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Кафедра германської та слов'янської філології**

**Навчально-практичний посібник  
з навчальної дисципліни**

**«ПРАКТИЧНИЙ КУРС ІНОЗЕМНОЇ МОВИ (АНГЛІЙСЬКА)»**

**PART 1**

**Перший рік навчання**

**для здобувачів другого (магістерського) рівня вищої освіти спеціальності  
В11 Філологія В11.041 Германські мови та літератури (переклад включно),  
перша – англійська за освітньо-професійною програмою «Філологія  
(Германські мови та літератури (переклад включно))»**

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Матеріали посібника сприяють удосконаленню лексико-граматичних навичок, розвитку академічного та професійно орієнтованого мовлення, а також формуванню перекладацької компетентності з урахуванням сучасних вимог до підготовки фахівців-філологів. Посібник може бути використаний у процесі аудиторної та самостійної роботи здобувачів вищої освіти.

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**PART 1.**  
**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<sup>th</sup> 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, banal, 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.*

**1. 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 добробуту.*

**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 4. 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 use 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?

**READ THE TEXT AND TRANSLATE IT INTO ELEGANT UKRAINIAN**  
**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 Brown

**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 whj 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 the 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 if you 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...

## TEXT ACTIVITIES

**2. 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.

**3. 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?**

**4. 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.

**4. 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 21<sup>st</sup> 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?

**5. Read carefully the first two paragraphs of the transcript 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.
2. 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 21<sup>st</sup> century can not be derived from the British history.

## PART II. VOCABULARY PRACTICE

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

### 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, e.g. Chemistry stopped being alchemy when empiricism became applied to science.
- 2) *philosophy* the doctrine that all knowledge is derived from senseexperience - 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, врїзувати, 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- 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, *перен.* 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.

**9. 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 less 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, or deal 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. Меркантилізм.

*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.

**17. 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.

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

**19. 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.

**20. 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.

**21. Wish away, 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.

**22. 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.

**23. 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.

**24. 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.

**25. 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.

**26. 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.

## 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.**

*Woolly, vague, unclear, indistinct, fuzzy, obscure, ambiguous*

1. The sun was ... above the fog. 2.....logic is an important computer term. 3. 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.

*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 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.

*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.

***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. 4. Lecturers may sometimes have to give many examples before the concepts being analysed ... in to their students.

***Debate n, 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.

***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.

***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.

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

1. A newlyrelected politician may need some time to ... to their new responsibilities. 2. Many political views have to be ... to ensure Party conformity.

2. 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.

**3. 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.

**4. Explain the difference between the synonyms in the following pairs:**

controversial debatable empower enable

fairness justice

institution tradition

evolve develop

**5. 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.

**6. 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, wear, 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.

**7. 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.**

**1.** 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).

**2.** This is the suspect (ідентичний) to the photo fit 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 )фе 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.

3. 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.

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

5. 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.

**8. 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.

### **PART 3. SUBJECT VOCABULARY.**

#### **1. Give Ukrainian equivalents to the following:**

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.

#### **2. 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, кинути на когось, врізувати, іржавіти, пускати коріння, закарбовувати(ся), вивітрювати, здолати перешкоди, приковувати, витравляти, зчепитися, сприяти, бережно зберігати, бути в основі чогось, донести щось до когось, затьмарити,

уповноважувати, прирівнювати, викривляти, самовизначатися, підписатися під чимось, пишатися чимось, пристосовувати(ся), тривати, підвести до усвідомлення.

**3. Continue the following rows of Ukrainian synonyms, and then provide synonymic English rows to match them. Use a dictionary of synonyms.**

Свобода, воля...

Пишатися, Установити, заснувати... Нечіткий, незрозумілий...  
Уподібнювати, ототожнювати...

