

**ПРИОРИТЕТНЫЙ НАЦИОНАЛЬНЫЙ ПРОЕКТ «ОБРАЗОВАНИЕ»  
РОССИЙСКИЙ УНИВЕРСИТЕТ ДРУЖБЫ НАРОДОВ**

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**ЯЗЫКИ И КУЛЬТУРА ВЕЛИКОБРИТАНИИ  
В УСЛОВИЯХ ЕВРОПЕЙСКОЙ ИНТЕГРАЦИИ**

**Учебное пособие**

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## ПРЕДИСЛОВИЕ

Данное учебное пособие - часть УМК "Язык и культура Великобритании в условиях европейской интеграции", предназначенного для студентов-филологов (российских и иностранных), обучающихся в магистратуре по программе, предусматривающей получение двойного диплома РУДН (Москва) - Бордо 3 Мишель де Монтень (Франция), а также диплома переводчика в сфере профессиональной деятельности.

Не являясь курсом лекций по дисциплине "Язык и культура", работа представляет собой, прежде всего, пособие по изучению английского языка на материале, охватывающим данную область. Таким образом, исключается чисто информативный подход, а акцент сделан на коммуникативных и профессионально ориентированных сторонах обучения языку.

Учебное пособие нацелено на творческую языковую деятельность студентов, развитие умений самостоятельно анализировать проблемы современной культурно-языковой ситуации, высказывать свою точку зрения, а в конечном итоге - овладев ключевой терминологией, свободно ориентироваться в страноведческой литературе на английском языке и оперировать профессиональными категориями.

Подготовка переводчиков в сфере профессиональной коммуникации является важным социальным заказом, направленным на содействие и межкультурной интеграции. Так как компетентность переводчика, как известно, состоит из лингвистических, когнитивных, социокультурных, коммуникативных и профессиональных компонентов, на первый план выходит вопрос об используемых источниках и материалах обучения.

В пособии использованы аутентичные тексты современных британских авторов, пишущих в области языкознания, социолингвистики, лингвострановедения и культуры Великобритании, а именно:

- 1) Jenkins, J.A. Britain. A short History. One World. Oxford, 2001.
- 2) Mc Dowall, David, Britain in Close-up. Longman, 2002.
- 3) Storry Mike; Childs, Peter. British Cultural Identities, London, 2002.
- 4) Kramsh, Claire. Language and Culture, Oxford University Press, 1998.

Таким образом, будучи в первую очередь, пособием по изучению английского языка студентами-филологами, работа, одновременно, дает достаточно полную картину современного состояния английского языка и его функционирования на Британских островах, а также затрагивает широкий спектр вопросов, связанных с нынешней ситуацией в британском обществе, а именно, проблемы национальной и культурной самоидентификации, религии и образования.

Работа структурирована применительно к условиям университетского семестра (18 недель) и рассчитана на 72 аудиторных часа и столько же часов самостоятельной работы.

Пособие состоит из четырех частей, каждая из которых включает в себя разделы (Units). Всего насчитывается 34 раздела, что предполагает 2 часа аудиторных занятий на изучение одного раздела. 4 часа отводится на выполнение тестовых заданий после каждой части.

Все разделы построены по единой схеме. Unit включает в себя следующие подразделы:

I. Reading Comprehension: предварительная дискуссия; выделение ключевых понятий и терминов; текст; последующая дискуссия, направленная на понимание прочитанного текста.

### II. Vocabulary Focus:

Упражнения, целью которых является максимальное усвоение студентами основных словарных единиц, используемых в данной области страноведения, а также преодоление лингвистических сложностей в сфере многозначности слов и синонимии и трудностей перевода.

Данные упражнения, в основном, носят тестовый характер.

### III. Interpretation

Подраздел включает в себя вопросы, предполагающие интерпретацию предложенных в разделе проблем, а также комментирование студентами отдельных сегментов текста.

### IV. Speaking Personally

В подразделе даются задания, предполагающие свободную дискуссию в рамках освещенных в разделе вопросов.

Пособие также включает в себя глоссарий ключевой терминологии и хрестоматию.

## PREFACE

A book about British culture and language raises a number of questions: Whose culture? Whose language? Do a majority of people in the UK any more think of themselves in terms of being British anyway?



Union Jack, Britain's national flag

On the one hand, Britain is a country with defined boundaries, a recognizable landscape, a long history and a position in the various international economic, social and political spheres. On the other hand, British people are much harder to describe. Many people living in Britain do not think of themselves as British. Nationality is a matter of allegiance and cultural affiliation. Some people say that your nationality is

indicated by where you choose to live or by the team you support at sports events; others say that it is a question of whom you would fight for. It has also been argued that nationality is no longer a powerful force in Britain, that it is simply a matter of circumstance, and that today it is far less significant than local or global identities: relatives, friends and communities are more important.

Fifty years ago **T.S.Eliot** said that 'culture' as something that included 'all the characteristic activities and interests of a people'. He thought that this meant for England: **Derby Day**, **Henley Regatta**, **Cowes**, **the twelfth of August**, **a cup** final, the dog races, the pin table, the dart board, **Wensleydale** cheese, boiled cabbage cut into sections, beetroot in vinegar, nineteenth-century Gothic churches and the music of **Elgar**'. Fifty years on, conceptions of English and British identity have changed enormously and, for example, few people would attribute any significance to the twelfth of August, the opening day of the grouse-shooting season.

The term 'British' is itself contentious. In recent years partly as a response to the devolution of political power to Scotland, Wales and Ireland, there has been much questioning of what it means to be British. The population is diverse in all sorts of ways and this is one of the strengths of the culture which has evolved over the past two thousand years. Many races and continents have contributed to its development. Modern Britain contains numerous elements, often in tension with one another, but more usually complementary.

The present day reality poses quite a lot of questions: Will British culture be annihilated by or will it incorporate global culture? Is the present generation in Britain radically different from its parents? Is Britain a melting pot of nationalities, does it allow and encourage diversity or is it just conformist and conservative? If 'British' is a brand, what does it signify? What does it mean to be British in the twenty-first century?

## UNIT II. ENGLAND OR BRITAIN?

### I. READING COMPREHENSION

A. Pre-reading task. Answer the following questions:

1. Do you know anything about the formation of the United Kingdom?
2. Why do you think people from other countries often refer to Britain as 'England'?

B. Now read and translate the text. You can make use of the words and expressions given below:

Entity - единый организм

Indicative - свидетельствующий

Balance of power - баланс сил

Dissolve - распустить (парламент)

Dominant - преобладающий, доминирующий

Expansion - расширение

Impede - препятствовать, затруднять, задерживать

Gain - получить

Homogeneous - однородный

Assume - предполагать, допускать

Assumption - предположение

Artificial - искусственный

be charged - быть насыщенным, наполненным

Infuriate - приводить в ярость

Evoke - вызывать, пробуждать

Misleading - обманчивый, вводящий в заблуждение

diversity - разнообразие

landscape - пейзаж

tend - иметь склонность, свойство

reviving - возрождающийся

loyalty - привязанность

Great Britain, as a single political entity, dates from 1 May 1707, when the Kingdoms of England and Scotland were formally combined by **the Act of Union**. This marked a new stage in the complex relationship between two nations, each having centuries of tradition behind it and a powerful sense of separate identity from the other. It is indicative of the balance of power in 1707, however, that Scotland's Parliament was the one to be dissolved. Wales, the other constituent part of Britain, had long before been absorbed into the English political system. Thus, England was clearly the dominant partner.

The geographically logical expansion of the English Kingdom into one embracing the whole of the island of Britain was impeded for many centuries by the absence of any over-riding sense of cultural unity between the English, Welsh and Scottish peoples. (It should be noted that English attempts to gain control over Ireland were also taking place from the twelfth century onwards). Not only were the Welsh and Scots substantially

different from the English in terms of ethnic origin - they also differed from each other, and they experienced quite separate historic relationships with the English kingdom.

It is widely assumed that now the British form a relatively homogeneous society with a strong sense of identity, but it is an assumption that requires considerable qualification. Even after 300 years the terms "British" and "Britain", which are used for official purposes, can seem very



Elizabeth II, the Queen of the UK

artificial. For centuries it has been the idea of England (or Scotland, or Wales), rather than of Britain, which has been charged with patriotic emotion.



Westminster Abbey

Many people call Britain "England" and the British "English", as if Wales, Northern Ireland and Scotland were merely outer additions to England. Nothing infuriates the Scots, Welsh or Irish more than to be called English, or for all Britain to be referred to as England. They have their own distinctive identities.

The idea of England evokes images of [the Queen](#), [the Houses of Parliament](#), [Westminster Abbey](#), [the Tower of London](#) and the soft landscape of the southern counties of England.

But these popular images of England are very misleading. The United Kingdom is a land of great diversity, partly in its landscape, but more importantly in the human sphere. In addition to Scotland, Wales and Northern Ireland, the regions of England also have their special identities, which tend to be stronger the further one travels from London and the south east. In [Cornwall](#), in the far south west, there is a reviving sense of [Celtic](#) identity. Communities in the north often have a strong sense of loyalty and identity. As one moves closer to London, community loyalties weaken and society is both more homogeneous and yet more individualistic, the twin characteristics of a highly integrated modern society.

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C. Answer the following questions:

1. What does the date 1. May 1707 signify?
2. Which of the two parliaments was dissolved?
3. What did the absence of any overriding sense of cultural unity between the English Welsh and Scottish peoples impede?
4. When did the English start their attempts to gain control over Ireland?
5. Is Britain considered a homogeneous society?
6. Why can the terms 'British' and 'Britain' seem artificial?
7. What images does the idea of England usually evoke?
8. Why are the popular images of England misleading?

## II. VOCABULARY FOCUS

A. Translate the following word-combinations into Russian:

Constituent part; to be absorbed; onwards; to require qualification; to be charged with patriotic emotion; in terms of; to evoke images; outer additions; soft landscape; in the human sphere.

In which situations are they given in the text? Reproduce them

B. Find the English equivalents in the text:

Сложные взаимоотношения; использоваться в официальных целях; значительно отличаться; ослабевать; единая политическая общность; новая стадия; весь остров; следует отметить; попытки; южные графства.

Think of your own sentences with these expressions.

C. Translate the following sentences into Russian:

1. The two countries fought for the right to become separate entities.
2. The company cannot preserve its dominant position in the market.
3. The recent flood evoked memories of the great flood of 1972.
4. Statistics, as we know, can be very misleading.
5. The new policies are designed to break down artificial barriers to women's advancement.

D. In which meanings are the following words used in the text:

1. to charge

- a. to ask smb to pay money
- b. to accuse smb of a crime
- c. to attack
- d. to make smb filled with a strong emotion

2. artificial

- a. made by people and used instead of smth natural
- b. caused or created as a result of human influence or action

E. Make up phrases and translate them. Think of your own sentences with them

To assume    Authority  
Responsibility  
Command  
Control  
Leadership

### III .INTERPRETATION.

#### A. Answer the questions:

1. What historical developments led to the formal union of England and Scotland?
2. Why do you think England was the dominant partner?
3. How was Wales absorbed into the English political system?
4. Is it true that Ireland is considered the oldest colony of England?
5. It is assumed that the British form a relatively homogeneous society. What do you think is meant by this?

#### B. Paraphrase and explain the following statements:

1. Many people call Britain "England" and the British "English", as if Wales, Northern Ireland and Scotland were merely outer additions to England.
2. The United Kingdom is a land of great diversity, partly in its landscape, but more importantly in the human sphere.
3. For centuries it has been the idea of England (or Scotland, or Wales) rather than of Britain, which has been charged with patriotic emotion.

### IV .SPEAKING PERSONALLY

Discuss with your partner how you understand the most typical images of Britain, what they symbolize and why they have become British icons.

### V. EFFECTIVE WRITING

Write an outline of the historic events leading to the formation of the United Kingdom.

To connect the ideas in your piece of writing, use the following expressions:

Firstly	Secondly
Meanwhile	In the second place
Eventually	In the meantime
First of all	To sum up
To begin with	In short

## UNIT II. ARE THE STANDARDS FALLING?

## I .READING COMPREHENSION

A. Pre-reading Task. Answer the following questions:

1. In which field are the changes in the language the most noticeable - phonetics, grammar or vocabulary? Why do you think so?
2. Which writer do you think is considered in Britain the icon of English literature - Chaucer, Shakespeare or Dickens?

B. Now read and translate the text. You can make use of the words and word-combinations given below:

Adhere to smth - придерживаться чего-либо

Received Pronunciation - нормативное произношение (выпускников привилегированных частных школ, престижных университетов и т.д.)

Deviation - отклонение

Hallmark - признак, критерий

Newscaster - диктор радио или телевидения

Custodian - хранитель, блюститель

Be accused of smth - быть обвиненным в чем-либо

Loosen - ослаблять, делать более свободным

Equestrian events - верховая езда

Clear-cut - ясно очерченный, четкий

be lost on smb - пропасть даром; не достигнуть цели

connotation - дополнительный, побочный оттенок значения, (лингв.) коннотация

interlocutor - собеседник

elicit - выявлять

rate - оценивать

guise - маска, вид

ambitious - активный, трудолюбивый, инициативный

competent - компетентный

sincere - искренний

trustworthy - надежный, заслуживающий доверия

correlate - соотноситься с ч-л

intelligence - интеллект, умственные способности

capability - способности

impact - придавать, наделять

evaluation - оценка

legitimate - законный

goal - цель

eliminate - уничтожить, устранить



anchor (v) - укрепиться, зацепиться  
peer group - группа равных (по положению, возрасту и т.п.)  
tolerance - терпимость  
ingrained - врожденный, укоренившийся  
viable - жизнеспособный  
pinnacle - вершина  
draw on - опираться  
relevance - значимость  
contemporary - современный  
background - социальное положение, связи и окружение человека  
enshrine - хранить, лелеять (воспоминание и т.п.)

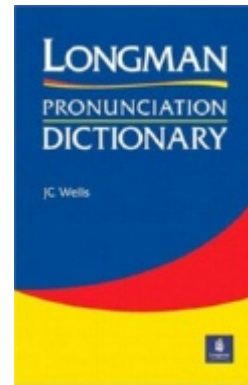
The question of the correct way to speak and to write English continued to exercise a very great influence in British life throughout the twentieth century. Many people even today adhere to the model of standard English (or '**Received Pronunciation**' ) invented in the nineteenth century, a fixed linguistic structure against which deviations and mistakes can be measured. These people remain anxious about what they consider to be falling standards in spoken and written English, feeling that this is in some way related to Britain's wider economic, cultural, and political status. Letters are written to the '**quality newspapers**' (such as *The Times*, *The Independent*, *The Daily Telegraph*, *The Guardian*) and to the British Broadcasting Corporation (**BBC**), both radio and television, about bad practices in spoken and written English. In the early days of broadcasting, the 'BBC accent' was the hallmark of correct spoken English, and newscasters are still seen as 'custodians' of the language. But in recent years this 'BBC accent', such as its close relation '**the Queen's English**', has in itself become a minority form; one of the few people likely to be heard speaking 'the Queen's English' is the Queen herself, in her Christmas Day speeches to **the Commonwealth** (and even she has been accused of loosening her speech in recent years). Versions of the 'BBC accent' still exist - for example, in some sports commentary such as tennis, cricket, equestrian events, or in some art programmes.

Yet RP does have clear-cut social associations. While it is not exclusive to any particular class, it is, nevertheless, typical of the upper and the upper middle classes. This fact should not be lost on the foreign learner, who needs to be aware of the connotations of accent within English society, not only to understand how the English see (hear) each other, but also realize what the accent he or she has learned may suggest to his or her interlocutors.

Just how strong the social meaning of accent is has been repeatedly confirmed by investigations designed to elicit people's evaluations. In so-called matched guise tests subjects were asked to rate speakers who differed solely according to accent (often the speaker was one and the same person using two or more accent 'guises'). The general results of such tests reveal that in Britain RP has more prestige vis-?-vis other accents, that its speakers are viewed as more ambitious and competent, and as better suited for high status jobs. On the other hand, RP speakers are rated as socially less attractive (less sincere, trustworthy, friendly, generous, kind). Yet no investigations have indicated that the use of non-prestige forms correlates with less intelligence or capability. Of course, imparting knowledge about the social evaluation of language is a legitimate educational goal, but this is different from wasting time trying to eliminate non-prestigious speech forms well anchored in regional peer groups. The latter is unlikely to meet with success. The need is really for greater linguistic tolerance in society coupled with more widespread training to a reasonable level of competence in StE, which is becoming absolutely necessary for more and more jobs.



The symbol of the British Commonwealth



In written English rules and standards are far more deeply ingrained, but the need to write 'correct English' is coming increasingly under pressure as new technologies such as internet and text messaging encourage compressed forms of expression. A growing informality is apparent, fuelled by the diversity of 'Englishes' among different ethnic and regional communities, despite concerns in some quarters that, for example, it is possible for a student to gain a first-class degree without being able to write grammatically correct English to the standards upheld by their parents' generation. The counter-argument is that visual culture is taking over from written culture and that a 'post-literate' society will be a more rounded one in terms of its creative thinking, less hung up on words, more capable of thinking in terms of ideas and images.

Adequate command of English still constitutes a major part of modern British education, even for those who do not speak the language regularly at home or outside the classroom. One way in which the fixation with the language manifests itself is in debates surrounding the educational significance of William Shakespeare. Of course, to anyone familiar with it, Shakespearean language can hardly be thought of as a viable means of communication in the twenty-first century. Nevertheless, his language is felt by many to represent the pinnacle of British cultural achievement, and it is widely argued that in his poetry and plays Shakespeare captured the essence of English (though not British) identity. To those taking this line, it therefore appears obvious that young British people, of whatever ethnic origin, should become familiar with Shakespeare's work so that they can appreciate the history and the society of which they are now a part. Drawing on these opinions, a 'Shakespeare industry' has been established, linked in many significant ways with other major industries such as publishing, leisure, tourism and heritage,

On the other hand, some people claim that Shakespeare's relevance is only historical, and that modern education should be dealing more with students' contemporary practices, values and beliefs. Both in terms of theme and language it is argued, Shakespeare has limited significance for those from different ethnic backgrounds possessing important cultural and linguistic traditions of their own (it was, for example, widely questioned in 2000 whether Shakespeare's works should remain standard texts in British schools). The same could also be said of certain sections of the indigenous British population which have traditionally been excluded from the high cultural institutions where 'Shakespeare' has been enshrined for so long. This is a contentious argument, as it might be seen to deny people from working class or ethnic backgrounds access to a valuable cultural experience.

C. Write ten questions giving an outline of the text

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_

8. \_\_\_\_
9. \_\_\_\_
10. \_\_\_\_

## II VOCABULARY FOCUS

### A. Translate the following word-combinations into Russian:

To exercise influence; to capture the essence; to take the line; to claim; in terms of smth; a reasonable level of competence in smth; major industries; upper and the upper middle classes; high status jobs; different ethnic backgrounds.

Reproduce the situations in the text in which they are given.

### B. Find the English equivalents in the text:

Адекватное владение английским; составлять основную часть; проявлять себя; за пределами аудитории; тратить попусту время; контрдовод; на протяжении двадцатого века; быть типичным для к-л; увенчаться успехом; представляться очевидным.

Use them in sentences of your own.

