect style of communication. They have less need to be explicit and rely less on words to convey meaning, and especially on the *literal* meaning of the spoken word, and more on nonverbal communication. People often convey meaning or send messages by manipulating the context. Because these cultures tend to be collectivist, people work closely together and know what everyone else knows.

The overriding goal of the communication exchange is maintaining harmony and saving face.

Direct/Low Context.

Low context cultures, like the United States, tend to be more heterogeneous and individualist and accordingly have evolved a more direct communication style. Less can be assumed about the other person in a heterogeneous society, and less is known about others in a culture where people prefer independence, selfreliance, and a greater emotional distance from each other. They cannot depend merely on manipulating context – *not* doing or *not* saying something that is always done or said in that situation – or communicating nonverbally to make themselves understood; they must rely more on words, and on those words being interpreted *literally*. Getting or giving information is

Text Activity. The exercise below helps you define the differences. In the underlined space before each of the numbered statements, write “I” if you think it applies to a culture where communication is indirect/high context, or “D” if communication is direct/low context.

Characters and Behaviours.

1. ___ Communication is like that between twins.
2. ___ People are reluctant to say no.
3. ___ You have to read between the lines.
4. ___ Use of intermediaries or third parties is frequent.
5. ___ Use of understatement is frequent.
6. ___ It’s best to tell it like it is.
7. ___ It’s okay to disagree with your boss at a meeting.
8. ___ “Yes” means yes.
9. ___ “Yes” means I hear you.
10. ___ Communication is like that between two casual acquaintances.
11. ___ It’s not necessary to read between the lines.
12. ___ People engage in small talk and catching up before getting down to business.
13. ___ Business first, then small talk.
14. ___ Lukewarm tea means all is not well.
15. ___ Lukewarm tea means the tea got cold.
16. ___ People need to be brought up to date at a meeting.
17. ___ People are already up to date.
18. ___ The rank/status of the messenger is as important as the message.
19. ___ The message is what counts, not who the messenger is.
20. ___ People tell you what they think you want to hear.

Styles of Communication: Indirect and Direct: Suggested Answers

The following behaviors are commonly associated with high context cultures:

- 1—high context people have that kind of instinctive understanding common with twins
- 2—a refusal threatens harmony, which is key in high context cultures
- 3—what’s in the lines is whatever saves face, so the message is between the lines
- 4—third party communication avoids direct confrontation

- 5—understatement is more indirect
- 9—where it's difficult to say no, yes has less meaning
- 12—relationships are more important in high context cultures, and small talk cements relationships
- 14—the message is often not in the words in high context cultures, so look for it in something else
- 17—close-knit networks are common in more collectivist, high context cultures
- 18—the message is not in the words, so it may be in something else
- 20—so you won't be upset

The following behaviors are commonly associated with low context cultures:

- 6—directness is preferred
- 7—to disagree is common in low context cultures, where one speaks one's mind, no matter whom one is speaking to
- 8—words are taken more literally
- 10—acquaintances have to spell things out because they do not instinctively understand each other
- 11—because the meaning is in the words
- 13—the task is more important in low context cultures
- 15—there is rarely any message in the context in low context cultures
- 16—because networks are less common

Reading 8. Read the text and do the tasks that follow it.

Culture in the Workplace

Culture comes into its own in human interactions, and one of the greatest arenas for such interaction is the place where people work. In preceding chapters, you considered how culture would affect you on the job. Here, you examine the impact of culture on a variety of workrelated norms and behaviors, paying particular attention to three dimensions of cultural difference that have special implications for the workplace:

1. the concept of power and power distance;
2. attitudes toward uncertainty and the unknown; and
3. the concept of status.

Concept of Power. High and Low Distance

In this exercise, you consider the notion of power distance; a manifestation of the attitude of a society toward inequality – how cultures deal with people's different levels of status and their access to power. It is manifest especially in workplace relations, particularly in the role and relationship of the manager and the subordinate. The following brief descriptions of the two poles of this concept – high and low power distance* – suggest the issues involved:

High Power Distance.

People in these cultures accept that inequalities in power and status are natural or existential. In the same way they accept that some people are smarter than others, people accept that some will have more power and influence than others. Those with power tend to emphasize it, to hold it close and not delegate or share it, and to distinguish themselves as much as possible from those who do not have power. They are, however, expected to accept the responsibilities that go with power, to look after those beneath them. Subordinates are not expected to take initiative and are closely supervised.

Low Power Distance.

People in these cultures see inequalities in power and status as largely artificial; it is not natural, though it may be convenient, that some people have power over others. Those with power, therefore, tend to deemphasize it, to minimize the differences between themselves and subordinates, and to delegate and share power to the extent possible. Subordinates are reward do not like close supervision.

Activity. In the underlined space before each of the statements below, put an “H” if you think it reflects an attitude of high power distance, or an “L” if low power distance is more likely:

Characters and Behaviors.