**4. Translate the following sentences into English:**

1. Тарас був настільки відданий своїй справі, що ні нащо інше в нього просто не лишалося часу. 2. Материні казки на все життя закарбувалися в пам'яті дитини. 3. Під шинами ще шипить волога земля і оголені рожеві корінці молодої трави. (М. Стельмах) 4. Посадить вона дерево в садку, дерево швидко прийматися і за літо вижене паростки вище хати. (І. Нечуй-Левицький) 5. Ми пишаємося спадком, який нам залишили пращури. 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 електростанції. (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. 16. 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)

**5. Translate the following extract into Ukrainian using the vocabulary of the Unit.**

A truly comparable word for ‘privacy’ simply does not exist in French or Italian, yet in England it is one of 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)

**6. 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 XIX ст. Упродовж останньої третини XX 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<sup>[15]</sup>.

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

#### **PART 4. SPEAKING AND PROJECT WORK. PREPARING A PRESENTATION**

**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.

### **Reading and Comprehension**

1. 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.

#### **2. Translate the text into elegant Ukrainian.**

#### ***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 facade 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.

**4. To better understand the text, translate it into Ukrainian. Use the following Ukrainian translations as clues and find their match in the text:**

дитяча душа боязка, острівна ментальність ті, хто підглядають за чужим життям

“божественна” еліта поведінка зірки, що обожнює увагу до своєї персони прокинулись та передбачення жити чужим життям тупі та вульгарні

дзі-дзін-дзін відкрито заявляти про щось життя боягузів у передмові пекла наші торговці освячений статус злоба, якою рухає заздрість прийняти амбіції удавана образа

**5. 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 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?

### **Part 5. Creative Writing. Writing an Essay**

**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.**

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. As Norman Davies noted in his groundbreaking 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 20<sup>th</sup> 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? (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.”

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*

## Part 6. Translators ' Nightmares

The State Although the dictionary definition of the words is clear, focusing on the concept of *a sovereign political entity* (суверене політичне утворення), its usage in common English generally carries negative connotations and an unusually high semantic volume, especially in journalism. This is a word whose definition and perception is greatly dependent on the political views of the individual. Either way, in the West *The State* is bad and an enemy, a “background beast that interferes with our lives to worsen them”, while for very many years in Ukraine the State had to be seen as “us”, “the people” - the fabric of society rather than its enemy.

In the USA especially, this results in a dichotomy where very many terms using State are seen as limiting freedom, restricting choice and affecting the principles of the ‘market economy’, while on the other hand, the Foreign Ministry of the USA is called *The Department of State*, often referred to simply as *State*, (where the word is used without an article).

If the concept of *a State* is broken down into its components, by taking SOED definitions, it seems innocuous:

- A legal sovereign entity
- A political organization or management which forms the government of a country or nation
- The ruling power of a country, which forms its supreme political administration
- A community of people occupying a defined area and organized under one government
- A number of communities that make up a Federal Republic.

We may now have some better clarification, but still little in the way of help for a translator as none of these definitions give any clues as to why the term has become negative.

History gives some further help in understanding some of the cultural evolution involved.

Britain was invaded many times until 1066, since when there has been unbroken tradition, in terms of major influence from any external country, race or culture. The first parliament was formed in 1266, although there was a monarch, and it was only when Charles I decided that he should rule instead of Parliament that he was executed and replaced by a 'Lord Protector' in 1653. Later, it was agreed that a monarch should be reinstated as a *Head of State* (глава держави), as a symbol of the *State* (держави) in addition to government by the People (народ) and as a formal, if token, control over the power of parliament.

The USA achieved independence from Britain and the language employed at the time referred to *the People* that were superior to the State. Unlike the UK., the USA has never had its own monarch, therefore its attitude to politics and government is based upon a Constitution, while the UK has never had such a document. The USA Constitution refers to people, not administration.

Today's term *The Body Politic* (політичне утворення - держава) has an identical meaning both sides of the Atlantic, (from Thomas Hobbes' book of 1651), that of a State, although previously it tended to mean the physical body of a monarch. So before the middle of the 17<sup>th</sup> century, when Charles 1 of England was executed, the state and the government were embodied in a monarch, since then the body has been perceived as a fundamentally democratic entity, comprising the People where, in theory, the power actually lies.

The situation was fundamentally different in Ukraine, since for most of the 20<sup>th</sup> century, the country was a republic of the Soviet Union. This gave a historical legacy of the *State* being the *People*, in theory, and hence these two words had to be treated mostly as synonyms.