### C. Match the words which collocate with each other:

- |                |                |
|----------------|----------------|
| 1. ethnic      | a. tolerance   |
| 2. educational | b. programmes  |
| 3. linguistic  | c. goal        |
| 4. falling     | d. backgrounds |
| 5. art         | e. standards   |

### D. Match the words which are close in their meaning:

- |                |                 |
|----------------|-----------------|
| 1. deviation   | a. efficient    |
| 2. loosen      | b. reliable     |
| 3. clear-cut   | c. ease off     |
| 4. competent   | d. detour       |
| 5. trustworthy | e. well-defined |

### E. Match the words having the opposing meaning:

- |                |                 |
|----------------|-----------------|
| 1. competent   | a. tighten      |
| 2. deviation   | b. vague        |
| 3. loosen      | c. undependable |
| 4. trustworthy | d. inept        |
| 5. clear-cut   | e. conformity   |

### F. Match the words and their definitions:

1. the way smb or smth appears to people	a. viable
2. capable of doing smth in a satisfactory or effective way	b. impart
3. to give smth a particular quality	c. guise
4. able to be done, or worth doing	d. tolerance
5. the attitude of smb who is willing to accept other people's beliefs, way of life etc. without criticizing them even if they disagree with them	e. competent

G. Translate the following sentences into Russian:

1. Revolutions come in many guises.
2. Is he really competent to run the switchboard?
3. Cooking on charcoal imparts a distinctive smoky flavour to your meat.
4. The present system is simply no longer viable.
5. We need to show greater tolerance of each other.

H. Make the words negative using prefixes un; ir; in; dis; il; non. Translate them into Russian.

- |                |                 |
|----------------|-----------------|
| 1. capable     | 6. regularly    |
| 2. adequate    | 7. correct      |
| 3. legitimate  | 8. significance |
| 4. likely      | 9. to appear    |
| 5. prestigious | 10. relevance   |

I. Insert prepositions where necessary (under; in; to; about; of; for; with):

1. to adhere \_\_\_ smth
2. to be anxious \_\_\_ smth
3. a standard \_\_\_ smth
4. to be related \_\_\_ smth
5. to be accused \_\_\_ smth
6. to be typical \_\_\_ smth, smb
7. to be suited \_\_\_ smth
8. to impart \_\_\_ smth
9. to be/go \_\_\_ pressure
10. to be familiar \_\_\_ smth

J. Complete the sentences using the words in the box:

adhere   aware   lost  
 connotations   deny   contentious  
 backgrounds   claim  
 relevance   adequate   command

1. \_\_\_ of English still constitutes a major part of modern British education.

2. On the other hand, some people \_\_\_ that Shakespeare's \_\_\_ is only historical.
3. This is a \_\_\_ argument, as it might be seen to \_\_\_ people from working class or ethnic \_\_\_ access to a valuable cultural experience.
4. This fact should not be \_\_\_ on the foreign learner, who needs to be \_\_\_ of the \_\_\_ of accent within English society.
5. Many people even today \_\_\_ to the model of standard English.

K. In which meanings are the following words used in the text?

1. to elicit

- a. to make someone react in that way
- b. to manage to get information from someone

2. to rate

- a. to consider that someone or something has a particular quality or has achieved a particular standard or level.
- b. to judge a film to be suitable for people of a particular age to see
- c. to deserve something

3. to anchor

- a. to prevent a boat from moving by dropping its anchor into the water
- b. to present a television or radio programme, especially the news
- c. to fix smth firmly somewhere

### III. INTERPRETATION

A. Paraphrase the following statements. Comment on them.

1. The need to write 'correct English' is coming increasingly under pressure as new technologies such as internet and text messaging encourage compressed forms of expression.
2. RP is a fixed linguistic structure against which deviations and mistakes can be measured.
3. Yet RP does have clear-cut social associations.
4. The counter-argument is that visual culture is taking over from written culture and that a 'post-literate' society will be a more rounded one in terms of its creative thinking, less hung up on words, more capable of thinking in terms of ideas and images.

B. Answer the following questions:

5. The 'BBC accent' used to be the hallmark of correct spoken English and newscasters are still seen as 'custodians' of the language. Can we say the same about the present-day language of our radio and television?
6. Why do you think the social meaning of accent is so strong in English society?
7. How do you understand the idea of 'linguistic tolerance'?
8. Can you give any examples of the changes in English and Russian which were caused by the pressure of internet or text messaging?
9. How is the idea that Shakespeare's language is the pinnacle of British cultural achievement manifested in modern British education?
10. What is meant by a 'Shakespeare industry'? Do we have anything like that in our country?

#### IV. SPEAKING PERSONALLY

Do you agree that standards in spoken and written languages are falling? Prove your point of view.

When discussing the problem with your partners, make use of the following expressions which may help you sound polite and non-biased.

I don't entirely agree with...

To a certain extent, yes, but...

I couldn't agree more, but...

That's one way of looking at it, but...

Yes, but on the other hand...

Personally, I wouldn't go so far as (to say) that...

### UNIT III. ENGLISH OF TODAY - REGIONALLY AND CULTURALLY DEFINED

#### I. READING COMPREHENSION

A. Pre-reading Task. Answer the questions:

1. Do you know any regional variations of British English?
2. What is the role of slang words in the life of the language?

B. Now read and translate the text. You can make use of the following words and word-combinations:

Have a bearing on smth - иметь отношение к ч-л, значение для ч-л

Distinguishable - различимый

Sensitive - чувствительный

Set smth apart from - отделять, разделять

Derive from smth - происходить, вести свое происхождение

Scouse – 1. лобскаут, матросское рагу (мясо тушеное с овощами и галетами)

2. уроженец Ливерпуля

3. ливерпульский вариант английского языка

inflection - (грам) 1) флексия 2) изменение формы слова (обыкн. окончание)

Geordie - 1) (горн. проф.) предохранительная лампа

2) углекоп.

3) уроженец северо-восточной Англии

4) английский язык северо-восточной части Англии

Cockney - 1. кокни (лондонское просторечие)

2. (пренебр.) - кокни, уроженец Лондона, особенно восточной части)

in the vicinity - вблизи

contemporary - современный

dominance - господство, влияние, преобладание

domination - власть, владычество

account for - объяснить

woefully - печально

grasp - способность восприятия, понимания

exposure to smth - подвержение к-л внешнему воздействию

ensure - обеспечить, гарантировать

rejoice - радоваться

sloppy - (разг.) безграмотный (язык)

indelibly - неизгладимо, неразрывно

drift - перемещаться

evaluate - оценивать

buzz-word - 1. ученое или специальное словечко, слово, способное произвести впечатление на непосвященного; "умные" технические, бюрократические и т.д. термины.  
2. усилительное слово (часто бессмысленное), используемое в профессиональном жаргоне

dingbat - болван, псих

catchphrase - модные, легко запоминающиеся словечки, фразы

rhyming - рифмующийся

celebrity - знаменитость

commonplace - обычное, будничное событие

Regional variations in accent, vocabulary and pronunciation are of great importance in British life, as well as having an important bearing on the question of standard English. Some of the more easily distinguishable accents are those of **Cornwall**, **the West Midlands**, **Tyneside**, Northern Ireland and **Clydeside**, although to a sensitive ear there are dozens of separate regional accents in Britain, and hundreds of minor linguistic peculiarities which set one region, one town, even one village, apart from another. The city of Liverpool, for example, has a very strong and recognizable accent, known as '**Scouse**', deriving from a mixture of **Lancashire**, Irish and Welsh influences, and those speaking with this accent are referred to as 'Scousers', after a sailor's stew of meat and potatoes called lobsouse.. One version of 'Scouse' was brought to national and world attention by the success of The Beatles in the 1960s. The phrases, slang and inflections which characterized the speech of The Beatles, however, were but one version of what is in fact a highly complex set of linguistic practices operating within the city of Liverpool. People from **Newcastle** and **Tyneside**, in the north-east of England, are called '**Geordies**' after a mining lamp designed by **George Stephenson** and anyone brought up in the vicinity of London's **Cheapside** is known as a **Cockney**, originally the name for a spoilt city child.

One factor influencing all the varieties of English in contemporary Britain is the economic and cultural domination of the United States. Especially since the end of the Second World War, the issue of American influence on British life has been hotly debated. Some people fear that sharing a language with the most successful nation on Earth will erode Britain's own linguistic identity and also accounts for Britons' woefully poor grasp on other European languages, while others argue that the global dominance of English ensures Britain's continuing cultural vitality. It does seem that, through exposure to popular music, cinema and computer technology, British people are becoming more and more familiar with the various speech patterns of the USA. Distinctive American rhythms, intonations and slang are becoming common throughout Britain, not only in pubs and clubs but to an increasing extent also in more formal contexts such as education and the media.

All these issues have important implications for the question of British identity. The ways in which the English language is used continue to be of great importance, for those who adhere to standard English as well as for those who accept and rejoice in the latest slang words and phrases. The number of official and authoritative bodies who accept that language is a constantly changing and vibrant part of culture is increasing. For example, dictionary compilers are more likely to include recent slang words than they used to be.



The type of language referred to as slang is more than a level of formality. That is, slang cannot be understood simply as informal, colloquial, careless, sloppy language even though these notions are indelibly connected with the idea of slang in many people's minds. Slang is, first and foremost, group language. This restriction-at least in its origin - is the key feature of slang. That is, slang has an extremely important social function to fulfill with regard to the groups that create it: it helps to establish solidarity and is associated with group identity. While slang usage may drift upward into the language of the more powerful and outward into that



of out-group users, this is far from automatic; and by the time this happens, the original group will probably have long since turned to a different expression.

The fact that slang is typically connected with the subcultures of youth is perhaps what leads many people to see it as informal, colloquial, careless or sloppy, for that is how many people evaluate young people's language, the language of the (as yet) weak, the (as yet) outsiders.

A 2001 survey of seven- to fourteen-year-olds' language listed scores of buzz-words, ranging from the familiar such as 'wicked', 'radical' or 'dingbat', to the less common, such as 'savage' or 'vicious' (for excellent), 'trev' (a designer-clothes wearer), 'minging' (ugly or disgusting) and 'talk to the hand' (because I'm not listening). Unsurprisingly, television shows provide many new catchphrases. Pop music also changes language from month to month. Rhyming slang is also increasingly common in young street culture, though its connections with Cockney are far off and the emphasis is on using celebrities' names in a way that makes the commonplaces of everyday teenage life more interesting, for example, '**Britney Spears**' for beers.

C. Referring back to the text, write questions to go with these answers:

1. \_\_\_\_ 1. These are the accents of Cornwall, the West Midlands, Tyneside, Northern Ireland and Clydeside
2. \_\_\_\_ 2. It's derived from a mixture of Lancashire, Irish and Welsh influences
3. \_\_\_\_ 3. It was in 1960.
- 4.----- 4. They are called 'Geordies'.
- 5.----- 5. It was originally the name for a spoilt city child.
- 6.----- 6. The economic and cultural domination of the U.S. influences all the varieties of English in contemporary Britain.
7. \_\_\_\_ 7. It happens through exposure to popular music, cinema and computer technology.
8. ----- 8. It's, first and foremost, group language.
9. \_\_\_\_ 9. It's typically connected with the subcultures of youth.
- 10.----- 10. Because it makes the common-places of everyday teenage life more interesting.

## II. VOCABULARY FOCUS

A. Translate the following word-combinations into Russian:

a level of formality; scores of smth; to be likely to do smth; ranging from; a designer-clothes wearer; a recognizable accent; to be brought to national and world attention; a spoilt child; to be hotly debated; sharing a language.

Reproduce the situations in the text in which they are given.

B. Find the English equivalents in the text:

Основная особенность; неудивительно; из месяца в месяц; составители словарей; отвратительный; изобретенный к-л; первоначально; опасаться; компьютерные технологии; иметь важные последствия.

Use them in sentences of your own.

C. Match the words which collocate with each other:

- |             |           |
|-------------|-----------|
| 1. formal   | a. ear    |
| 2. cultural | b. accent |

- |                    |                  |
|--------------------|------------------|
| 3. sensitive       | c. context       |
| 4. distinguishable | d. peculiarities |
| 5. linguistic      | e. domination    |

D. Match the words which are close in their meaning:

- |                 |                |
|-----------------|----------------|
| 1. sloppy       | a. ruling      |
| 2. rejoice      | b. present-day |
| 3. woeful       | c. careless    |
| 4. domination   | d. revel       |
| 5. contemporary | e. deplorable  |

E. Match the words having the opposing meaning:

- |                 |                |
|-----------------|----------------|
| 1. woeful       | a. neat        |
| 2. contemporary | b. pleasurable |
| 3. rejoice      | c. submission  |
| 4. sloppy       | d. lament      |
| 5. domination   | e. old         |

F. Match the words and their definitions:

1. to think carefully about smth before making a judgement about its value, importance, or quality	a. buzzword
2. a word that has become very popular, especially a word relating to a particular activity or subject	b. woefully
3. making a mark that is impossible to remove	c. celebrity
4. in a way that shows you feel sad	d. evaluate
5. a famous person, especially in entertainment or sport	e. indelible

G. Translate the following sentences into Russian:

- The performance of each employee is evaluated once a year.
- His speech was full of buzzwords and empty promises.
- Every phrase has been indelibly engraved in my mind.
- She shook her head woefully.
- The hotel is well known for its celebrity guests.

H. Insert prepositions where necessary (with; to; for; on):

- |                         |                              |
|-------------------------|------------------------------|
| 1. to influence __ smth | 6. to be familiar __ smth    |
| 2. an influence __ smth | 7. __ an increasing extent   |
| 3. to share smth __ smb | 8. to adhere __ smth         |
| 4. to account __ smth   | 9. to refer __ smth          |
| 5. exposure __ smth     | 10. to be associated __ smth |

I. Complete the sentences using the words in the box:

commonplaces    domination    implications  
referred    influences    contemporary

identity celebrities' deriving  
varieties recognizable accent

1. The city of Liverpool, for example, has a very strong and \_\_\_\_, known as 'Scouse', \_\_ from a mixture of Lancashire, Irish and Welsh \_\_.
2. One factor influencing all the \_\_\_\_ of English in \_\_\_\_ Britain is the economic and cultural \_\_\_\_ of the United States.
3. All these issues have important \_\_\_\_ for the question of British \_\_\_\_.
4. The type of language \_\_\_\_ to as slang is more than a level of formality.
5. ... the emphasis is on using \_\_\_\_ names in a way that makes the \_\_\_\_ of everyday teenage life more interesting...

J. In which meanings are the following words used in the text:

1. to drift
  - a. to be pushed along very slowly by the movement of air or water
  - b. to move somewhere slowly as though you do not know where you are going
  - c. to do something or happen in a way that is not planned
2. grasp
  - a. the ability to understand smth
  - b. a very tight hold of smb or smth
  - c. power that smb has over smb or smth
3. to account
  - a. to form, use or produce a particular amount or part of smth
  - b. to be the reason why smth exists or happens
  - c. to give an explanation for smth bad that has happened, especially smth you are responsible for.

### III. INTERPRETATION

A. Paraphrase the following phrases. Comment on them.

1. The type of language referred to as slang is more than a level of formality.
2. Slang is first and foremost group language.
3. The number of official and authoritative bodies who accept that language is a constantly changing and vibrant part of culture is increasing.
4. Slang has an extremely important social function to fulfill with regard to the groups that create it: it helps to establish solidarity and is associated with group identity.

B. Answer the following questions:

1. Can you say anything concerning the social aspect of regional variants in accent, vocabulary and so on? Can it be applied to our country, too?
2. How is the economic and cultural domination of the United States manifested in contemporary Britain? In other European countries? Are there any ways of resisting it?
3. Why do you think dictionary compilers are more likely to include recent slang words now than they used to be?
4. Why is it so difficult to compile dictionaries of slang?
5. What gives rise to slang as part of the subcultures of youth?
6. What are sources of slang?

#### IV. SPEAKING PERSONALLY

Discuss with your partners the following statement:

'Some people fear that sharing a language with the most successful nation on Earth will erode Britain's own linguistic identity and also accounts for Britons' woefully poor grasp on other European languages, while others argue that the global dominance of English ensures Britain's containing cultural vitality'.

Which point of view to your uphold?

In you discussion try to use the following expressions:

I agree entirely

I agree absolutely with

My own view/opinion is exactly

I'm of exactly the same opinion

I don't think anyone would/could disagree with

I can't say that I share this view

I'm not at all convinced

I see things rather differently

That's not the way I see it

## UNIT IV. THE COUNTRY OF THREE LANGUAGES

### I. READING COMPREHENSION

A. Pre-reading Task. Answer the questions:

1. How many languages do you think are spoken in Scotland?
2. Does Scotland have one official language?

B. Now read and translate the text. You can make use of the following words and word-combinations:

Scottish Standard English - шотландский вариант литературного английского языка

Deny - отрицать

Divergent - отличный, отклоняющийся

Ultimately - в конечном счете, в конечном итоге

Rooted - укоренившийся

Rural - сельский

Border (the) - граница между Англией и Шотландией

Urban - городской

Scotts - шотландский язык

Scottish Gaelic - шотландский вариант гаэльского языка

Remote - отдаленный

The Hebrides - Гебридские острова

questionable - сомнительный

bilingual - двуязычный

primary education - начальное образование

residential areas - жилые кварталы

substratum - основа, субстрат

virtually - фактически

item of vocabulary - единица словарного запаса

institutional - институциональный, относящийся к к-л учреждению

minor - незначительный

vis-a-vis - по сравнению с

colloquial usage - разговорное употребление

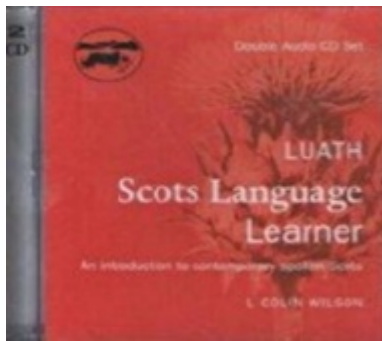
inasmuch - в той мере, в какой; на сколько

marginal - незначительный

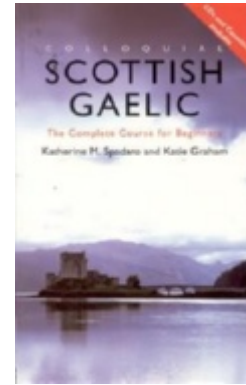
obligation - обязанность, обязательство

rhotic accent - подчеркнутое произношение звука [r], ротацизм

The move from England to Scotland is one of the linguistically most distinct that can be made in the British Isles as far as English is concerned. Standard English is well established throughout Scotland in government, schools, the media, business etc. in the specially Scottish variety of the standard, which is usually referred to as **Scottish Standard English** (SSE). Yet in many areas of everyday life there is no denying that forms of English are used in Scotland which are often highly divergent from the English of neighbouring England. These forms are ultimately rooted in the rural dialects of the Scottish Lowlands, which differ distinctly from the dialects south of [the Border](#). The traditional rural dialects as well as their urban variations are collectively known as [Scots](#).



Besides Scottish Standard English and Scots one further non-immigrant language is spoken in Scotland, That is Scottish Gaelic, a Celtic



language related to both Welsh and Irish. At present only a small part of the population (no more than 1.5 per cent) speaks Gaelic; the Gaelic language areas are located in the more remote regions of the northwest and on some of **the Hebrides**. Since 40 per cent of Gaelic native speakers live today in urban (= English language) Scotland, their continued use of the language is questionable. However, the situation of Gaelic has stabilized somewhat since the 1960s largely due to: the teaching of Gaelic in schools, bilingual primary education; Gaelic residential areas in Glasgow, **Inverness**, **Skye**, **Lewis** etc. Those who speak Gaelic are, in any case, bilingual and also speak English; their English is often influenced by their Celtic substratum.