1. ____ People are less likely to question the boss.
2. ____ Elitism is the norm.
3. ____ Students question teachers.
4. ____ Freedom of thought is encouraged.
5. ____ Those in power have special privileges.
6. ____ The chain of command is mainly for convenience.
7. ____ There are greater wage differences between managers and subordinates.
8. ____ Workers prefer precise instructions from superiors.
9. ____ Interaction between boss and subordinate is more informal.
10. ____ Subordinates and bosses are interdependent.
11. ____ Bosses are independent; subordinates are dependent.
12. ____ Freedom of thought could get you into trouble.
13. ____ It’s okay to question the boss.
14. ____ Less social mobility is the norm.
15. ____ The chain of command is sacred.
16. ____ The pecking order is clearly established.
17. ____ Management style is authoritarian and paternalistic.
18. ____ Management style is consultative and democratic.
19. ____ Interaction between boss and subordinate is formal.

The Concept of Power: Suggested Answers

These behaviors are more commonly associated with high power distance cultures:

- 1—there is more fear of displeasing the boss in high power distance cultures
- 2—emphasizing distinctions between boss and subordinates is the norm
- 5—rank has its privileges in these cultures again, to emphasize the distance
- 8—close supervision, the visible exercise of power, is common to these cultures
- 11—the unequal distribution of power
- 12—independence is not valued in subordinates
- 14—to keep those with and without power separated
- 15—rank must be respected; you should not go around people
- 16—there is a need to show who has power over whom
- 17—bosses are supposed to wield their power
- 19—to emphasize the power gap

These behaviors are more commonly associated with low power distance cultures:

- 3—because superiors do not have to be deferred to
- 4—no one is threatened by independence or thinking for oneself
- 6—power differences are not emphasized
- 9—because the distance is minimized

10—we're all equal here so we all depend on each other

13—because he's just another worker here

18—because we are all in this together, power distance is de-emphasized

AFTERWORD

Представлений навчальний посібник пропонує структурований практичний матеріал, що сприятиме ґрунтовній підготовці здобувачів другого (магістерського) рівня вищої освіти спеціальності 014 «Середня освіта (Мова і література)». Запропоновані у списку використаної та рекомендованої літератури джерела допоможуть закріпити набуті у курсі «Комунікативні стратегії англійської мови» уміння і навички під час аудиторної та самостійної роботи студентів.

Поданий у посібнику матеріал допоможе студентам не лише активізувати уміння і навички іншомовного спілкування, але й сприятиме підвищенню рівня конкурентоспроможності фахівців на ринку праці, з огляду на ключову роль володіння іноземною мовою у сучасному глобалізованому суспільстві.

SUGGESTED LITERATURE LIST

1. Возна М. О., Гапонів О. Б. Англійська мова. Вінниця: Нова Книга, 2017. 450 с.
2. Bédoyère G. The Real Lives of Roman Britain. Yale University Press, 2016. 264 p.
3. Eagleton T. Culture. Yale University Press, 2018. 192 p.
4. Mandler Peter, The English National Character: The History of an Idea from Edmund Burke to Tony Blair. Yale University Press, Publication Date: November 27, 2018. 360 p.
5. Mandler Peter, The English National Character: The History of an Idea from Edmund Burke to Tony Blair. Yale University Press, Publication Date: November 27, 2018. 360 p.
6. Skipper M. Advanced Grammar and Vocabulary: Student's Book. Express Publishing, 2002. 237 p.
7. BBC East Enders. [Електронний ресурс] – Режим доступу: <http://www.bbc.co.uk/eastenders/>
8. O'Driscoll J. Britain. The Country and its People. Oxford University Press, [Електронний ресурс] – Режим доступу: https://www.academia.edu/25719286/_O_Driscoll_James_Britain_for_Learners_of_English
9. Culture Matters. The Peace Corps Cross-Cultural Workbook. Peace Corps Information. Collection and Exchange. [Електронний ресурс] – Режим доступу: https://files.peacecorps.gov/multimedia/pdf/library/T0087_culturematters.pdf
10. An Illustrated History of Britain. [Електронний ресурс] – Режим доступу: https://library.udpu.edu.ua/library_files/inomez_vid/an_illustrated_history_of_britain.pdf
11. The Guardian. [Електронний ресурс] – Режим доступу: <http://www.guardian.co.uk/>
12. This is London. [Електронний ресурс] – Режим доступу: <http://www.thisislondon.co.uk/>

Підписано до друку 30.09.2021 р.
Формат 60x84 1/16. Ум. др. арк. 4,5.
Наклад 50 прим. Зам. № 1936.

Видавництво Б. І. Маторіна

84116, м. Слов'янськ, вул. Батюка, 19.
Тел.: +38 050 518 88 99. E-mail: matorinb@ukr.net

Свідоцтво про внесення суб'єкта видавничої справи до Державного реєстру видавців, виготівників і розповсюджувачів видавничої продукції ДК №3141, видане Державним комітетом телебачення та радіомовлення України від 24.03.2008 р.