As we return to our introductory term, *The State*, we can now perhaps see more of the influences that shape its interpretation. In the USA and the UK we may take a simplistic view that *The People* is good (a positive semantic volume), whereas *The State* is bad (a negative semantic volume).

**Task 1:** translate the following sentences paying especial attention to the word "State".

1. Right-wing politicians tend to associate the word with "liberal" or "autocratic" political ideas in such set phrases *ns State control, State intervention, State funding, Slate security, State involvement*, and so on.

2. The Foreign Ministry of the USA is called *The Department of State*, often referred to simply as *State*, where the word is used without an article.
3. The USA achieved independence from Britain and the language employed at the time referred to the *People* that were superior to the State.

**Task 2:** translate the following word combinations into Ukrainian:

1. The Body Politic
2. The States (as in the USA)
3. Member States of the European Union
4. To receive in State
5. To **dine in** State
6. To lie in state
7. State rooms
8. State dinner
9. Secretary of State

**Task 3:** translate the following word combinations into English:

1. Світська держава
2. Суверенна держава
3. Незалежна держава
4. Глава держави
5. Буферна держава
6. Залежна держава (сателіт)
7. Маріонеткова держава
8. Військова диктатура
9. “Держава загального добробуту”
10. Держава-член певної організації
11. З помпою, урочисто
12. Влаштувати урочистий прийом
13. Бути виставленим для прощання (про небіжчика)
14. Державний департамент США
15. Держсекретар США.

#### **Task 4: Translate the following sentences into Ukrainian:**

Can State intervention solve the crisis?

The Nation-State, in which a sovereign political entity coincides geographically with a cultural and/or ethnic entity, is a fairly recent phenomenon.

The Conservation Finance Programme of the Trust for Public Land gathers information on State funding for parks and open space conservation.

A body politic or body corporate is a State or one of its subordinate civil authorities, such as a province, prefecture, county, municipality, city, or district.

A secular State claims to treat all its citizens equally regardless of religion, and claims to avoid preferential treatment for a citizen from a particular religion/nonreligion over other religions/nonreligions.

The State Dinner was the result of three months of planning.

These Presidents understood that diplomacy backed by real leverage was a fundamental tool of Statecraft.

Today the State Rooms are used extensively by The Queen and Members of the Royal Family to receive and entertain their guests on State, ceremonial and official occasions.

**Депутат** The Ukrainian parliament is comprised of *депутатами*, which immediately causes a problem in the understanding of material translated from Ukrainian. Most Ukrainian translators use 'deputy' as its translation even though this is a 'false translator's friend'. An American will take the word 'deputy' in the first instance to mean a sidekick, as in a sheriff's deputy (помічник шерифа) in a western movie. A British person will think in the first instance of a person delegated to exercise authority on behalf of a senior person (заступник).

The word "deputy" is not a wrong translation but a misleading one - note that the SOED gives a tertiary definition for the word as a member of a legislative assembly in France or Italy. However, both the British and the US media carefully avoid the use of the word 'deputy' or the term 'House of Deputies', for the reasons given above. There are two good translations, which depend partly on the TL - English or American. For the UK, the translation is **MP (or Member of Parliament)**, while for the USA, the

translation is Senator or Congressman. These terms are interchangeable as there should not be any confusion either side of the Atlantic.

A further problem is that the term *депутат* is used in Ukrainian for multiple levels of government. The terms MP and Senator are used in the UK and the US respectively only for the top level, i.e. National or Federal Government. Those at a lower level of local government are **councillors** (депутати місцевого рівня) who meet in local (city, town, district or borough) councils. Therefore you may come across the terms *city councillor*, *town councillor*, *district councillor* or *borough councillor*, depending of the administrative unit referred to.