**Standard English** in Scotland is virtually identical to Standard English anywhere else in the world. As elsewhere, it has its special national items of vocabulary. These may be general, such as *outwith* 'outside', *pinkie* 'little finger' or *doubt* 'think, suspect'; they may be culturally specific, such as *caber* 'a long and heavy wooden pole thrown in competitive sports, as at the Highland Games' or *haggis* 'sheep entrails prepared as a dish'; or they may be institutional, as with *sheriff substitute* 'acting sheriff' or *landward* 'rural'.

Syntactically, Scottish Standard English shows only minor distinctions vis-a-vis other types of Standard English. For instance, in colloquial usage, the modal verb system differs inasmuch as *shall* and *ought* are not present, *must* is marginal for obligation and *may* is rare.

Scottish Standard English has its own distinct pronunciation as is the case with all national or regional varieties of English. It maintains /x/, spelled *ch*, in some words such as *loch* or *technical*. /hw/ and /w/ are distinct as in *wheel* and *weal*. It is also a rhotic accent, pronouncing /r/ wherever it is written.

C. Referring back to the text. Answer the following questions:

1. Is Standard English well-established throughout Scotland?
2. Through which institutions is it established?
3. What is the specially Scottish variety of the standard usually referred to?
4. Are any forms of English used in Scotland divergent from the English of neighbouring England?
5. Where are these forms rooted?
6. Do many people in Scotland speak Gaelic?
7. Where are the Gaelic language areas located?
8. Are people who speak Gaelic bilingual?
9. What special national items of vocabulary are there in standard English in Scotland?
10. What is the rhotic accent?

## II. VOCABULARY FOCUS

A. Translate the following words and word-combinations into Russian:

There is no denying; to be ultimately rooted; urban variations; to be related to smth; items of vocabulary; to be culturally specific; to be institutional; to maintain; competitive sports; to be marginal for obligation.

Reproduce the situations in the text in which they are given.

B. Find the English equivalents in the text:

Средства массовой информации; повседневная жизнь; значительно отличаться; к югу от границы; в настоящее время; отдаленные районы; благодаря ч-л; в любом случае; испытывать влияние ч-л; быть практически идентичным чему-либо.

Use them in sentences of your own.

C. Match the words which collocate with each other:

- |                |                 |
|----------------|-----------------|
| 1. rural       | a. areas        |
| 2. native      | b. usage        |
| 3. residential | c. speakers     |
| 4. minor       | d. dialects     |
| 5. colloquial  | e. distinctions |

D. Match the words which are close in their meaning:

- |                 |                   |
|-----------------|-------------------|
| 1. divergent    | a. vernacular     |
| 2. colloquial   | b. doubtful       |
| 3. minor        | c. distant        |
| 4. questionable | d. opposite       |
| 5. remote       | e. inconsiderable |

E. Match the words having the opposing meaning:

- |                 |                 |
|-----------------|-----------------|
| 1. questionable | a. similar      |
| 2. remote       | b. significant  |
| 3. divergent    | c. nearby       |
| 4. minor        | d. standard     |
| 5. colloquial   | e. indisputable |

F. Match the words and their definitions:

1) something that you must do for legal or moral reasons	a. deny
2) possibly not true, accurate, or complete	b. rooted
3) to say that smth is not true or does not exist	c. questionable
4) based on smth, developed from smth, or influenced by it	d. remote
5) far away from other cities, towns, or people	e. obligation

G. Translate the following sentences into Russian:

1. Buyers have no legal obligation to disclose personal financial information.

2. The results of the test seem highly questionable.
3. Officials have repeatedly denied the existence of a secret report.
4. The conflict in the area was rooted in history and religion.
5. We felt very remote and lonely living out in the country.

H. Insert prepositions where necessary

(from, in, to):

- |                             |                           |
|-----------------------------|---------------------------|
| 1. to be identical ___ smth | 6. to be related ___ smth |
| 2. to be referred ___ smth  | 7. ___ any case           |
| 3. to be divergent ___ smth | 8. to influence ___ smth  |
| 4. to be rooted ___ smth    |                           |
| 5. to differ ___ smth       |                           |

I. Complete the following sentences using the words in the box:

substratum   minor distinctions   located  
remote   items of vocabulary   pronunciation  
varieties   influenced   bilingual  
Gaelic

1. It has its special national \_\_\_\_.
2. Syntactically, Scottish Standard English shows only \_\_\_\_ vis-a-vis other types of Standard English.
3. Scottish Standard English has its own distinct \_\_\_\_ as is the case with all national and regional \_\_\_\_ of English.
4. The \_\_\_\_ language areas are \_\_\_\_ in the more \_\_\_\_ regions of the northwest and on some of the Hebrides.
5. Those who speak Gaelic are, in any case, \_\_\_\_ and also speak English; their English is often \_\_\_\_ by their Celtic \_\_\_\_.

J. Make up phrases. Translate them into Russian and think of your own sentences with them:

obligation	a. legal
	financial
	moral
	professional

obligation	b. to accept
	to fulfil
	to honour
	to meet
	to perform



K. In what meanings are the following words given in the text:

1. marginal

- a. very small
- b. not considered important
- c. written in the margin of a page

2. minor

- a. relating to a musical scale
- b. not very important

3. residential

- a. a residential area is one in which most of the buildings are houses
- b. involving living at a place where you are working, studying or being looked after.

### III. INTERPRETATION

A. Paraphrase the following statements. Comment on them:

1. The move from England to Scotland is one of the linguistically most distinct that can be made in the British Isles as far as English is concerned.
2. Standard English is well established throughout Scotland in government, schools, the media, business etc.

B. Answer the following questions:

1. The text says that Standard English is well established throughout Scotland in government, schools, the media and business. Can you think of any other ways of establishing the language in a country? Why do you think that the divergent forms of Standard English are rooted in the rural dialects of Scotland, not in the urban ones? Do you know anything about Celtic languages? In what countries are they spoken? Why do you think the situation concerning the Status of Gaelic in Scotland has stabilized since the 1960s? What do you think makes people bilingual?
- 2.

### IV. SPEAKING PERSONALLY

infer. Discuss with your partners what problems the existence of a few languages on the same territory

In your discussion you may use the following phrases supporting your point of view:

My personal opinion is....

I'm inclined to think that.....

As I see it....

I'd like to print out that....

## **UNIT V. SCOTS - A LANGUAGE OR A DIALECT?**

### **I. READING COMPREHENSION**

A. Pre-reading Task. Answer the questions:

1. Do you agree that some languages are more prestigious than others?
2. What makes a language prestigious?

B. Now read and translate the text. You may make use of the following words and word-combinations:

Descend - происходить

Decline - упадок

Crown - корона

Abolition - упразднение

Reject - отвергать

Backwardness - отсталость

Purge - очистить

Remnants - остатки

Tongue - язык

Lallan, Lallans - лалланс, диалект южной части Шотландии

Peasantry - крестьянство

Artificial - искусственный

Misconception - неправильное представление

notion - понятие, представление

Inflected - изменяемый грамматически

census - перепись населения

given - принимая во внимание, с учетом ч-л

compete - конкурировать

value - ценить

confer - даровать, присуждать

cult - культ

grant - дарить, жаловать  
 vogue - популярность, известность  
 be at odds - не соответствовать, находиться в противоречии  
 shrinking - сокращающийся  
 impoverished - лишенный важнейших качеств, свойств, истощенный  
 articulate - формулировать  
 dismiss - отвергать, отбрасывать  
 seek - стремиться к ч-л  
 autonomous - автономный  
 resurrected - возрожденный  
 slovenly - небрежный  
 reluctant - делающий ч-л с неохотой  
 valid - действительный, имеющий силу  
 vulgar - простонародный  
 pejorative - уничижительный

One of the most interesting British languages, precisely because of the debate as to whether it is a distinct language or merely a dialect is **Scots**. Scots is descended from **the Northumbrian dialect of Old English**, and at one time forms of the language existed in all the non-Gaelic regions of Scotland, including the remote **Shetland** and **Orkney Islands**. By the sixteenth century one particular form of Scots supported a highly developed cultural and political tradition entirely separate from England. At that time, however, a number of factors combined to force Scots into decline, the most important of which was **the union of the Scottish and the English crowns** in 1603. After the abolition of the Scottish parliament in 1707, Scots began to be rejected as a sign of cultural backwardness, and the ruling classes attempted to purge their speech of any remnants of the old Scots tongue. Despite interest in what came to be known as **'Lallans'** (Scots for 'Lowlands'), as opposed to the mostly Gaelic-speaking Highlands) amongst some poets and novelists of the eighteenth century, the language survived only among the peasantry and, after the industrialization of Scotland during the nineteenth century, among the urban working class. Scots was under constant threat throughout the twentieth century because, unlike **Scottish Gaelic**, most people do not regard it as a separate language but a deformed version of English, or as an artificial dialect invented by the romantic writers of the eighteenth and nineteenth centuries.

Both of these misconceptions add to the stereotypical notion of Scots that tends to be reproduced in the popular imagination as the sign of Scottishness - words such as 'wee' (small), 'braw' (fine, good) and so on, as well as a heavily inflected accent when speaking English.



Low tide in the Shetland Islands



The Orkney Islands

Scots received little constitutional support in the 1990s. It is not recognized for census purposes, and, given the success of **Welsh** and Scottish Gaelic in competing for what funds are available from central government

and the BBC, this situation is unlikely to change in the near future. As with the Gaelic language in the Republic of Ireland, it is only amongst a relatively small number of historians, critics and writers that Scots is still valued, this intellectual support confers on Scots a sort of cult status, granting the language a vogue somewhat at odds with its shrinking working-class base. The familiar argument is that, despite its impoverished condition, the language articulates a way of life, a way of thinking about the world, a way of being Scottish, that cannot be adequately expressed in English.

This argument is rejected by many, however, and not only by those 'Unionists' who maintain that Scotland's future depends on remaining an English-speaking region of the United Kingdom. The revival of Scots is also dismissed by many nationalists (seeking separate national sovereign status for Scotland) and devolutionists (seeking an autonomous Scottish parliament while remaining part of the United Kingdom) who feel that, given its history of strong cultural and political independence, Scotland does not need the support of an artificially resurrected language.

As it was already said, Scots is frequently seen as slovenly and does not enjoy high overt prestige. While the language is undoubtedly widely used, social pressures against it are so strong that many people are reluctant to use it or have actively rejected it.

While this statement is valid, it is also necessary to note that there are several different types of Scots, each with a different status and prestige. The variety so often and so subjectively regarded as vulgar is urban working class Scots; considerably more positive are the often romanticized rural dialects; a third type is literary Scots (sometimes termed Lallans, 'Lowlands'). This final variety is also sometimes pejoratively referred to as synthetic Scots because it represents an artificial effort to re-establish a form of Scots as the national language of Scotland and as a language for Scottish literature (much as was the case before the union of the crowns in 1603, when James VI of Scotland became James I of England, which eventually resulted in a linguistic reorientation of Scotland towards England).

C. Make up 10 questions covering the contents of the text.

## II. VOCABULARY FOCUS

A. Translate the following word-combinations into Russian:

To be subjectively regarded; romanticized rural dialects; the union of the crowns; to result in smth; precisely; merely; entirely separate; to force smth into decline; as opposed to smth; a deformed version.

Reproduce the situations in the text in which they are given.

B. Find the English equivalents in the text:

Необходимо отметить; ряд факторов; признак культурной отсталости; правящие классы; интерес к ч-л; искусственно возрожденный язык; поэты и романисты; конституционная поддержка; получить конституционную поддержку; в ближайшем будущем.

Use them in sentences of your own.

C. Match the words which collocate with each other:

- |             |            |
|-------------|------------|
| 1. overt    | a. classes |
| 2. cultural | b. status  |

- |                   |                 |
|-------------------|-----------------|
| 3. constitutional | c. prestige     |
| 4. ruling         | d. backwardness |
| 5. sovereign      | e. support      |

D. Match the words which are close in their meaning:

- |               |                     |
|---------------|---------------------|
| 1. decline    | a. slack            |
| 2. artificial | b. self-determining |
| 3. slovenly   | c. diminishing      |
| 4. abolition  | d. annihilation     |
| 5. autonomous | e. sham             |

E. Match the words having the opposing meaning:

- |               |                  |
|---------------|------------------|
| 1. abolition  | a. genuine       |
| 2. autonomous | b. rise          |
| 3. artificial | c. ordered       |
| 4. decline    | d. dependent     |
| 5. slovenly   | e. establishment |

F. Match the words and their definitions:

1) a reduction in the amount or quality of something	a. purge
2) not to agree to an offer, proposal or request	b. notion
3) to remove a bad or unpleasant condition or feeling from smb or smth	c. remnants
4) small remaining parts of smth	d. decline
5) an opinion or belief, especially one that is wrong	e. reject

G. Translate the following sentences into Russian:

- Thankfully, this is a disease that is now on the decline
- The court rejected the argument and found the dependant not guilty.
- They were unable to purge the mistakes from the computer system.
- The towers were the last remnants of the famous castle.
- Employment decisions shouldn't be based on misconceived notions about age.

H. Insert prepositions where necessary (under; on; to; from; at; in):

- |                           |                           |
|---------------------------|---------------------------|
| 1. to descend ___ smth    | 6. to confer smth ___ smb |
| 2. including ___ smth     | 7. to be ___ odds         |
| 3. to be opposed ___ smth | 8. to depend ___ smth     |
| 4. despite ___ smth       | 9. to result ___ smth     |
| 5. to be ___ threat       | 10. to refer ___ smth     |

I. Complete the sentences using the words in the box:

tongue census prestige slovenly  
dialect perjoratively remnants purge  
descended

1. Scots is frequently seen as \_\_\_ and does not enjoy high overt \_\_\_\_.
2. This final variety is also sometimes \_\_\_ referred to as synthetic Scots.
3. It was not recognized for \_\_\_ purposes.
4. Scots is \_\_\_ from the Northumbrian \_\_\_ of Old English.
5. The ruling classes attempted to \_\_\_ their speech of any \_\_\_ of the old Scots \_\_\_.

J. In which meanings are the following words used in the text:

1. To descend

- a. to go down a mountain or slope, or to go downstairs
- b. to become lower
- c. to develop from smth that happened or existed earlier

2. to dismiss

- a. to refuse to accept that smth might be true or important
- b. to force smb to leave their job
- c. to officially tell people that they can leave a place

3. to confer

- a. to discuss smth with other people in order to reach a decision
- b. to give smth, such as authority, a legal right, or an honour, to smb.

### III. INTERPRETATION

A. Paraphrase the following statements and comment on them:

1. By the sixteenth century one particular form of Scots supported a highly developed cultural and political tradition entirely separate from England.
2. As with the Gaelic language in the Republic of Ireland, it is only amongst a relatively small number of historians, critics and writers that Scots is still valued, this intellectual support confers on Scots a sort of cult status, granting the language a vogue somewhat at odds with its shrinking working class base.

B. Answer the following questions:

1. Why do you think the union of the Scottish and the English crowns in 1603 forced Scots into decline?
2. In what way can a language be a sign of cultural backwardness?
3. What made Scots survive among the peasantry and later among the urban working class?
4. What is the stereotypical notion of Scots?
5. Why do you think some poets and novelists of the past romanticized Scots?
6. Why is Scots frequently seen as slovenly?

#### IV. SPEAKING PERSONALLY

Discuss with your partner the following statement:

'Despite its impoverished condition, the language articulates a way of life, a way of thinking about the world, a way of being Scottish, that cannot be adequately expressed in English'.

Should this argument be supported or rejected?

## UNIT VI. LANGUAGE - A MEANS OF POLITICAL DIVIDE?

### I. READING COMPREHENSION

A. Pre-reading Task. Answer the questions:

1. Do you know what languages are spoken in the Republic of Ireland and in Northern Ireland?
2. Is English or Irish the official language of the Republic of Ireland?

B. Now read and translate the text. You can make use of the following words and word-combinations:

Assure - гарантировать, обеспечивать

Broadcasting - радио- и телевидение

Hiberno-English - ирландско-английский

Stem from - происходить

Originate in - брать начало

Large scale - крупномасштабный

Simultaneous - одновременный

Displacement - переселение

Subjection - покорение

Transitional - переходный

Merge - сливаться

Potent - сильный, убедительный

Leveling - выравнивание

Unambiguous - недвусмысленный

Reinforce - усиливать, укреплять

Wales is the only area in the British Isles where one of the original Celtic languages has been able to survive as the daily language of a large number of people: just under one fifth use **Welsh**; of these about 70 per cent use it as their exclusive home language and a further 13 per cent use both it and English as their home languages. Although the future of Welsh is by no means assured, its use seems to have stabilized somewhat vis-?-vis English. There are Welsh language schools in the predominantly Welsh speaking areas in the north, and a fair amount of broadcasting is carried out in Welsh as well.

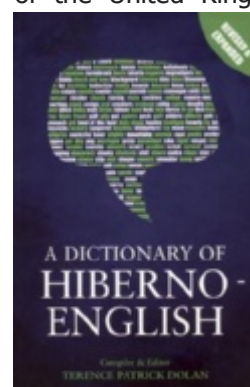
Welsh English shares many of the linguistic features of southern England. What marks it off from the English of England is the effect of the Celtic substratum, which shows most obviously in its sing-song intonation, presumably influenced by Welsh. In monolingual areas such as the southeast, the influence of Welsh is considerably weaker. Here, for example, monolingual English speakers generally have non-rhotic accents, while bilingual ones further to the west are more likely to have rhotic ones.

In grammar, Welsh English is, for the most part, similar to General English.



The Map of Northern Ireland

Ireland is divided both politically and linguistically and the linguistic and the political borders lie close together. Northern Ireland with a population of approximately 1.5 million is politically a part of the United Kingdom while the remaining 26 counties form the Republic of Ireland.



Although Irish English, which is sometimes called **Hiberno-English**, shares a number of characteristics throughout the island, there are also a number of very noticeable differences. Most of these stem from fairly clear historical causes. The northern counties are characterized by the presence of **Scots** forms. These originated in the large scale settlement of the north by people from the **Scottish Lowlands** and the simultaneous displacement of many of the native Irish following **Cromwell's** subjection of the island in the middle of the seventeenth century. In what is now the Republic, a massive change from the Irish language related to **Welsh** and **Scottish Gaelic** began around the year of 1800. The type of English which became established there stems from England and not Scotland and shows some signs of earlier settlement in the southeast by people from the west midlands of England. Most characteristic of southern Irish English are the numerous features in it which reflect the influence of Irish as the substratum language. In a few areas in the west Irish is still spoken, and Irish is the Republic's official language (together with English, the second official language). The percentage of population who actually speak Irish, is, however, very low (around two per cent).

The split in Ireland as a whole is reflected once again within the historical province of **Ulster**, which is partly in the Republic (the three counties of **Cavan, Donegal and Monaghan**) and partly in Northern Ireland. The population of Northern Ireland itself is divided very much along confessional lines, somewhat under one half Roman Catholic (the Republic is over 90 per cent Catholic) and the remainder chiefly Protestant. This, too, reflects the historical movement of people to and within Ireland. The northern and eastern parts of the province are

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heavily Scots and Protestant; the variety of English spoken there is usually referred to as Ulster Scots or, sometimes, Scotch-Irish. Further to the south and west the form of English is called Mid-Ulster English, and its features increasingly resemble those of English in the South, with South Ulster English as a transitional accent.

The same split, but also new, mixed or compromise forms, can be observed in **Belfast**, which at approximately half a million is the largest city in Northern Ireland and second only to **Dublin** in all of Ireland. Although there is a great and ever growing amount of sectarian residential patterning, speech forms in the city as a whole are said to be merging. One of the most potent reasons advanced for the increasing leveling of speech forms is the weakening of complex social networks (with shared family, friends, workmates, leisure time activities). Especially in the middle class, where there is more geographical mobility, and in those parts of the working class where unemployment has weakened social contacts, there is a move away from complex local norms and distinctions, one of which is shared language norms.

The practical consequence of the interplay of socio-economic patterns, regional origin and social networks of varying complexity in Belfast is a zigzag pattern of linguistic variants representing reality in which there is no unambiguous agreement on prestige models of speech. Furthermore, political affiliations (pro-British unionists vs Republican nationalists ( especially where residence patterns, schooling and workplace are so highly segregated), help to reinforce this diversity of norms.

C. Write questions to go with these answers:

- 1) \_\_\_\_ 1) Under one fifth of the population of Wales use Welsh.
- 2) \_\_\_\_ 2) It's due to Welsh language schools and a fair amount of broadcasting which is carried out in Welsh.
- 3) \_\_\_\_ 3) It shared many of the linguistic features of Southern England.
- 4) \_\_\_\_ 4) It's approximately 1,5 million.
- 5) \_\_\_\_ 5) It's sometimes called Hiberno-English.
- 6) \_\_\_\_ 6) They are characterized by the presence of Scots forms.
- 7) \_\_\_\_ 7) It's divided along confessional lines.
- 8) \_\_\_\_ 8) It's the largest city in Northern Ireland.
- 9) \_\_\_\_ 9) They are said to be merging.
- 10) \_\_\_\_ 10) Yes, political affiliations help to reinforce the diversity of speech norms.

## II. VOCABULARY FOCUS

A. Translate the following words and word-combinations into Russian:

A split; along confessional lines; a transitional accent; social networks; workmates; leisure time activities; the practical consequence; by no means; predominantly; a fair amount.

Reproduce the situations in the text in which they are used.

B. Find the English equivalents in the text:

Певучая интонация; отражать ч-л; напоминать ч-л; возрастающее количество; ослаблять социальные контакты; отличать ч-л от чего-либо; ряд характерных черт; исторические причины; одновременный; заметные различия.

Make up your own sentences with them.

C. Match the words which collocate with each other:

- |              |                |
|--------------|----------------|
| 1. middle    | a. affiliation |
| 2. political | b. contacts    |

- |             |             |
|-------------|-------------|
| 3. language | c. catholic |
| 4. social   | d. class    |
| 5. Roman    | e. norms    |

D. Match the words which are close in their meaning:

- |                |               |
|----------------|---------------|
| 1. unambiguous | a. withstand  |
| 2. potent      | b. explicit   |
| 3. reinforce   | c. secure     |
| 4. survive     | d. forceful   |
| 5. stabilize   | e. strengthen |

E. Match the words having the opposing meaning:

- |                |               |
|----------------|---------------|
| 1. potent      | a. dubious    |
| 2. reinforce   | b. loosen     |
| 3. survive     | c. debilitate |
| 4. unambiguous | d. weak       |
| 5. stabilize   | e. perish     |

F. Match the words and their definitions:

1) to begin to exist or appear for the first time	a. simultaneous
2) powerful or effective	b. to stem
3) happening or done at the same time	c. to reinforce
4) to be caused by smth	d. to originate
5) to make an idea, belief, or feeling stronger	e. potent

G. Translate the following sentences into Russian:

- The concept of factory outlet shopping originated in America.
- Images from the war are still potent today.
- In simultaneous announcements the two men resigned from their jobs.
- His popularity stemmed from the fact that he was born in the area.
- The latest figures reinforce the view that economic growth is slowing.

H. Insert the prepositions where necessary (to; from; of; for):

- |                            |                          |
|----------------------------|--------------------------|
| 1) to stem ___ smth        | 6) a reason ___ smth     |
| 2) following ___ smth      | 7) to resemble ___ smth  |
| 3) to be related ___ smth  | 8) to be second ___ smth |
| 4) characteristic ___ smth |                          |
| 5) to be referred ___      |                          |

I. Complete the sentences using the words in the box:

non-rhotic    confessional lines    assured  
 stabilized    reflected    divided

stems monolingual split

1. The \_\_\_ in Ireland as a whole is \_\_\_ once again within the historical province of Ulster.
2. The population of Northern Ireland itself is \_\_\_ very much along \_\_\_.
3. The type of English which became established there \_\_\_ from England.
4. Although the future of Welsh is by no means \_\_\_, its use seems to have \_\_\_ vis-?-vis English.
5. \_\_\_ English speakers generally have \_\_\_ accents.

### III.INTERPRETATION

A. Paraphrase the following statements and comment on them:

1. Although there is a great and ever growing amount of sectarian residential patterning, speech forms in the city as a whole are said to be merging.
2. The practical consequence of the interplay of socio-economic patterns, regional origin and social networks of varying complexity in Belfast is a zigzag pattern of linguistic variants representing reality in which there is no unambiguous agreement on prestige models of speech.

B. Answer the following questions:

1. What do you think can assure the future of a language?
2. What historical causes brought about differences in Irish English throughout the island?
3. Why do you think the percentage of population who actually speak Irish is very low?
4. Speech forms are said to be merging in the cities. How does the way of life in the city influence the leveling of speech forms?
5. What do you think the political affiliations have to do with the diversity of language norms?

### IV. CREATIVE WRITING

Write an short essay on the history of the language development in Northern Ireland. Remember to express your point of view concerning the future of these languages.

To connect the ideas in your piece of writing, use the following expressions:

Firstly	Secondly
First of all	In the second place
To begin with	Meanwhile
	In the meantime
	Eventually
	To sum up
	In short

## UNIT VII. THE IMPORTANCE OF NOT SPEAKING ENGLISH

### I. READING COMPREHENSION

A. Pre-reading Task. Answer the following questions:

1. Do you happen to know what group of languages Welsh and other Celtic languages of Scotland and Northern Ireland belong to?
2. Do you know any extinct Celtic languages?

B. Now read and translate the text. You can make use of the words and word-combinations given below:

Gael - г(а)эл, шотландский или ирландский кельт

Famine - голод

Decimate - опустошать, уничтожать

Poverty - нищета

Influential - влиятельный

Fraction - частица, крупица

Amount - общая сумма, весь объем

Acknowledgement - признание

Flourish - процветать

Assert - утвердить

Prohibit - запрещать

Medium - средство

Stigmatize - клеймить позором, поносить

Impetus - стимул, побуждение

Conversion - превращение

abandon - отказаться от ч-л

master the language - овладеть языком

output - выпуск

Gaelic is the language of **the Gaels, Celtic** invaders from Europe who came to the British Isles in the second and third centuries before the beginning of the Christian era. Gaelic rapidly became the principal language of Ireland, and later it was also widely spoken on the west coast of Scotland where many Irish Gaels emigrated in later years. The census of 1991 showed that out of the Scottish population of 4.9 million, 1.4 per cent - about seventy thousand people - spoke Gaelic in some form. Gaelic remained the first language of Ireland until

the middle of the nineteenth century, when [the Great Famine](#) (1845-8) decimated the population. Death, mass emigration and the association of Gaelic with poverty and backwardness combined to marginalize the language, so that, by the time the southern part of Ireland gained partial independence from Britain in 1922, Gaelic was spoken only in small pockets (called Gaeltachts) in the north and the west of the island.

This marginalization did not go unopposed, however. During the 1890s a cultural movement known as the Celtic Revival became very influential throughout the British Isles, and this movement was closely linked with the idea of political independence for Ireland. An important part of its programme was the restoration of Gaelic as the first language of Ireland. This was felt to be necessary because the language was seen as the crucial element of a distinctive identity, and therefore it was not possible for Irish people to achieve real freedom if they continued to speak English.



Eisteddfod festival

In 1922, [the Northern Ireland Office](#) spent 1.2 million pounds promoting Gaelic projects, and although this is only a fraction of the amount spent on **Scottish Gaelic** and **Welsh**, it has been welcomed as



Wales is a bilingual country

official acknowledgement of the importance of Gaelic for the cultural health of the community. The city of Belfast has bilingual schools, a Gaelic newspaper (called *La*, meaning 'Day', which began publication in 1981) and a very small number of Gaelic radio and television programmes broadcast by the BBC and independent stations. While use of the language is now declining in the south, voluntary Irish classes flourish throughout Northern Ireland. All this activity is encouraging for Gaelic supporters, although whether the language can truly escape its sectarian heritage and help resolve the political divide in Northern Ireland remains a hotly debated question.

**Welsh** is the most successful non-English language of the British Isles. Since the nineteenth century Wales has had great difficulty in asserting its cultural independence from England. Before the Education Act of 1870, which prohibited teachers from using Welsh as a medium of education, about nine out of ten people spoke the language. As with all the minority languages mentioned so far however, Welsh became stigmatized as the language of the poor and the backward, it was only in rural areas such as the counties of [Gwynedd and Dyfed](#) in the north and west that Welsh managed to survive.

Since the 1960s, however, a new attitude towards the language has become evident. The rise of Welsh political nationalism has encouraged a pride in the Welsh language and in recent years the ability to speak Welsh has become a highly prestigious attribute. This pride has manifested itself in many ways, but the basic impetus is towards the conversion of Wales into a fully bilingual country.

Many people began in the 1960s by abandoning anglicized names in favour of Welsh ones, while for those who had not yet mastered the language, it was possible to assert a Welsh identity by using the heavily inflected Welsh accent. Once over the border, all road signs are now given first in Welsh and then in English, as are most job descriptions, and the language has had great success at all levels of education. Welsh programmes represent well over 50 per cent of the country's radio and television output, and the success of the annual [Eisteddfod festival](#) adds to the sense of an autonomous nation supporting a distinctive national culture.

C. Now referring back to the text, answer the following questions:

1. When did the Gaels come to the British Isles?
2. What did the census of 1991 show?

3. What happened in Ireland in 1845-1848?
4. What was Gaelic associated with?
5. Was there any opposition to the marginalization of the Gaelic language?
6. What organization spent 1,2 million pounds promoting Gaelic projects and why was it so important?
7. When was the Education Act adopted in Wales?
8. Since what time has a new attitude towards the Welsh language become evident?
9. What has become a highly prestigious aspect concerning the Welsh language in recent years?
10. What is the amount of Welsh programmes on Wales' radio and television?

## II.VOCABULARY FOCUS

A. Translate the following words and word-combinations into Russian:

Celtic invaders; to decimate the population; to marginalize the language; to assert cultural independence; distinctive identity; a medium of education; the political divide; basic impetus; to encourage a pride; job descriptions.

Reproduce the situation in the text in which they are given.

B. Find the English equivalents in the text:

До нашей эры; массовая эмиграция; нищета и отсталость; добиться частичной независимости; возрождение; быть тесно связанным; достичь подлинной свободы; официальное признание; дорожные знаки; на всех уровнях образования.

Think of your own sentences with them.

C. Match the words which collocate with each other:

- |              |                    |
|--------------|--------------------|
| 1. inflected | a. nationalism     |
| 2. crucial   | b. output          |
| 3. official  | c. accent          |
| 4. radio     | d. element         |
| 5. political | e. acknowledgement |

D. Match the words which are close in their meaning:

- |                |                  |
|----------------|------------------|
| 1. abandon     | a. ban           |
| 2. prohibit    | b. need          |
| 3. stigmatize  | c. authoritative |
| 4. poverty     | d. discard       |
| 5. influential | e. brand         |

E. Match the words having the opposing meaning:

- |               |              |
|---------------|--------------|
| 1. poverty    | a. allow     |
| 2. stigmatize | b. powerless |
| 3. prohibit   | c. retain    |

4. influential                      d. affluence  
5. abandon                        e. glorify

F. Match the words and their definitions:

1) to spoil or destroy smth, for example by getting rid of a lot of people	a. acknowledgment
2) able to affect the way smb thinks or behaves or affect the way smth happens	b. to stigmatize
3) smth that you say or do in order to show that you accept that smth exists or is true	c. influential
4) to officially stop smth from being done, especially by making it illegal	d. to decimate
5) to treat a particular type of behaviour as wrong or embarrassing and to try to make people who behave in this way feel ashamed	e. to prohibit

G. Translate the following sentences into Russian:

1. The department has been decimated by years of budget cuts.
2. He is one of the most influential figures in the government.
3. There is now almost universal acknowledgment that the programme has failed.
4. Smoking is prohibited in all areas of the building.
5. Children shouldn't be stigmatized because their parents aren't married.

H. Insert prepositions where necessary (towards; in; from; on; with):

1. to gain independence \_\_\_ smb/smith
2. to be linked \_\_\_ smth
3. to spend smth \_\_\_ smth
4. to have difficulty \_\_\_ doing smth
5. to prohibit smb \_\_\_ doing smth
6. to mention \_\_\_ smth
7. an attitude \_\_\_ smth/smb
8. a pride \_\_\_ smth

I. Complete the sentences using the words in the box:

inflected    bilingual    mastered  
output    identity    abandoning  
prestigious    asserting  
independence    assert

1. The city of Belfast has \_\_\_ schools.
2. Since the nineteenth century Wales has had great difficulty in \_\_\_ its cultural \_\_\_ from England.
3. In recent years the ability to speak Welsh has become a highly \_\_\_ attribute.
4. Welsh programmes represent well over 50 per cent of the country's radio and television \_\_\_.
5. Many people began in the 1960s by \_\_\_ anglicized names in favour of Welsh ones, while for those who had not yet \_\_\_ the language, it was possible to \_\_\_ a Welsh \_\_\_ by using the heavily \_\_\_ Welsh accent.

J. In what meanings are the following words used in the text:

1. to abandon

- a. to leave someone when you should stay with them and look after them
- b. to leave something in a place, especially because you are in a hurry or are trying to escape.
- c. to stop believing or supporting an idea.

2. to flourish

- a. to grow well and be healthy
- b. to be very successful
- c. to wave smth in the air so that people notice

K. Make up phrases and translate them into Russian. Think of your own sentences with them.

	Belief
	Claim
To abandon	Commitment
	concept
	An idea
	Policy
Principle	

### III. INTERPRETATION

A. Paraphrase the following statements and comment on them:

1. Death, mass emigration and the association of Gaelic with poverty and backwardness combined to marginalize the language.
2. This marginalization did not go unopposed, however.
3. ...whether the language can truly escape its sectarian heritage and help resolve the political divide in Northern Ireland remains a hotly debated question.
4. This pride has manifested itself in many ways, but the basic impetus is towards the conversion of Wales into a fully bilingual country.

B. Answer the following questions:



1. How do you think it happens that some languages become associated with backwardness of the population?
2. Do you think the cultural movement known as the Celtic Revival was successful? What changes did it bring about?
3. How are the ideas of real freedom and the national language connected?
4. Why is Welsh considered the most successful non-English language of the British Isles?
5. What is needed to convert Wales into a fully bilingual country?

#### IV.SPEAKING PERSONALLY

Do you agree with the idea expressed in the following statement: 'The language was seen as the crucial element of a distinctive identity, and therefore it was not possible for Irish people to achieve real freedom if they continued to speak English'?

Discuss the problem with your partners.

### **UNIT VIII. IS WALES A REALLY BILINGUAL COUNTRY ?**

#### I. READING COMPREHENSION

A. Pre-reading task. Answer the following questions:

1. Do you know any languages in the world which were on the verge of extinction but then were revived?
2. Do you think it is necessary for a visitor to speak the language of the country he visits?

B. Now read and translate the text. You can make use of the following words and word-combinations:

Augur - предвещать, предвидеть

Coherent - последовательный, связный

Relinquishing - отказ от ч-л

To all intents and purposes - фактически

Cope with - справляться

Recurring - повторяющийся

Intimidated - робкий, запуганный

Offended - обиженный

Cornish - корнуэльский, корнский язык

Manx - мэнский язык

Cease - прекращать

Confines - граница, предел

Although the number of Welsh-speakers as a whole dropped from 19 per cent to 18.7 per cent between 1981 and 1991, the number of speakers aged between three and fifteen rose from 17.7 per cent to 24.4 per cent, a real rise of 21,000. This augurs well for the future of the language, and is in marked contrast to **Scottish Gaelic** where the highest percentage of speakers are aged sixty-five and over. However, some Welsh nationalists argue that the success of the language has been achieved at the cost of a coherent political programme, and that central government support for various cultural initiatives does not represent a relinquishing of power, but merely a way of redistributing it.



The Isle of Man

Even so, the relative success of the language has been difficult for many English people to cope with. One recurring image is that of the English tourist feeling intimidated and offended by their exclusion from the Welsh conversations of local communities. Stories such as these reflect more, perhaps, on the insecurity of English people who hold an idea of Britishness specifically invented to incorporate the various identities of the British Isles under one, English-led, banner. For it hardly seems strange that Welsh people should wish to converse in their own

language, nor that in the absence of political self-determination this should represent a valuable means of identification for them. In 2001, it was suggested that an unofficial citizenship examination for English people planning to move to Wales would be a test of their ability to pronounce Llanfairpwllgwyngyllgogerychwyrndrobwllantysiliogogoch, the longest place name in the world after the Maori names of some towns in New Zealand. The town's county council clerk argued that newcomers needed to mix with the community more, and that pronouncing the town's name correctly would be a good start, especially for people who had moved from England. Local people, however, refer to the town as Llanfair PG, rather than calling it by its full name, which in English means 'The church of St Mary in the hollow of white hazel near the rapid whirlpool by the church of St Tysilio of the red cave'.

It may be that, given time and the global domination of American English, **Gaelic, Scots and Welsh** will suffer the fate of other non-English languages of the British Isles such as **Cornish** (from Cornwall) and **Manx** (from **the Isle of Man**), ceasing to be living languages, preserved only in the artificial confines of the library and the university. Welsh appears to be in a reasonable state of health, but Gaelic and Scots must give cause for concern to their supporters and speakers. It might be wondered why, having been so neglected for so long, Britain's non-English languages have aroused so much interest in recent years. Certainly there has been concern about the fate of Gaelic, Scots and Welsh since the beginning of the twentieth century, but one could argue that it is only since Britain's non-indigenous minorities began to work for proper recognition of their distinctive cultural heritages that the islands' Celtic minorities have begun to see their languages in a new perspective.

It should be remembered that **Welsh** is reviving, not revived, and in the industrialized south, **Swansea, Cardiff, Glamorgan** and **the Rhondda** valley, where over half the population lives, Welsh is still to all intents and purposes a foreign language.



Bilingual road markings in Wales

C. Make up 10 questions covering the contents of the text.

## II. VOCABULARY FOCUS

A. Translate the following words and word-combinations into Russian:

To be in marked contrast; the highest percentage; at the cost of smth; a relinquishing of power; recurring image; to incorporate; insecurity; a valuable means of identification; citizenship examination; to call smth by its full name.

Reproduce the situations in the text in which they are given.

B. Find the English equivalents in the text:

Относительный успех ч-л; разговаривать на родном языке; отсутствие политического самоопределения; общаться с местным населением; судьба; живые языки; создавать причины для беспокойства; вызывать большой интерес; культурное наследие; достичь успеха.

Think of your own sentences with them.