**Паспорт.** The word passport has only one meaning in English - a document issued by a government certifying the owner's identity and citizenship in order that the holder may travel under its protection across international borders. In Ukrainian this is a "закордонний паспорт". The borrowing *паспорт* has a range of meanings, none of which should use the word 'passport' in their translation except for international purposes. The most frequent meaning in which the Ukrainian word *паспорт* is used is "*посвідчення особистості*" which is an **identity card** or **identity document**. A very common usage is *техпаспорт* or just *паспорт* which has three common translations, depending upon context - (i) **motor vehicle registration certificate** (свідоцтво про реєстрацію транспортного засобу); (ii) **technical specification** (паспорт на свердловину, паспорт на меблі і т.і.); or (iii) **instruction manual or handbook** (інструкція з експлуатації). There is also an English set expression 'hard work is the passport to success', which uses a figurative meaning of "passport", meaning "*важка праця це ключ до успіху*".

**Акція.** The Ukrainian word "акція" should never be translated in the context of commercial activity as "action" which means "дія". **Акція** in this sense is 'special offer' or 'promotion'. Also sometimes causing confusion is the word sale which is often part of a set phrase. A sale is a "розпродаж за зниженими цінами", although in a shop window the word appears without an article yet has the same meaning of 'bargains' (вигідна покупка) while **on sale** is simply "продаж" or "збут". "**In the sale**" or "**in a sale**" means that an item has been discounted and is being sold at a reduced price.

**Task:** translate the following sentences:

1. The action they decided to take to increase sales was to institute a limited-period special offer where all retail prices were reduced by ten percent.

2. The town councillors were elected every four years.
  1. She needed to produce her identity card at the Tax Inspector's office in order to receive the payment.
  2. She really wanted some purple shoes but couldn't find any on sale, until she happened across a pair in her size in a sale.
  3. The MPs postponed the vote until the late amendments had been discussed.
  4. The traffic policeman stopped him and demanded to see the vehicle's registration certificate.
  5. When they couldn't work out how to attach the USB cable, they began to search for the instruction manual.
  6. For some reason, the cable failed to give a clean connection, so they checked the technical specifications to make sure they had the right cable.
  
1. Вчора депутати Верховної Ради зібралися на свою останню сесію перед канікулами.
2. Обидва покличники народного депутата без зволікань взялися виконувати доручення шефа.
3. В новинах пройшов сюжет про те, як народні обранці знову блокували парламентську трибуну.
4. Депутати міської ради зустрілися з виборцями.
5. Внутрішній та зовнішній паспорти - це два різних документи.
6. Співробітник ДАІ попросив показати техпаспорт на автомобіль.
7. Технічний паспорт на прилад ви знайдете в коробці.
8. Спеціальна акція до 8-го березня в нашому магазині триває.
9. Ця модель більше не продається, але ви знайдете подібну на тій стійці, де ціни знижені.
10. Промоакція триватиме до кінця місяця.

### **Enhance your word power**

**Fill in the blanks with the most suitable words from those given below.**

1. They had never been ... of the damage.
  - a) approved b) apprised c) appraised d) assuaged
  
2. The lorry had been in a ... .
  - a) collusion b) collision c) cohesion d) commotion

3. He had taken a ... position for his amusement.  
a) contrary b) converse c) opposing d) reverse
4. She has a ... (powerful) personality. ,,  
a) forcible b) forceful c) forced d) forcing
5. If you get bronchitis, your doctor may ... smoking.  
a) prescribe b) describe c) ascribe d) proscribe
6. His apology ... the insult.  
a) mistreated b) militated c) mitigated d) misinformed
7. The road wound ... through the mountains.  
a) torturously b) tortuously c) totally d) tortured
8. His naive ... manner was surprising  
a) engineering b) ingenious c) disingenuous d) ingenuous
9. Her ... (prudent) choice was well-received.  
a) judgmental b) judicial c) judicious d) judging
10. The share price was ... (low) before the merger.  
a) suppressed b) oppressed c) expressed d) depressed
11. She had a small ulcer on her ....  
a) palate b) pallet c) palette d) pallid
12. Her cat was an unusually ... creature.  
a) perceptual b) perceptible c) percentual d) perceptive
13. My complaint... only a pompous reply.  
a) illicit b) elicit c) elude d) allude
14. The Dean decided to ..... the role of Chair of Semantics.  
a) abrogate b) abdicate c) adjure d) derogate

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