C. Match the words which collocate with each other:

- |              |                |
|--------------|----------------|
| 1. political | a. council     |
| 2. local     | b. heritage    |
| 3. county    | c. communities |
| 4. global    | d. programme   |
| 5. cultural  | e. domination  |

D. Match the words which are close in their meaning:

- |                  |                   |
|------------------|-------------------|
| 1. coherent      | a. alternate      |
| 2. revive        | b. comprehensible |
| 3. cease         | c. abandoning     |
| 4. recurring     | d. invigorate     |
| 5. relinquishing | e. stop           |

E. Match the words having the opposing meaning:

- |                  |                   |
|------------------|-------------------|
| 1. recurring     | a. sustaining     |
| 2. cease         | b. unintelligible |
| 3. relinquishing | c. commence       |
| 4. revive        | d. infrequent     |
| 5. coherent      | e. suppress       |

F. Match the words and their definitions:

1) reasonable and sensible	a. relinquish
2) to be a sign of what may happen in the future	b. confines
3) to give up your power, position, or an advantage, especially when you do not want to do this	c. coherent
4) the borders or edges of a place	d. intimidated
5) feeling nervous or frightened of someone or something	e. augur

G. Translate the following sentences into Russian:

1. The writer presents this complex character as a coherent whole.
2. The look on her face did not augur well.
3. She was forced to relinquish her leadership.
4. They spent most of their time within the confines of the school.
5. Children cannot learn if they feel intimidated.

H. Insert prepositions where necessary (for; with; in; to; of; at):

1. to be \_\_\_ contrast \_\_\_ smth
2. \_\_\_ the cost \_\_\_ smth
3. support \_\_\_ smth
4. a relinquishing \_\_\_ power
5. \_\_\_ all intents and purposes
6. to cope \_\_\_ smth
7. to converse \_\_\_ a language
8. to mix \_\_\_ smb
9. to give cause \_\_\_ concern
10. to achieve \_\_\_ smth

I. Complete the following sentences using the words in the box:

augurs coherent cope self-determination  
redistributing identification relinquishing converse

1. The relative success of the language has been difficult for many English people to \_\_\_ with.
2. It hardly seems strange that Welsh people should wish to \_\_\_ in their own language, nor that in the absence of political \_\_\_ this should represent a valuable means of \_\_\_ for them.
3. Some Welsh nationalists argue that the success of the language has been achieved at the cost of a \_\_\_ political programme.
4. Central government support for various cultural initiatives does not represent a \_\_\_ of power, but merely a way of \_\_\_.
5. This \_\_\_ well for the future of the language.

### III. INTERPRETATION

A. Paraphrase the following statements and comment on them.

1. Stories like these reflect more, perhaps, on the insecurity of English people who hold an idea of Britishness specifically invented to incorporate the various identities of the British Isles under one, English-led, banner.
2. ... it is only since Britain's non-indigenous minorities began to work for proper recognition of their distinctive cultural heritages that the islands' Celtic minorities have begun to see their languages in a new perspective.

B. Answer the following questions:

1. Why do you think the fact that the number of Welsh-speakers aged between three and fifteen rose considerably augurs well for the future of the language?
2. What proves that Welsh is reviving but not revived yet?
3. How do some English people hold an idea of Britishness? Are various identities of the British Isles incorporated under one, English-led, banner?
4. What do you think led to the practical extinction of the Cornish and Manx languages?
5. How is the revival of Celtic languages connected with the non-indigenous minorities' activities to gain a proper recognition of their distinctive cultural heritages?

#### IV.SPEAKING PERSONALLY

Discuss with your partners the following statement:

'Some Welsh nationalists argue that the success of the language has been achieved at the cost of a coherent political programme, and that central government support for various cultural initiatives does not represent a relinquishing of power, but merely a way of redistributing it'.

What is the connection between politics and culture? What is more important for national identification?

## UNIT IX. FUTURE PRONUNCIATION NORM - RP OR COCKNEY ?

#### I.READING COMPREHENSION

A. Pre-reading Task. Answer the following questions:

1. Do you know what 'Cockney' means? Is it a separate dialect or just a variety of English?
2. Do you think Cockney is typical of urban or rural areas?

B. Now read and translate the text. You can make use of the following words and word-combinations:

Investigation - исследование

Survey - изучение, исследование

Empirical - практические, эмпирические

Data - данные

Advance (v) - способствовать

Insight - проникновение в суть ч-л; понимание

Inhabitant - обитатель

Overt - открытый, очевидный

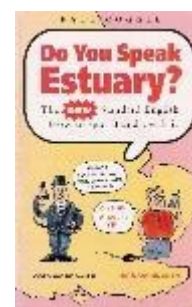
Covert - скрытый

Phonological - (лингв.) фонологический  
 Innovation - новшество  
 Rhyming - рифмующийся  
 contribute - внести вклад  
 replace - заменить  
 shorten - сокращать  
 adopt - (лингв.) заимствовать (без изменения формы)  
 virtually - фактически  
 inconceivable - немыслимый, невообразимый  
 glottal stop - (лингв.) твердый приступ  
 vowel - гласный звук  
 estuary - устье  
 vicinity - окрестности  
 valley - долина

The varieties of urban British English have enjoyed increasing attention from linguists in the past few decades. Some of the better known investigations have had to do with **Norwich** in **East Anglia**, Glasgow and Belfast. Urban language surveys have not only provided a great deal of systematic, empirical data; they have also helped to advance insights into how people identify themselves linguistically and into some of the roles which language plays in modern urban society.



The East End of London



Of all the urban varieties of English in the British Isles, **Cockney**, the urban variety is doubtless the best known. Traditionally, a Cockney is an inhabitant of London's **East End**. But from the point of view of language Cockney or near-Cockney can be heard throughout the city. In general, it is a working class accent, and as such it has little or no overt prestige. Its covert prestige, however, is enormous. In the form of it which is sometimes described as London English, it is today the most influential source of phonological innovation in England and perhaps in the whole English-speaking world.

The grammar of Cockney is basically of the non-standard type. Its vocabulary is equally unexceptional. However, it is well known for its rhyming slang. This is not an exclusively Cockney feature, nor is it typical of the everyday speech of most Cockneys. But it does help to contribute to the image of Cockney as colourful. In rhyming slang a word is replaced by a pair of words, the second of which rhymes with the one replaced. For example, *my wife* may disappear in favour of *my trouble and strife* or, positively, *my fork and knife*. The new pair is often shortened so that someone may say *Use your loaf* instead of *Use your loaf of bread*; both mean the same: *Use your head*. The expression *Let's get down to brass tacks* ('Let's get down to business') is originally rhyming slang (*brass tacks* = *the facts*), though few people realize this.

What is most distinctive about Cockney is its pronunciation; and what is significant about this is the fact that Cockney pronunciation have often indicated the way in which RP was eventually to develop. This does not mean, of course, that RP will indeed adopt all of the points which are mentioned below; for many of them are so

highly stigmatized that adoption of them in **RP** and near-RP varieties is, in many cases, virtually inconceivable in the immediate future (H-dropping, Cockney vowels, more extreme forms of the use of the glottal stop etc.).

**Estuary English** (London regional English) is a form of English that seems to be developing in London and its vicinity (the Thames Estuary and the lower Thames valley). It shares the less stigmatized features of Cockney and may be on its way to becoming competition to RP as the pronunciation norm in Britain, as evidenced by the spread of some of its features to cities far removed from the London area (e.g. **Bristol, Hull, Liverpool, Manchester**, Glasgow).

C. Write questions to go with these answers:

1. They have had to do with Norwich, Glasgow and Belfast.
2. Yes, they provided a great deal of systematic data.
3. It is Cockney that is the best known.
4. It can be heard throughout the city.
5. Because it is a working class accent.
6. Yes, it is enormous.
7. It is basically of the non-standard type.
8. The pronunciation is the most distinctive feature of it.
9. It is a form of English that seems to be developing in London and its vicinity.
10. Some of its features are spread in cities far removed from the London area.

## II. VOCABULARY FOCUS

A. Translate the following words and word-combinations into Russian:

To enjoy attention; to provide a great deal of data; throughout the city; enormous; to be unexceptional; in favour of; to be stigmatized; in the immediate future; to share the features; to be on the way to smth.

Reproduce the situations in the text in which they are given.

B. Find the English equivalents in the text:

За прошедшие несколько десятилетий; современное городское общество; без сомнения; с точки зрения языка; в общем; англоговорящий мир; крайние формы; составить конкуренцию чему-либо; в равной мере; быть типичным для кого-либо.

Use them in sentences of your own

C. Match the words which collocate with each other:

- |                |            |
|----------------|------------|
| 1. influential | a. slang   |
| 2. rhyming     | b. variety |
| 3. colourful   | c. speech  |
| 4. urban       | d. source  |
| 5. everyday    | e. image   |

D. Match the words which are close in their meaning:

- |              |              |
|--------------|--------------|
| 1. shorten   | a. awareness |
| 2. adopt     | b. diminish  |
| 3. overt     | c. factual   |
| 4. empirical | d. accept    |
| 5. insight   | e. obvious   |

E. Match the words having the opposing meaning:

- |              |                 |
|--------------|-----------------|
| 1. overt     | a. amplify      |
| 2. adopt     | b. ignorance    |
| 3. shorten   | c. hypothetical |
| 4. empirical | d. hidden       |
| 5. insight   | e. reject       |

F. Match the words and their definitions:

1) a low area of land between two mountains or hills usually with a river flowing through it.	a. to contribute
2) the area near a particular place	b. inconceivable
3) impossible to think about or imagine	c. insight
4) to give money, goods, or your time	d. valley
5) the ability to notice and understand a lot about people	e. vicinity

G. Translate the following sentences into Russian:

1. Their house has wonderful views across the valley.
2. This school is somewhere in the vicinity of London.
3. It may have inconceivable consequences.
4. Many local business offered to contribute to the school rebuilding fund.
5. Children can sometimes show quite remarkable insight.

H. Insert prepositions where necessary (on, by, to, into, in, for, of):

1. to be known \_\_\_ smth
2. to be typical \_\_\_ smb, smth
3. to contribute \_\_\_ smth
4. \_\_\_ favour \_\_\_ smth
5. to be replaced \_\_\_ smth
6. to mention \_\_\_ smth
7. to be \_\_\_ the way \_\_\_ smth
8. insights \_\_\_ smth

I. Complete the sentences using the words in the box:

contribute    stigmatized    inhabitant



rhyming slang    vicinity

1. Traditionally, a Cockney is an \_\_\_ of London's East End.
2. Estuary English is a form of English that seems to be developing in London and its \_\_\_.
3. It shares the less \_\_\_ features of Cockney.
4. However, it is well known for its \_\_\_.
5. But it does help to \_\_\_ to the image of Cockney as colourful.

J. In what meanings are the following words used in the text:

1. to advance
  - a. to move forward and towards someone or something
  - b. to progress and become better or more developed
  - c. to suggest something for people to consider
  - d. to give or lend someone money before the usual time
2. to replace
  - a. to get rid of someone or something and put a new person or thing in their place
  - b. to do someone's job after they leave it
  - c. to put something back in its correct place or position.
3. survey
  - a. to ask a large number of people questions to find out their opinion.
  - b. to look at or examine something.

### III.INTERPRETATION

A. Paraphrase the following statements and comment on them:

1. In general, it is a working class accent, and as such it has little or no overt prestige.
2. It shares the less stigmatized features of Cockney and may be on its way to becoming competition to RP as the pronunciation norm in Britain.
3. But it does help to contribute to the image of Cockney as colourful.

B. Answer the following questions:

1. Why do you think the varieties of urban British English have enjoyed increasing attention from linguists? What makes them interested in those varieties?
2. Do you think the role of the language in modern urban society is changing? How?

3. How did Cockney, a working class accent, come to get an enormous covert prestige?
4. Do you happen to know any examples of Cockney rhyming slang?
5. Why do you think RP is getting less prestigious and Cockney pronunciation is gaining momentum?
6. May Cockney or Estuary English become competition to RP?

#### IV. SPEAKING PERSONALLY

Discuss with your partners the following statement: 'Urban language surveys (...) have also helped to advance insights into how people identify themselves linguistically (...)'.

Give your own opinion concerning the linguistic identification. How is it manifested?

You may make use of the following expressions:

From the point of view of...

I think /suppose, guess, believe, dare say/...

Personally I believe /I feel/...

In my opinion /view/...

As I see it...

The way I see it...

## UNIT X. PIDGIN AND CREOLE - NEWCOMERS IN THE BRITISH ISLES

### I. READING COMPREHENSION

A. Pre-reading Task. Answer the following questions:

1. Do you know anything about pidgin and Creole English? What people speak them?
2. Do you think pidgin and Creole originated in Britain or overseas?

B. Now read and translate the text. You can make use of the following words and word-combinations:

Make-up - состав

Prejudice - предрассудки, предубеждение

Subtle - скрытый

Prevent - мешать, препятствовать

Presumptuous - самонадеянный

Replica - копия

Require - требовать

Command of the language - владение языком

Complexity - сложность

Recruit - набирать, вербовать

Recover - выправляться, восстанавливаться

Unemployment - безработица

Slave - раб

Creole - (лингв.) креолизированный язык

pidgin - гибридный язык (с искажением морфологического и фонетического облика слов)

tribe - племя

draw on smth - опираться на ч-л

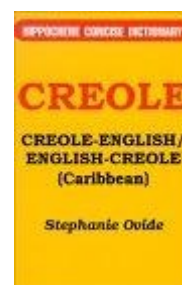
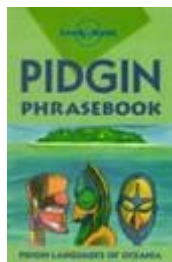
derive - (лингв.) производить (слово и т.п.)

genre - жанр

narrative - повествовательный

lack - отсутствие

Since the early 1960s the ethnic make-up of most British cities has changed enormously. High levels of immigration from **Commonwealth** countries which are not primarily ethnically European have produced a 'multicultural Britain'. As positive as *multicultural* sounds on paper, the reality has been different. Prejudice and discrimination, subtle and open, have prevented the full assimilation of many of these 'New Commonwealth citizens'. While it is presumptuous to assume that these immigrants and their children want to become replicas of the English people around them, economic integration requires a command of General English.



This language is one of the most interesting examples of the complexity of modern British ethnicity. People from **the West Indies** - most **Jamaica**, but also **Trinidad**, **Guyana**, **Barbados**, **the Windward and Leeward Islands** - were actively recruited for the British labour market in the years after the war when business was beginning to recover and unemployment was low. When these people came to Britain they brought with them their cultural traditions, the most obvious and important one being their language. But what was this language?

Standard English is the official language of Jamaica and many of the other West Indian islands. But most West Indians speak a version of 'Jamaican **Creole**', a language developed from the slave culture of the eighteenth and nineteenth centuries. Members of many West African tribes were brought over to the West Indies, and they spoke different languages, so to communicate among themselves they developed a form of language known as '**pidgin**'. Pidgin drew on the language of the slave-masters- English - but reworked it using the linguistic forms of the numerous West African languages. And this language is basically the same one that has become known as Jamaican Creole (a 'creole' is a 'pidgin' dialect that has become a standard language for a particular community).

Many people would not consider Jamaican Creole to be a distinct language in itself, but merely an exotic form of standard English. This is certainly true at one level, yet, according to linguists and anthropologists, it is possible for West Indian people to derive 90 per cent of their vocabulary from English and still speak a language that is not English. This is because language involves much more than words. Language involves complex physical and mental strategies, verbal styles and techniques, narrative genres and traditions, tones of voice, speech rhythms and a hundred other things, some of them immensely subtle.

The diversity of language and identity is available to a British person of West Indian ethnicity. At that, Jamaican Creole, if not an actual separate language, certainly operates as a separate language for those members of the West Indian community who speak it to signal their lack of identity with dominant British culture. If Jamaican Creole is at one end of the spectrum, and Standard English is at the other, then a person born in Britain of West Indian parents has potential access to all the variations and nuances of language in between. How the individual from an ethnic community speaks will depend upon different backgrounds, different generations, different levels of assimilation.

C. Make up 10 questions covering the contents of the text.

## II. VOCABULARY FOCUS

A. Translate the following words and word-combinations into Russian:

Enormously; to assume; to be actively recruited; a particular community; a distinct language; to involve smth; verbal styles; speech rhythms; different backgrounds; to signal smth.

Reproduce the situations in the text in which they are given.

B. Find the English equivalents in the text:

Этнический состав; высокий уровень иммиграции; полная ассимиляция; рынок рабочей силы; общаться между собой; разнообразие языков; зависеть от чего-либо; разные поколения; низкий уровень безработицы; лингвисты и антропологи.

Make up your own sentences with them.

C. Match the words which collocate with each other:

- |               |            |
|---------------|------------|
| 1. dominant   | a. masters |
| 2. linguistic | b. market  |
| 3. narrative  | c. culture |
| 4. labour     | d. forms   |
| 5. slave      | e. genre   |

D. Match the words which are close in their meaning:

- |                 |              |
|-----------------|--------------|
| 1. prejudice    | a. imitation |
| 2. recover      | b. implied   |
| 3. presumptuous | c. bias      |
| 4. replica      | d. arrogant  |
| 5. subtle       | e. revive    |

E. Match the words having the opposing meaning:

- |                 |                |
|-----------------|----------------|
| 1. subtle       | a. modest      |
| 2. prejudice    | b. original    |
| 3. presumptuous | c. direct      |
| 4. replica      | d. deteriorate |

5. recover

e. tolerance

F. Match the words and their definitions:

1) an unreasonable opinion or feeling, especially the feeling of not liking a particular group of people	a. complexity
2) showing too much confidence and not enough respect	b. recruit
3) a situation in which someone or a lot of people do not have work	c. prejudice
4) to get someone to work in a company or join an organization	d. presumptuous
5) the complicated nature of something	e. unemployment

G. Translate the following sentences into Russian:

1. Jackson apologized saying the song was supposed to illustrate the evils of prejudice.
2. It would be presumptuous of me to decide what she wants.
3. Unemployment rose last month to its highest level for over five years.
4. We won't be recruiting until next year.
5. Difficulties were caused by the complexity of the legislation.

H. Insert prepositions where necessary (from; to; at; on; for; of; upon):

1. to be recruited \_\_\_ smth
2. to draw \_\_\_ smth
3. \_\_\_ some level
4. according \_\_\_ smb
5. to derive \_\_\_ smth
6. to involve \_\_\_ smth
7. to be available \_\_\_ smb
8. a lack \_\_\_ smth
9. to have access \_\_\_ smth
10. to depend \_\_\_ smth

I. Complete the sentences using the words in the box:

involves   ethnicity   Creole  
vocabulary   make up   complexity  
slave   derive   version

1. Since the early 1960s the ethnic \_\_\_ of most British cities has changed enormously.
2. The language is one of the most interesting examples of the \_\_\_ of modern British \_\_\_.
3. Most West Indians speak a \_\_\_ of 'Jamaican \_\_\_', a language developed from a \_\_\_ culture of the eighteenth and nineteenth centuries.
4. It is possible for West Indian people to \_\_\_ 90 per cent of their \_\_\_ from English and still speak a language that is not English.
5. Language \_\_\_ much more than words

J. In what meanings are the following words used in the text:

1. make up

- a. substances that people put on their faces in order to look attractive or change their appearance.
- b. the people or things that combine to form a single group or whole.
- c. the way the words and pictures are arranged on a page before a newspaper is printed.

2. to recover

- a. to become fit and healthy again after an illness.
- b. to get back something that you lost or that someone stole from you.
- c. to get stronger after a difficult period and return to the earlier state.

3. to draw

- a. to create a picture by making lines with a pen or pencil
- b. to pull something across a space in order to close or open it
- c. to take money from a bank account
- d. to have the same score in a game
- e. to get ideas, information, or knowledge from somewhere

K. Make up phrases and translate them into Russian:

lack      apparent  
            Complete  
            Distinct  
            General  
            Marked  
            Serious  
            Sheer  
            Total

### III. INTERPRETATION

A. Paraphrase the following statements and comment on them:

1. The diversity of language and identity is available to a British person of West Indian ethnicity
2. How the individual from an ethnic community speaks will depend upon different backgrounds, different generations, different levels of assimilation.
3. As positive as 'multicultural' sounds on paper, the reality has been different.

B. Answer the following questions:

1. What are the most acute problems which immigrants face in the host country? How are they connected with the language?
2. Do you think the ideal 'multicultural' society is possible? Do you know any examples of it?
3. Do you think that immigrants more often try to preserve their national identity or become replicas of the indigenous population?
4. How are different generations adjust to the process of assimilation?
5. Which backgrounds encourage the immigrants' adaptation?

#### IV. SPEAKING PERSONALLY

Discuss with your partners the following statement: 'Language involves much more than words'.

What does it mean? Do you agree or disagree with it?

When discussing the problem you may make use of the following expressions:

Generally speaking...

If you ask me...

Talking of...

In addition...

What's more...

Moreover...

All things considered I must say that

## UNIT XI. IN PURSUIT OF PRESERVING ITS OWN ETHNIC IDENTITY

### I. READING COMPREHENSION

A. Pre-reading Task. Answer the following questions:

1. Do you know any immigrant communities which preserve their national identity within the indigenous population?
2. Why do you think there are so many 'Chinatowns' all over the world?

B. Now read and translate the text. You can make use of the following words and word-combinations:

Seek- стремиться

Uncertainty - неопределенность

Invariably - неизменно, постоянно

Displacement - перемещение

Aspirations - желания, стремление

Alienation - отчужденность

Profile - общественное лицо

maintain a low profile - вести себя сдержанно

Mandarin - мандаринское наречие китайского языка

Cantonese - кантонский диалект китайского языка

Contemporary - современный

maroon - поставить в безвыходное положение

generalize - обобщать, делать общие выводы

Panjabi - язык пенджаби

Gujarati - язык гуджарати

Bengali - язык бенгали

People from **the Commonwealth** coming to live in Britain have as a rule identified with it as the 'mother country', and most have sought to become good citizens. Yet, the uncertainty of status, the forms of racism invariably experienced, as well as the very act of displacement from familiar places and practices, mean that individuals may wish to preserve, and indeed emphasise their ethnic identity. Of course, not all ethnic minorities will understand their relationship with the host country and the English language in the same way. Each community brings its own assumptions and aspirations, its own cultural values and beliefs, to the relationship with British identity. When one considers that there are many such ethnic communities in Britain, all experiencing different levels of assimilation and alienation, and when one further considers that different generations will not engage with the available identities in the same ways, then one may begin to appreciate that the question of what is and is not 'British' has become extremely complex in recent years. Nowhere can this complicated situation be seen more clearly than through language.

Many British people do not use English as a first language, but speak instead the language of their home country, or of their parents' home country. Chinese people living in Britain have not traditionally placed a high priority on integration into the host community. In a city such as Liverpool, which has one of the largest Chinese populations in the country (0.4 per cent as against the 0.3 per cent national figure), it is clear that Chinese people make less use of the English language than the city's other ethnic minorities. There are a number of reasons why this might be: the extreme difference between the Chinese and English languages; the hope of many Chinese people eventually to move back to their native country; the wish to preserve a valued cultural heritage; the unwillingness to 'lose face' by speaking English badly.



Chinatown in Liverpool



Multinational Britain

Whatever the reasons, the older Chinese population of Liverpool have maintained a low profile in the social and economic life of the city and as a consequence a high proportion of the community still speak very little English. Chinese children on the other hand, whether immigrants or born in the city, learn to speak the language of their parents (usually **Mandarin** or **Cantonese**) at home, but have to learn English for school and for their other interests outside the community.

This bilingualism can influence the ways in which the younger Chinese population understand their status in the contemporary life of Liverpool. Familiar both with the traditions of their parents and with the facts of



modern British life, the younger people appear to possess greater confidence than their parents and grandparents, and are not afraid of raising the profile of their community. The Chinese New Year has become a major event in the social and cultural life of Liverpool, and street names in the area known as 'Chinatown' are given in English and Chinese.

At the same time, these young Chinese people have problems which are different from the ones faced by their parents and different again from the ones faced by the city's other ethnic minorities. Bilingualism is just as likely to bring a sense of being marooned between identities as it is to bring confidence. Third-generation Chinese, having different familial, religious and cultural values, will accept (or deny) their British identity differently from third-generation West Indians, or Indians, or Irish people. In fact, generalizing about such relatively small populations can be dangerous, emphasizing once more the political as well as social complexity of issues of ethnicity and language.

Thus, a new level of linguistic and cultural diversity has been introduced by Commonwealth immigration. The largest of the so-called 'community languages' in terms of number of speakers, is **Punjabi**, with over 500,000 speakers, but there are also substantial communities of **Gujarati** speakers (perhaps a third of a million) and **Bengali** speakers (up to 100,000). These languages have entered Britain and in some areas, such as East London, for example, public notices and road signs recognize that. Nowadays English exists in a multilingual setting.

C. Write questions to go with these answers:

1. Most of them have identified with Britain as the 'mother country'
2. It means that individuals may wish to preserve their ethnic identity.
3. They have not traditionally placed a high priority on integration into the host community.
4. It has one of the largest Chinese populations in the country.
5. As a consequence a high proportion of the community still speak very little English.
6. It's usually Mandarin or Cantonese.
7. It can influence the ways in which the younger Chinese population understand their status.
8. These problems are different from the ones faced by their parents.
9. Yes, it can be dangerous.
10. It exists in a multilingual setting.

## II. VOCABULARY FOCUS

A. Translate into Russian the following words and word-combinations:

To place a high priority; to seek to become good citizens; assumptions and aspirations; to engage with smth; to place a high priority on smth; to possess confidence; in terms of smth; substantial communities; familial values; outside the community.

Reproduce the situations in the text in which they are given.

B. Find the English equivalents in the text:

Неопределенность положение, этнические меньшинства, культурные ценности, в конце концов, сохранить культурное наследие, нежелание сделать ч-л, старшее поколение, современная жизнь, стать важнейшим событием, сталкиваться с проблемами.

Think of your own sentences with them.

C. Match the words which collocate with each other:

- |                 |               |
|-----------------|---------------|
| 1. social       | a. country    |
| 2. multilingual | b. life       |
| 3. host         | c. complexity |
| 4. contemporary | d. values     |
| 5. cultural     | e. setting    |

D. Match the words which are close in their meaning:

- |                 |                 |
|-----------------|-----------------|
| 1. seek         | a. existing     |
| 2. uncertainly  | b. abandon      |
| 3. displacement | c. aspire to    |
| 4. contemporary | d. expatriation |
| 5. maroon       | e. ambiguity    |

E. Match the words having the opposing meaning:

- |                 |                 |
|-----------------|-----------------|
| 1. displacement | a. relinquish   |
| 2. seek         | b. definiteness |
| 3. contemporary | c. care         |
| 4. uncertainly  | d. obsolete     |
| 5. maroon       | e. installation |

F. Match the words and their definitions:

1) to make a statement or remark about a group of people or things without going into any detail	a. invariably
2) alive or existing at the same time as a particular event or person	b. alienation
3) always or almost always	c. to generalize
4) The feeling that you do not belong in a particular society, place, or group	d. aspirations
5) something that you want to achieve, or the wish to achieve smth	e. contemporary

G. Translate the following sentences into Russian:

1. We can generalize and say that most of our students are middle-class.
2. Contemporary sources offer a very different interpretation.
3. She was invariably late.
4. The novel is a portrait of teenage alienation.
5. He has no political aspiration

H. Insert prepositions where necessary (on; in; of; with; into):

1. to engage \_\_\_ smth
2. to place a high priority \_\_\_ smth
3. integration \_\_\_ smth

4. to influence \_\_\_ smth
5. to be familiar \_\_\_ smth
6. to face \_\_\_ smth
7. to enter \_\_\_ smth
8. \_\_\_ terms \_\_\_ smth

I. Complete the following sentences using the words in the box:

citizens confidence maintained diversity bilingualism  
 profile immigration integration identified  
 host sought marooned priority

1. A new level of linguistic and cultural \_\_\_ has been introduced by commonwealth \_\_\_.
2. \_\_\_ is just as likely to bring a sense of being \_\_\_ between identities as it is to bring \_\_\_.
3. Chinese people living in Britain have not traditionally placed a high \_\_\_ on \_\_\_ into the \_\_\_ community.
4. ... the older Chinese population of Liverpool have a low \_\_\_ in the social and economic life of the city.
5. People from the Commonwealth coming to live in Britain have as a rule \_\_\_ with it as the 'mother country', and most have \_\_\_ to become good-----

In which meanings are the following words used in the text:

1. \_ profile

a. the public image of a person or organization, and the attention that they get from the public or journalists.

b. a description of a person, group or organization that contains all the details that someone needs;

c. the shape of someone's face when you look at them from the side.

2. to seek

a. to ask for smth

b. to try to find smth

c. to try to do smth

3. displacement

a. the process of forcing smth out of its position or space;

b. a situation in which a person is forced to leave their own country and go somewhere else to live.

c. the process of taking the place of someone or something

### III. INTERPRETATION

A. Paraphrase the following phrases and comment on them:

1. Bilingualism is just as likely to bring a sense of being marooned between identities as it is to bring confidence.
2. Whatever the reasons, the older Chinese population of Liverpool have maintained a low profile in the social and economic life of the city.
3. Each community brings its own assumptions and aspirations, its own cultural values and beliefs, to the relationship with British identity.

B. Answer the following questions:

1. What are the most difficult problems which prevent the full assimilation of immigrants? Are immigrants always willing to be fully assimilated?
2. Do you think it is possible to preserve one's own ethnic culture and language on another territory?
3. What do you think makes different ethnic communities experience different levels of assimilation and alienation?
4. How do you understand the role of bilingualism in the modern society?
5. Do you think that the process of European integration demands one language? Do national languages have any future?

#### IV.CREATIVE WRITING

Write a short essay on the following statement: 'Nowadays English exists in a multilingual setting'.

To connect the ideas in your piece of writing, you can make use of the following expressions:

Firstly

First of all

To begin with

Meanwhile

In the meantime

Eventually

To sum up

In short

### UNIT III. MODERN SOCIETY - COHESION AND FRAGMENTATION

#### I.. READING COMPREHENSION

A. Pre-reading task. Answer the following questions:

1. Can you think of any major changes in life-style and attitudes in recent times?
2. What are they connected with?

B. Now read and translate the text. You can make use of the words and expressions given below:

Cohesion - сплоченность, согласие

Fragmentation - раздробленность, разобщенность

Affluence - изобилие, богатство

Ramifications - последствия

Endeavour - попытка, усилия, старания

Gender- род, пол

Witness - быть свидетелем

Emergence - возникновение

Earnings - заработок

Plentiful - обильный, богатый

Onset - начало

Consumer - потребитель

Adulation - низкопоклонство

Icon - икона, символ

Rebellious - бунтующий, непокорный

String - вереница, ряд

Authorities - власти

Flowering - процветание

swinging - полный жизни, замечательный, современный

leisure - досуг

hostile - враждебность

environmental - связанный с проблемой окружающей среды

acute - резкий, острый

permeate - проникать, просачиваться, пропитывать

mainstream - основное направление, тенденция

access - доступ

embark on smth - браться за что-либо; предпринимать

mature - зрелый

benefit - оказывать благотворное воздействие

reject - отвергать

conventional - обычный

child rearing - выращивание детей

agenda - повестка дня, программа

domain - область, сфера, поле деятельности

It is hard to identify the forces capable of holding the country together in the long term. At the beginning of the twenty-first century, British attitudes towards the rest of the world are still shaped. Most of the competing social identities described below have manifested themselves in other Western countries, and probably the nearest thing to a common denominator is the spread of affluence, with all its ramifications. At one level, affluence has obviously tended to promote the atomization of society, elevating the fulfillment by individuals of their needs and wants to the point where this seems to be regarded as the primary purpose of human endeavour. Enlarged incomes, personal transportation by means of the motor car, impersonal shopping by means of the supermarket (or Internet), home ownership (preferably away from city centres), and domestic technology such as

televisions and computers for entertainment, have all helped to create a society founded on the desire for privacy. Individuals and families are nowadays more likely to lead somewhat isolated, self-contained existences, in which communal action has less of a part to play. But affluence has also helped to fragment society into groups, deriving their identities from considerations of age, gender or ethnicity, rather than from nationality.



Beatles

The 1950's witnessed the emergence of a distinct 'youth culture', made possible by the earnings and plentiful employment opportunities which accompanied the onset of affluence.

For the first time , teenagers were recognized



Hippies-sixties Pop Festival

as a separate consumer group with their own interests and tastes, expressed in the dramatic rise of rock and roll and other styles of popular music, the adulation of film icons and the desire to dress fashionably in jeans. Often, teenagers' demand for personal freedom led them to adopt rebellious attitudes towards their parents and the authorities. The full flowering of

British youth culture appeared in the 1960s, when, London was the swinging place to be and [Liverpool](#) produced a string of successful pop groups, including [The Beatles](#). Ironically, a phenomenon that owed so much of its existence to the commercialization of leisure contained within it elements hostile to capitalist values. This was instanced by the idealism of the ['hippies'](#) in the late 1960s, and in more recent times, by campaigns over environmental issues. There has always been a tendency for youth culture to divide into sub-cultures, connected with a particular style of dress or allegiance to a particular style of music. It is now taken for granted that acute generation tensions will be found in society, and, while the culture of one generation permeates the mainstream as that generation grows older, so another comes along to take up youth's self-appointed task of upsetting its elders.

For increasing numbers of women since the 1970s, an emphasis on gender has suggested a more meaningful category than any other for defining themselves in relation to society. This is a remarkable illustration of the way that a form of social identity that obviously has always existed can quite suddenly take on a new political significance. Again, it is due in no small part to the spread of affluence that many women have been able to widen their personal horizons. Improved educational provision, especially easier access to places at universities, has produced cohorts of well-qualified young women ambitious to enter professions like medicine, the law and teaching, or to embark on careers in business and management generally. In a 'mature' economy requiring more people to work in offices, service industries and light manufacturing, and relying far less on heavy manual labour, new employment opportunities are available where women can compete on equal terms with men. Post-war advances in nutrition and medical care have benefited women's health generally, while the introduction of the contraceptive pill in the early 1960's , together with the legalization of abortion in 1967, have allowed women to take greater control of their reproductive function. With dramatically heightened expectations of what life can offer women, many have rejected the conventional path towards marriage, housewifery and child rearing, and sought instead to renegotiate their relationships with men or even avoid them entirely. As part of this process, an organized feminist movement has emerged pushing a broad agenda of specifically 'women's issues' into the public domain, such as equal pay, marital and divorce entitlements, childcare provision for working mothers, and attitudes towards rape and domestic violence.

C. Write 10 questions giving an outline of the text:

1. \_\_\_\_\_
2. \_\_\_\_\_

3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_
8. \_\_\_\_\_
9. \_\_\_\_\_
10. \_\_\_\_\_

## II. VOCABULARY FOCUS

A.. Translate the following word-combinations into Russian:

To take on a new significance; to enter professions; educational provision; service industries; light manufacturing; childcare provision; desire for privacy; marital and divorce entitlements; employment opportunities; capitalist values.

In which situations are they given in the text? Reproduce them.

B.Find the English equivalents in the text:

Насилие в семье; феминистское движение; по отношению к обществу; на равных правах с кем-либо; полагаться на что-либо; ручной труд; послевоенный; равная оплата труда; проявить себя; возросшие доходы.

Think of your own sentences with these expressions

C. Translate the following sentences into Russian:

1. The business was built up largely through the endeavour of his father
2. He has always shown a shrewd understanding of what consumers want
3. He was one of the best-known pope icons of the 1980s
4. After leaving college, she embarked on an acting career
5. Many feminist ideas have entered the mainstream

## III .INTERPRETATION

A. Answer the questions:

1. What ramifications of the spread of affluence in Western countries can you name?
  2. What made possible the emergence of a distinct 'youth culture' in the 1950s?
  3. What do you think are the most characteristic features of youth culture?
  4. What is meant by the phrase that in the 1960s London was the swinging place to be?
  5. What new opportunities for women have recently come along? How did they make use of them?
- Were ramifications mostly positive or negative?

B. Paraphrase and explain the following statements. Comment on them

1. Affluence has obviously tended to promote the atomization of society, elevating the fulfillment by individuals of their needs and wants to the point where this seems to be regarded as the primary purpose of human endeavour.
2. Affluence has also helped to fragment society into groups, deriving their identities from considerations of age, gender or ethnicity, rather than from nationality.
3. It is now taken for granted that acute generation tensions will be found in society, and, while the culture of one generation permeates the mainstream as that generation grows older, so another comes along to take up youth's self-appointed task of upsetting its elders.

#### IV. SPEAKING PERSONALLY

Discuss with your partners advantages and disadvantages of recent social changes in society.

The following phrases can help you to avoid sounding domineering or even pushy:

It looks like \_\_\_\_ because \_\_\_\_

It seems to me that its \_\_\_\_ because\_\_\_\_

I don't think it's \_\_\_\_ because \_\_\_\_\_

It could either be \_\_\_\_ or \_\_\_\_

I think this comes from \_\_\_\_ because \_\_\_\_\_

## UNIT II. THE CHURCH OF COMPROMISE

### I. READING COMPREHENSION

A. Pre-reading Task. Answer the questions:

1. How do you understand the term 'established' church?
2. What role do you think the Church of England play in the society?

B. Read and translate the following text. Make use of the words and expressions given below:

Break away -разорвать (отношения)

Throne - трон

Next in line to the throne - следующий претендент на трон

Cause a crisis - привести к кризису

Claim to the throne - претензии на трон

Heir - наследник

Succeed to the throne - взойти на трон

Abdicate - отречься (от престола); сложить полномочия

Renounce a title - отказаться от титула

Be crowned - быть коронованным

Clergy - духовенство

Cleric - духовное лицо

Archbishop - архиепископ

Bishop - епископ



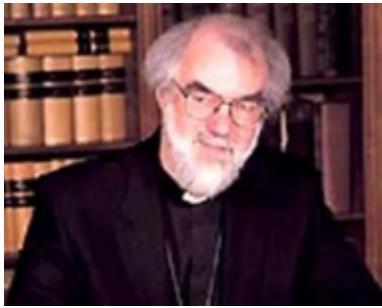
Dean - декан (духовный сан ниже епископа)  
lay members of the Church - миряне  
oath of allegiance - клятва верности  
spiritual - духовный  
ecclesiastical - духовный, церковный  
diocese - епархия  
see - епископат  
theology - теология  
distance oneself - отдаляться  
clash over smth - столкнуться по поводу  
conventional - консервативный, традиционный  
social composition - социальный состав  
tabloid press - бульварная пресса  
endorse - подтверждать, одобрять  
reigning monarch - правящий монарх

There are two established or state churches in Britain: **the Church of England**, or **Anglican Church** as it is also called, and [the Church of Scotland](#), or '**Kirk**'.

In 1533 the English king, **Henry VIII**, broke away from Rome and declared himself head of the Church in England. His reason was political: the Pope's refusal to allow him to divorce his wife, who had failed to produce a son. Apart from this administrative break, the Church at first remained more Catholic than Protestant. However, during the next two centuries when religion was a vital political issue in Europe, the Church of England became more Protestant in belief as well as organization.

Ever since 1534 the monarch has been Supreme Governor of the Church of England. No one may take the throne who is not a member of the Church of England. For any Protestant this would be unlikely to be a problem, since the Church of England already includes a wide variety of Protestant belief. However, if the monarch or the next in line to the throne decided to marry a Roman Catholic or a divorcee, this might cause a constitutional crisis. It has always been understood that if such a marriage went ahead, the monarch or heir would have to give up their claim to the throne. In 1936 **Edward VIII**, who had only just succeeded to the throne, abdicated in order to marry a divorcee. Today it is more likely that the monarch or heir would marry the person he or she loved, and would renounce the title of Supreme Governor of the Church. It might pose a constitutional crisis, but is less likely to be one for the Church. The monarch is crowned by the senior Anglican cleric, [the Archbishop of Canterbury](#), but if the monarch renounced Supreme Governorship of the Church, this ceremony might be abandoned or radically changed.

As Head of the Church of England, the monarch appoints the archbishops, bishops and deans of the Church, on the recommendation of the Prime Minister, who might not be an Anglican. The Prime Minister makes a recommendation from two nominee candidates, put forward by a special **Crown Appointments Commission** (composed of bishops, clergy and lay members of the Church). All Anglican clergy must take an oath of allegiance to the Crown, a difficult proposition for any priest who is a republican at heart. Thus Church and Crown in England are closely entwined, with mutual bonds of responsibility.



Rowan Douglas Williams, the Archbishop of Canterbury

The most senior spiritual leaders of the Church of England are the Archbishop of Canterbury who is 'Primate of All England', and [the](#) John Setamu, the Archbishop of York



[Archbishop of York](#), who is 'Primate of England'. They are head of the two ecclesiastical provinces of England, Canterbury and York. Both provinces are divided into dioceses, each under a bishop. The choice of Canterbury and York is historical. Canterbury is the site of where **St Augustine** reestablished the Christian church in England at the end of the sixth century, The see of [York](#) was founded in the early seventh century by an envoy of St Augustine to this capital of **Northumbria**.

The Archbishop of Canterbury is head of the Anglican '[Communion](#)', This Communion is composed of the various independent churches which have grown out of the Church of England in various parts of the world. In fact, England accounts for only two of the 28 provinces of the Anglican Church. In theory, about 40 per cent of the English might say were members of the Church of England. Far fewer ever actually attend, a drop of over 13 per cent since 1988. It is also a small proportion of the 70 million active Anglicans worldwide. More Nigerians, for example, than English are regular attenders of the Anglican Church. It is said that most of the 'ruling establishment' of Washington belong to [the Episcopal Church](#), the Anglican Church of the United States.

Once in every 10 years the Archbishop of Canterbury invites all the bishops of the Anglican Communion to a conference at Lambeth in London to exchange views and debate issues of concern. Rather like **the Commonwealth Conference**, [the Lambeth Conference](#) provides an opportunity for the sister churches from every continent to meet and share their different concerns and perspectives.

The Church of England is considered to be a 'broad' church because it includes a wide variety of belief and practice. Traditionally there have been two poles in membership, **the Evangelicals** and the Anglo-Catholic. The Evangelicals, who have become proportionately stronger in recent years, give greater emphasis to basing all faith and practice on the Bible. The Anglo-Catholics give greater weight to Church tradition and Catholic practices.

The Church of England is above all things a church of compromise. It prefers to live with disagreements of belief rather than apply authoritarian decisions. It fudges issues where it can to keep its broad body of believers together. In that sense the Church of England is profoundly typical of the English character. It distrusts the rigid logic of a particular tradition of theology and prefers the illogical but practical atmosphere of 'live and let live' within a broader church climate.

The Church of England was traditionally identified with the ruling establishment and with authority, but it has been distancing itself over the past 25 years or so, and may eventually disengage from the state. 'Disestablishment', as this is known, becomes a topic for discussion each time the Church and state clash over some issue.

Nevertheless, the Church of England remains overwhelmingly conventional and middle class in its social composition, having been mainly middle and upper class in character since the [Industrial Revolution](#). Most working-class people in England and Wales who are religious belong to the nonconformist or '[Free](#)' Churches, while others have joined the Catholic Church in the past 140 years.

Speaking about the present day role the Church of England plays in the life of the English people one cannot but mention the fact that the relation between religious principles and the personal morality of members of [the Royal Family](#) is closely observed and is of continuous interest to the British people and the tabloid press. Though the monarch's religious role no longer includes the 'divine right of Kings' (the idea that the monarch's role

is endorsed by God), people now expect the royals to set personal standards in social and religious institutions such as matrimony. Revelations in the mid-1990s about the adulterous liaisons of both Prince Charles and Diana, Princess of Wales, compounded by speculation about possible future marriages, mattered to many people because the reigning monarch is still the head of the church, the institution which above all others is supposed to offer moral guidance to the country. Likewise, prominent politicians in the UK are still expected to endorse religious belief and to attend church occasionally, while the Church is expected not to get involved in party politics.

C. Write 10 questions giving an outline of the text

## II. VOCABULARY FOCUS

A. Translate the following word-combinations into Russian:

To produce a son; nominee candidate; to be entwined; mutual bonds of responsibility; an envoy; to set personal standards; adulterous liason; to offer moral guidance; to account for; issues of concern; to apply authoritarian decisions.

In which situations are they given in the text? Reproduce them.

B. Find the English equivalents in the text:

По рекомендации кого-либо; выдвинуть (предложение); принять клятву верности; в душе; институт брака; состоять из; отделиться от государства; со временем; в подавляющем большинстве; придавать большое значение чему-либо.

Think of your own sentences with these expression

C. Translate the following sentences into Russian:

1. He was an heir to a grocery fortune.
2. The problems are associated with conventional methods of energy production.
3. All endorsed the treaty as critically important to achieve peace.
4. The government cannot abdicate responsibility for national security.
5. They refuse to renounce their claim on the territory.

## III. INTERPRETATION

A. Now reread the text and answer the following questions:

1. What were the reasons for breaking away from the Roman Catholic church in the sixteenth century?
2. Do you know why the Church of England at first remained more Catholic than Protestant?
3. What brought about its becoming more Protestant in belief as well as organization?
4. How do you understand the statement that the Church of England includes a wide variety of Protestant belief?
5. Why could the decision of the monarch or the next in line to the throne to marry a Roman Catholic or divorcee cause a constitutional crisis?
6. Is it compulsory for the Prime Minister to be an Anglican?
7. What are the two ecclesiastical provinces of England and why?
8. What are the two traditional poles in the membership of the Church of England?
9. What is the Church of England traditionally identified with?

10. Is the disengagement of the Church from the state eventually possible?

B. Paraphrase the following statements and comment on them:

1. For any Protestant this would be unlikely to be a problem, since the Church of England already includes a wide variety of Protestant belief.
2. It might pose a constitutional crisis, but it is less likely to be one for the Church.
3. All Anglican clergy must take an oath of allegiance to the Crown, a difficult proposition for any priest who is a republican at heart.
4. Church and Crown in England are closely entwined, with mutual bonds of responsibility.
5. It distrusts the rigid logic of a particular tradition of theology and prefers the illogical but practical atmosphere of 'live and let live' within a broader church climate.

#### **IV. SPEAKING PERSONALLY**

Discuss with your partner how you understand the statements:

1. The Church of England is above all things a church of compromise
2. The Church of England is profoundly typical of the English character.

Try using the following phrases:

It looks like \_\_\_\_ because \_\_\_\_

It seems to me that it's \_\_\_\_ because

I don't think it's \_\_\_\_ because

I think this comes from \_\_\_\_ because

### **UNIT III. GOING DEMOCRATIC IN THE CHURCH OF SCOTLAND; ADHERING TO STRICT RELIGIOUS CUSTOMS IN THE ROMAN CATHOLIC CHURCH**

#### **I. READING COMPREHENSION**

A. Pre-reading task. Answer the questions:

1. Do you know anything about the Church of Scotland? Is it different from the Anglican Church?
2. In what countries is the Roman Catholic Church traditionally strong?

B. Read and translate the following text. Make use of the words and expressions given below:

Be opposed to smth - выступать против чего-либо

Proponent - сторонник; защитник; поборник

Altar - алтарь

Pulpit - кафедра (проповедника)

Preach - проповедовать; читать проповедь

Be subject to smb/smith - подчиняться

Minister - священник (неангликанский)

Ministry - духовенство; пастырство

Enter the ministry - принять духовный сан

Elder - церковный пресвитер; церковный староста

Presbytery - (церк.) пресвитерия

Moderator - председательствующий; глава пресвитерианской церкви

persecution - преследования

prejudice - предвзятое мнение; предубеждение

claim - претендовать; заявлять

hereditary - наследственный

deprived areas - бедные районы

convert -( рел) новообращенный

adherence to smth - приверженность чему-либо; точное соблюдение чего-либо

[The Church of Scotland](#) was created in 1560 by **John Knox** who was opposed to the idea of bishop's rule and considered that the English Church had not moved sufficiently far from Rome. The Scottish Church followed the teachings of **Calvin**, a leading proponent of **the European Reformation**, and developed a rather severe form of [Presbyterian Protestantism](#). The churches are plain (there is no altar, only a table) and the emphasis is on the pulpit where the gospel is preached. Unlike the Church of England, the Church of Scotland is subject neither to the Crown, nor to Parliament. The church is generally known as the Scottish Kirk and has the adult membership of about 800,000.

The Kirk is more democratic than the Church of England, it has a Presbyterian form of government. The 1,300 churches are governed locally by [Kirk Sessions](#), consisting of ministers and elected elders. The minister and one of these elders represent the Kirk at the regional presbytery. Each of the 46 presbyteries of Scotland elects two commissioners to represent at the principal governing body of the Church - [the General Assembly](#). It meets every year under the presidency of an elected [Moderator](#) who serves for one year and is the leader of the church.

In keeping with its democratic nature, it admits women as well as men to the ministry.



Panbride **Kirk**, Angus, **Scotland**



**Roman Catholic Church** of St Thomas

**The Roman Catholic Church** in Britain experienced much persecution and discrimination after the Reformation. In England it had ceased to exist in the 16th century (only in 1829 were Catholic priests allowed to live within five miles of towns) and was formally restored in 1850. In Scotland the Church's formal structure was not restored until 1878. However, through this period Catholicism never disappeared entirely. For the preceding 300 years some Catholic families had refused to accept the new Church and were regarded not wholeheartedly English.

The English Protestant prejudice that to be a Catholic is to be not wholly English has only really disappeared in the past twenty-five years.

Since 1850 the Roman Catholic Church has grown rapidly. Today Catholicism is widely practiced throughout Britain and enjoys complete freedom, except that no Catholic can become monarch. The head of the Church in England is **the Cardinal Archbishop of Westminster**, and the senior lay Catholic is **the Duke of Norfolk**.

About 10 per cent of British citizens (some 5.7 million) claim to be Roman Catholics. It would seem that the Catholic community is made up of the very rich and very poor. The former are some of the oldest aristocratic families that are traditionally Catholic; of these **the Howards** (the hereditary Dukes of Norfolk) are the most famous. The latter are represented by large numbers of Irish immigrants and working class people in deprived areas. Recently there has been a trickle of middle-class converts, including a number of intellectuals, mainly writers.

Most Catholics are strict in their adherence to religious customs. The church continues to emphasize the important role of education for its children, and requires its members to try to bring up their children in the Catholic faith. There are as many as 2,500 Catholic schools in Britain who are often staffed by members of religious orders. These orders also perform considerable social work such as nursing, hospital duties, childcare and running homes for the elderly.

C. Translate the following sentences into Russian

1. He may face persecution if he returns to his homeland.
2. They have been working hard to overcome prejudice against women in politics.
3. Once a communist, he is now a convert to capitalism.
4. That afternoon he preached to three thousand people.
5. Jesus told his disciples to go and preach the Gospel.

### III. INTERPRETATION

A. Now reread the text and answer the following questions:

1. When and by whom was the Church of Scotland created? Do you know any facts concerning the history of the European Reformation?
2. Why is the Kirk considered more democratic than the Church of England?
3. How is it organized?
4. What persecution did the Roman Catholic Church experience in Britain after the Reformation?
5. How can you explain the fact that the Catholic community is made up of the very rich and very poor?

B. Paraphrase the following statements:

1. John Knox was opposed to the idea of bishop's rule.
2. Unlike the Church of England, the Church of Scotland is subject neither to the Crown, nor to Parliament.
3. In keeping with its democratic nature, it admits women as well as men to the ministry.
4. Some Catholic families had refused to accept the new church and were regarded not wholeheartedly English.

5. Recently there has been a trickle of middle-class converts.

#### **IV. SPEAKING PERSONALLY**

Discuss with your partners how you understand the statements:

1. The Scottish Church developed a rather severe form of Presbyterian Protestantism.
2. Today Catholicism is widely practiced throughout Britain and enjoys complete freedom, except that no Catholic can become monarch.

Make use of the expressions:

Just so	Surely
Quite so	Certainly not
Naturally	I doubt it
Most likely	Nothing of the kind

### **UNIT IV. THE AGE OF ECUMENISM**

#### **I. READING COMPREHENSION**

A. Pre-reading Task. Answer the questions:

1. Do you think the role of the Church has changed in modern life?
2. Is atheism replacing religion in the world?

B. Read and translate the text. Make use of the words and expressions given below:

Controversy - спор, полемика, расхождение во мнениях

Enhance - увеличивать, усиливать

Mosque - мечеть

Hostility - враждебность

Outnumber - численно превосходить

Adherent - приверженец

Denomination - вероисповедание

Retain - удержать, сохранить

Alienate - отчуждать

Divisions - разногласия

Reconciliatory - примиряющий

ecumenical - экуменический

thrive - благоденствовать, процветать

charity - благотворительность

secular - светский  
 offset - возмещать, компенсировать  
 revenue - доходы  
 venue - место совершения действия  
 flexibility - гибкость  
 worshipper - верующий  
 pilgrimage - паломничество  
 diminishing - уменьшающий  
 atheism - атеизм  
 taxing - обременительный, тяжелый, трудный  
 commitment - обязательство  
 pastor - пастор  
 sermon - проповедь

The presence of the established church is evident in numerous ways in British life. British coins bear the head of the monarch plus the Latin initials 'F.D.' signifying that the monarch is defender of the faith, a title given to **Henry VIII** by **Pope Leo X** in 1521. In 1995, **Prince Charles** caused some controversy among traditionalists by suggesting that at coronation he would like to be known as Defender of the Faiths (plural) in recognition that Britain was no longer an exclusively Christian country. He again caused controversy in 1996 when he suggested that money from the 'millennium fund' (a fund of money from the National Lottery which is intended to finance projects to enhance Britain's cultural life and national prestige) should in part be spent on mosques.

Despite many moves towards multiculturalism in Britain, sections of the tabloid press reacted with hostility to this suggestion, seeing mosques as a symbol of a foreign and minority religion despite the fact that British Muslims now outnumber adherents of most British Protestant denominations. Meanwhile, even government proposals to reform **the House of Lords** in 2001 rejected the idea of giving a formal place in the Lords for religions outside the Church of England. [Methodists](#), **Presbyterians**, **Baptists** and [Quakers](#) share much the same struggle as Anglicans and Roman Catholics to retain the interest of the population at large. The divisions within Christianity which separated the denominations alienated potential members, and, although they have been addressed by the reconciliatory ecumenical movement, none of the churches is really thriving.

At all levels of society, Britain's churches are involved in its cultural life. Church halls are used for jumble sales, play groups, barn dances, sales of jam by the Women' Institute and an array of other events for charity and local cause which may be entirely secular. Most of the church's cathedrals hold concerts of classical music, both secular and religious, and may also hold exhibitions of painting. Nearly all British cathedrals have a gift shop for buying cards, tapes, ornaments and books. This partly offsets any decline in revenue caused by the fact that marriages may now legally take place in many venues besides a church and a register office. It is perhaps because of this greater flexibility in their use, as well as because of the aesthetic or historical appeal of beautiful buildings and stained



*The Concert of Church music. The Choir of  
 St.Paul's Cathedral*

glass, that,  
 while  
 churchgoing  
 is in marked  
 decline,  
 attendance  
 at cathedrals



Christian broadcasting in Scotland

(both by tourists and by worshippers) is on the increase.

Religious tourism for recreation is also very popular, taking the place that pilgrimage for a spiritual purpose held for previous ages and converging on the same sites.



Throughout the period between the 1960s and the turn of the new century the church was in a state of change. Conscious of its rapidly diminishing appeal to the population at large, it attempted to change traditions, in some cases hundreds of years old, in order to be more modern and hence attract more worshippers. The decision of 1992 to admit women as priests, in particular, proved controversial and divisive, resulting in many priests leaving the faith to take up holy orders in the Roman Catholic church.

While membership of all Christian churches in Britain and churchgoing are in steep long-term decline, active Christianity in Britain is not, in general, replaced by atheism, but rather by a less taxing and harder to define 'passive Christianity' (a vague belief in a God and a vaguer belief in Christ but a strong adherence to the idea of being Christian). The contradiction at the heart of Christianity in Britain is that, while most of the population believe themselves to be in some sense Christian, they have no commitment to, little knowledge of or belief in things that the Church regards as central to Christianity.

Most British people live in a state of 'popular religion', which, loosely based on Christianity, would not be recognized as faith by most priests. In moments of crisis, it is the Christian God in some form to whom they will turn in private prayer. Such religion requires no active participation, but may be satisfied for example by listening to radio or television broadcasts. A Sunday service is broadcast nationally every week and radio offers the nation morning spiritual programmes every day. The same enjoyment of passive religion is evidenced by the local and national newspapers which carry a weekly column on spiritual decisions written by a pastor. In Scotland some local papers carry a daily sermon. Across the UK religious broadcasting, which produces thoughtful programmes of high quality, is surprisingly popular. On an average Sunday in Britain six hours of religious programming will be broadcast by the BBC and independent television companies, and four hours by BBC radio. But in general, it is the older generations who watch such programmes.

C. Now answer the following questions referring back to the text:

1. What do the Latin initials 'F.D.' on British coins signify?
2. What suggestion by Prince Charles caused controversy among traditionalists?
3. The adherents of what religion outnumber today those of most British Protestant denominations?
4. Which religion is really thriving in Britain today?
5. How are British churches involved in cultural life?
6. What does the church do to become more modern and attract more worshippers?
7. What is the main contradiction at the heart of Christianity in Britain?
8. Would a state of 'popular religion', loosely based on Christianity, be recognized by most priests?
9. Are church services broadcast?
10. Is religious broadcasting popular?

## II. VOCABULARY FOCUS

A. Translate the following word-combinations into Russian:

At large; jumble sales; barn dances; an array of events; aesthetic or historical appeal; loosely; be evidenced; the turn of the new century; stained glass; on the same sites.

In which situations are they given in the text? Reproduce them.

B. Find the English equivalents in the text:

Национальный престиж; частично; отклонить идею; на всех уровнях; обращаться к кому-либо; быть вовлеченным во что-либо; иметь что-то своим результатом; противоречие; осознавать что-либо; старшее поколение.

Think of your own sentences with these expressions

C. Translate the following sentences into Russian:

1. I can't do this job right now because of other commitments.
2. The intensity of the sound diminished gradually.
3. How do you explain the appeal of horror films?
4. Falling sales in Thailand were offset by strong performances in other markets.
5. This problem is facing the Catholic Church and other Christian denominations.

### **III. INTERPETATION**

A. Develop the following statements:

1. The presence of the established church is evident in numerous ways in British life.
2. The divisions within Christianity which separated the denominations alienated potential members.
3. At all levels of society, Britain's churches are involved in its cultural life.
4. Throughout the period between the 1960s and the turn of the new century the church was in a state of change.
5. Active Christianity in Britain is not, in general, replaced by atheism.

B. Paraphrase the sentences and comment on them:

1. Despite many moves towards multiculturalism in Britain, sectors of the tabloid press reacted with hostility to this suggestion.
2. None of the churches is really thriving though they have been addressed by the reconciliatory ecumenical movement.
3. Conscious of its rapidly diminishing appeal to the population at large, it ( the Church ) attempted to change traditions.

### **IV. SPEAKING PERSONALLY**

Discuss with your partners the following questions:

1. Why do you think Prince Charles put forward his controversial proposals of 1995 and 1996?
2. What sort of faith is 'popular religion'? Why is it not recognized by many priests?
3. Why did the government proposals to reform the House of Lords in 2001 reject the idea of giving a formal place in the Lords for religions outside the Church of England?

## **UNIT V. THE NATION OF PASSIVE WORSHIPPERS**

### **I. READING COMPREHENSION**

A. Pre-reading Task. Answer the questions:

1. Do religious holidays always preserve their liturgical character?
2. What are the most popular religious holidays in Russia? Are they the same as in Britain?

B. Read and translate the text. Make use of the words given below:

Liturgical - литургический

Feast - (религиозный) праздник

Whitsun - троицын день

Pentecost -( церк). пятидесятница

Easter - пасха

Holy Spirit - святой дух

Apostle - апостол

Annunciation - (церк). благовещение

Pagan - языческий

Fertility - плодородие

Resurrection - воскресение

Rite - обряд, ритуал

Shrove Tuesday - вторник на масленой неделе

Lent - Великий пост

Fast - поститься

Observe - соблюдать

armistice - перемирие

mourning - траур

solemnity - торжественность

commemoration - церковное поминовение усопших, панихида

carol service - рождественское богослужение с гимнами

blessing - благословение

One of the most obvious examples of religion in contemporary British life is in the progression of the year through religious festivals and significant dates. The Anglican church has traditionally divided the year according to a liturgical calendar - basing the year around a number of key religious feasts and thus creating holidays such as [Whitsun](#), named after the feast of the [Pentecost](#) which is celebrated on the seventh Sunday after [Easter](#), when **the Holy Spirit** appeared to the apostles. British life is punctuated by such national holidays, some of which still have a religious meaning, but many of which are now largely secular festivals. An example of the latter is [Mother' Day](#), which is based on [Lady's Day, or Annunciation](#) (25 March). Some public festivals have roots in the pagan religions that held sway in Britain before the arrival of Christianity, lost religions whose customs are being recreated and celebrated by a new generation of 'pagans', who celebrate seasonal events such as the winter and summer solstices by meeting at ancient sites of worship, most famously at [Stonehenge](#).



The name Easter is derived from the name of the Saxon goddess of spring, **Eostre** (related to a Mediterranean pagan goddess mentioned in the Bible, **Astarte**). In some areas, Easter rituals, as well as celebrating the resurrection of Christ, include ceremonies which were once probably part of pagan fertility rites, though now performed in a spirit of secular fun, for example, the eating of pancakes on [Shrove Tuesday](#) at the beginning of **Lent**, the period of fasting before Easter (observed by few Christians in Britain, in contrast with the month of **Ramadan**, observed by Muslims).

### Shrove Tuesday and Lent



The role of the traditional churches as part of the British state is most obvious on [Armistice Day](#) (the Sunday nearest to 11 November). This day is also known as '[Poppy Day](#)', as many British people, particularly the older generations, will wear a red paper poppy to show that they remember those who have died fighting for their country. (In the First World War many British soldiers were killed in battle in the wheat fields of **Flanders**, which had poppies growing in them). All over the country ceremonies which combine military drill and Christian ritual are held to remember the war dead, especially those killed in the 1939-45 war. This is principally a time of mourning and of celebration for the generations who have lived through the Second World War and those who died. However, even many young people, who feel uncomfortable about the solemnity and emphasis on the past of Poppy Day, also feel that some of their sense of identity as British subjects is defined by this day. Even if the themes of patriotism and military service are not those with which they personally identify, the commemoration ceremonies held in schools, churches and town centres provide an annual reminder of another history of British identity - one which now needs to be negotiated alongside strengthening links with EU.



**Poppy** is worn by many people on Remembrance Day

For those without significant religious festivals, Christmas is without question the single most important event in the British social, religious and cultural calendar (though it should be noted that in Scotland, where it was not until the 1950s that Christmas Day became a public holiday, the alternative celebration of '[Hogmanay](#)' or New Year has historically been of much greater importance and in the Highlands of Scotland particularly, remains so).

While the Christmas festival, celebrating the birth of Jesus, is of course a religious one, it could be argued that for most British people any religious meaning is very slight. Passive religion, however, is more popular at Christmas than at any other time, with many people listening to carol services on the radio, such as that broadcast by the BBC from King's College in Cambridge. Despite the widespread commercialism most British people do derive some religious meaning from Christmas and, for this one time in the year, will participate in a Christian ceremony. They will also listen to the monarch's only annual talk to the nation, which has an ostensibly religious purpose. It is broadcast on both radio and television and the queen asks for God's blessing on the British people.

C. Write questions to go with these answers:

1. \_\_\_\_1). It is in the progression of the year through religious festivals and significant dates.
2. \_\_\_\_2). Mother's Day is based on Lady's Day, or Annunciation.
3. \_\_\_\_3) It is derived from the name of the Saxon goddess of spring.
4. \_\_\_\_4) It is most obvious on Armistice Day.
5. \_\_\_\_5) This is a time of mourning and of celebration for the generations who have lived through the Second World War and those who died.
6. \_\_\_\_6) For most British people any religious meaning is very slight.

## II. VOCABULARY FOCUS

A. Translate the following word-combinations into Russian:

To hold sway; solstice; fertility rites; military drill; British subjects; to derive meaning; ostensibly; a public holiday; widespread commercialism; the progression of the year.

In which situations are they given in the text? Reproduce them.

B. Find the English equivalents in the text:

Уходить корнями; поля, засеянные пшеницей; мак; безусловно; просить благословения для кого-либо; крепнущие связи; ежегодный; современный; основные праздники; старшее поколение.

Think of your own sentences with these expressions.

C. Translate the following sentences into Russian:

1. Those pagan temples were devoted to the Greek and Roman gods.
2. Observing the fast is compulsory for worshippers.
3. The whole country was in mourning.
4. The traditional rites of homage to the emperor were performed.
5. They prayed for God's blessing.

## III. INTERPRETATION

Paraphrase the following sentences and comment on them:

1. One of the most obvious examples of religion in contemporary British life is the progression of the year through religious festivals and significant dates.
2. British life is punctuated by such national holidays.
3. Some public festivals have roots in the pagan religions that held sway in Britain before the arrival of Christianity.
4. Many young people, who feel uncomfortable about the solemnity and emphasis on the past of Poppy Day also feel that some of their sense of identity as British subjects is defined by this day.
5. The commemoration ceremonies held in schools, churches and town centres provide an annual reminder of another history of British identity- one which now needs to be negotiated alongside strengthening links with EU.

#### **IV. SPEAKING PERSONALLY**

Discuss with your partners the following statements. What is your reaction to the ideas given in them?

1. While the Christmas festival, celebrating the birth of Jesus, is of course a religious one, it could be argued that for most British people any religious meaning is very slight.
2. Lent is observed by few Christians in Britain, in contrast with the month of Ramadan, observed by Muslims.

Using the following phrases can help you avoid sounding too dogmatic in the discussion:

It looks like ... because

It seems to me that it's ... because

I don't think it's ... because

It could either be... or...

I think this comes from ... because...

### **UNIT VI. NEW CENTURY, NEW RELIGIONS**

#### **I. READING COMPREHENSION**

A. Pre-reading task. Answer the questions:

1. What main world religions do you know?
2. Which of them may have taken roots in Britain in your opinion?

Make notes of your ideas.

B. Read and translate the text. Make use of the words given below:

Sunni - мусульмане - сунниты

Shias - мусульмане - шииты

Conversion - обращение, переход в другую веру

Mosque - мечеть

Hindu - индуистский

Temple - храм

Donations - пожертвование

Sikh - сикхский

Buddhism - буддизм

Adherent - приверженец

Background - происхождение  
 monastery - монастырь  
 Jewish - еврейский, иудейский  
 Congregation - прихожане, паства  
 Synagogue - синагога  
 Orthodox - ортодоксальный, правоверный  
 Observance - соблюдение (обрядов и т.д.)  
 Denominational - относящийся к какому-либо вероисповеданию  
 Creed - символ веры; кредо; убеждения  
 Old Testament - Старый Завет  
 Israelite - израильтянин  
 Graffiti - граффити (надписи и рисунки на стенах домов и т.д.); лозунги  
 Reggae - (муз.) регги

Britain has approximately 1,200,000 **Muslims**, the majority of whom were born in the U.K. Others have arrived from the Indian subcontinent or from African countries. The larger Muslim communities are concentrated in the industrial cities of **the Midlands**, in London, [Bradford](#) and [Strathclyde](#) and in the textile towns of **Yorkshire and Lancashire**. Britain's Muslim population is predominantly **Sunni**, with only around twenty-five thousand **Shias**. This population is increasing due to both a higher birth rate among Muslims and a growing conversion to **Islam**. The Muslim community is the most important and not only on account of its size. The British Muslims have become very vocal in expressing their opinions on a range of problems.

The first mosque in the UK was established at [Woking, Surrey](#), in 1890. Today there are over 1,000 mosques and community Muslim prayer centres throughout Britain. They range from converted houses to the London Central Mosque at [Regent's Park](#) and its associated Islamic Cultural Centre, one of the most important institutions in the Western world. Mosques are not only places of worship, they also offer instruction in the Muslim way of life and facilities for educational and welfare activities.

For the first generation of Asian settlers the practice of Islam and the heritage of Asian culture are inextricably intertwined. For their children, who have grown up in Britain, however, Islam is a cultural and religious force in its right, so that many young Britons of Asian origin may think of themselves as British Muslims, rather than as Asians or as Black Britons. Whereas in the 1980s only a fifth of the Muslims in Britain claimed to practice their religion actively, in the 1990s that figure rose to half.



**London Central Mosque**



**Britain's Largest Hindu Temple**

For this generation the challenge is to continue to find ways to integrate the religious traditions of Islam into contemporary British life and to create a new British Islamic identity. Young British Muslims represent an important strand in British identity, feeling themselves to be in the forefront of the development of Islam in Europe.

The history of the presence of other faiths and peoples and their role in public life in Britain is not widely known. For example, Asian performers are recorded in London in the seventeenth century and Indian sailors were living in London at the end of the eighteenth century. England had several Indian professors in the 1800s and a British India Society was established in 1839, followed by a London Indian Society in 1872. Already by

the middle of the nineteenth century there were significant Indian communities in London, [Southampton](#) and Liverpool, though they were smaller than other black communities in Britain. The first **Hindu** temple, or *mandir*, was opened in London in 1962 and there are now over 150 *mandirs* scattered around the country.

There is therefore a long cultural heritage of Asian people and faiths in the UK. This was well demonstrated in 1995 by the opening of the largest Hindu temple outside India in Neasden in London. This event attracted much media interest since it was the only such structure to be built outside India for a thousand years. It used largely volunteer labour and was paid for entirely by donations from the Hindu community. Now the majority of Hindus live in Greater London although **Birmingham**, in the Midlands, has also become a centre of the community.

Many British Hindu families came from India and Sri Lanka but considerable numbers also arrived from Uganda and Kenya, when they were expelled by the authorities there in the early 1970s. There are now Hindu temples across the UK in major cities and towns.

The **Sikh** community is also well represented in Britain and is concentrated in particular areas - for example, in [Southall](#) and [Gravesend](#) in Greater London. Most early postwar migrants in the 1950s were predominantly men. At first they would hold religious meetings at home, often in all-male households but soon set up Sikh temples *Gurdwaras* for Sunday services. Their families followed from **the Punjab** in the 1960s and stronger domestic and religious ties were established.

**Buddhism** is also represented in the UK and consists largely of adherents of British or Western origin with some numbers of South Asian and Asian background. There are well over 500 Buddhist groups and centres, with at least 50 monasteries and temples in the country.

Britain has the second largest Jewish population in Europe. Most Jews live in London, but there are several hundred Jewish congregations in the UK, many Jewish schools and synagogues serving both **the Orthodox faith** and the minority Reform group. Fears have been voiced that nowadays half of Jewish men are marrying non-Jewish women and that this will lead to a decline in faith and religious observance. The focus of Jewish religious life is in the 365 congregations, which centre on the local synagogue and Jewish denominational schools that are attended by roughly two in every five Jewish children aged 5 to 17. Over 100 agencies provide welfare services, e.g. catering for elderly and handicapped people.

**Rastafarianism** emerged out of the back-to-Africa movement in the West Indies early this century and arrived in the UK through Jamaican immigration in the 1950s. It has no single creed but draws heavily on **the Old Testament**. The Rastafarian religion has had a sizeable cultural influence in Britain. Rastafarian philosophy of life was originally based on their adaptation of the Christianity they experienced in the colonial West Indies. They see themselves as Israelites displaced from their homeland and **Babylon** is the collective name for all countries of exile outside Africa. Rastafarians have been influential in many cultural ways in Britain. They were probably influential in promoting a climate of tolerance towards soft drugs, a major aspect of their religion, in the 1980s. They staked out their territory in urban areas of cities such as Liverpool with graffiti. Though the religious group is small, millions appreciate the characteristic Rastafarian music, reggae. Also, the critically acclaimed and widely published Rastafarian poets Benjamin Zephaniah and Levi Tafari have raised the profile of Rastafarianism, promoted the interests of ethnic minority groups generally and contributed to the transformation of British cultural identities.

C. Do your ideas agree with what you have read?

## II. VOCABULARY FOCUS

A. Translate the following word-combinations into Russian:

Inextricably; intertwined; on account of; to be vocal; to range from smth to smth; to claim; to be in the forefront; to draw on smth; domestic ties; to be scattered; roughly; volunteer labour.

In which situations are they given in the text? Reproduce them.



B. Find the English equivalents in the text:

В основном; благодаря чему-либо; уровень рождаемости; по ряду вопросов; современный; возникать; высказывать опасения; высоко оценивать; внести вклад во что-либо; оказывать значительное культурное воздействие.

Think of your own sentences with these expressions.

C. Translate the following sentences into Russian:

1. Several members of the congregation organized a bake sale to raise money for the poor.
2. The observance of human rights is a key issue of today.
3. The community center welcomes people of every creed.
4. I wouldn't say that I'm particularly fond of reggae.
5. Graffiti could be called a rather special form of art.

### **III. INTERPRETATION**

A. Now reread the text and answer the following questions:

1. Why do you think the larger Muslim population is concentrated in the industrial cities?
2. Do you know any difference between Sunni and Shias denominations of Islam?
3. Can you name any reasons for a growing conversion to Islam?
4. What role do Mosques have in the life of contemporary Britain?
5. What gave rise to the increased number of Muslims who practice Islam actively in Britain?
6. Do you know any facts about the history of the presence of other faiths in Britain?
7. What was demonstrated in 1995 by the opening of the largest Hindu temple outside India?
8. What gives rise to fears that Jewish religious life might be in decline?
9. What sort of religion is Rastafarianism?
10. What makes for its popularity in Britain ?

B. Explain the following statements in your own words. Comment on them.

1. Young British Muslims represent an important strand in British identity, feeling themselves to be in the forefront of the development of Islam in Europe.
2. The British Muslims have become very vocal in expressing their opinions on a range of problems.
3. For the first generation of Asian settlers the practice of Islam and the heritage of Asian culture are inextricably intertwined.
4. It [Rastafarianism] has no single creed but draws heavily on the Old Testament.
5. Over 100 agencies provide welfare services, e.g. catering for elderly and handicapped people.

### **IV. SPEAKING PERSONALLY**

Discuss with your partners how you understand the statements. Develop them:

1. There is a long cultural heritage of Asian people and faiths in the UK.
2. Rastafarians have been influential in many cultural ways in Britain.

Try to use the following expressions:

Firstly; first of all; to begin with;

Secondly;

At the same time; for the time being

The reason for this is; the cause of this is

As a result of this; consequently; therefore

To sum up; in short.

## V. CREATIVE WRITING

A. Read and translate the following text into Russian.

Write out 10-12 expressions revealing the topic of the text.

### The New Age

'New Age' is a broad term devised to describe the renewal of interest in range of approaches to the spiritual dimension which promote individuals' ability to discover and develop their own spirituality. Whereas Christianity is seen by many as emphasizing adherence to a strict moral code (for example through **the Ten Commandments**, the Bible ,confession or sermons), New Age religions concentrate on developing the spiritual awareness which they believe is present in each person. Their practices have a huge variety in their origin - some being revivals of the pagan magical and religious systems that Christianity replaced in Britain, some being extensions of Eastern meditative and religious practices, and some, such as Yoga and t'ai chi, being concerned with physical exercises. It may be that the presence of an increasingly diverse multiethnic community in Britain has boosted the popularity of some practices. For example ,interest has grown in vegetarianism and veganism (large Hindu and other communities have added a considerable market for vegetarian food, which has in turn stimulated British caterers and retailers, and thus aided their popularity) and while ten years ago vegetarian options on a pub menu were rare, they are now standard. The practice of Chinese medicine, Indian meditation and yoga is also rapidly increasing in Britain.

Other New Age practices have a distinctly European origin, stemming from a revival on interest in Celtic myth and culture, or from new publicity given to old systems of occult knowledge .Hundreds of thousands of people are involved directly in activities such as meditation or astrology .But more significant is the effect of these beliefs on the overall sense of how British people see themselves and their world. A quarter of British people, for example, claimed in a recent survey regularly to read their horoscope as published in a magazine. Many more will read their horoscope as a form of light-hearted entertainment, but will still hope for good news. Television programmes which explore 'inexplicable' phenomena, are also extremely popular. Also, business people have adopted many alternative spiritual practices as a cure for stress and a source of inspiration and energy. Feng shui is also used to create a comfortable working environment for offices.

New Age practices are the most important and most rapidly developing area of religious change across Britain and must be considered seriously. Aspects of the New Age permeated very different sections of British society: from business people turning to meditation as a release from the stress of pressurized, urban executive life, to the Donga tribe - young pagans who have abandoned normal British society and who live, largely,

out of doors, and who came to national prominence for their role in actively protesting against the government's appropriation of sites of rare natural value to build new motorways.

In many ways currents of New Age religion have enabled changes which have occurred in British life between the 1980s and the 1990s to find a religious expression. The rising tide of concern for the environment, for animal welfare and rights, for conservation and for green or ecological politics has helped to create a climate in which religions such as paganism, which celebrates the earth and its wildlife, fulfill a need for many people. A powerful element within the identity of young British people is a sense of identification with the countryside. Whereas for previous generations the sense of belonging to a nation may have been expressed through such institutions as the church, the armed forces or in some cases a university or a public school, many of the young generation find their ideals and their sense of belonging in nature and in the land itself.

B. Now write a short essay using the expressions you have picked up. Your paper should deal with new religious developments and tendencies in Great Britain as compared with other European states.

## **UNIT IV. BROKEN IMAGES OF THE EMPIRE**

### **I. READING COMPREHENSION**

A. Pre-reading task.. Answer the following questions:

1. What do you think makes modern societies less homogeneous than they used to be?
2. Is it a positive or negative phenomenon?

B. Now read and translate the text. You can make use of the words and expressions given below:

Descendant - потомок

Occur - случаться, происходить

Seek - добиваться, стремиться к чему-либо

Indigenous - местный

Ambivalence (ambivalent) - двойственность отношения

Resent - негодовать, возмущаться

Intrusion - посягательство, вторжение

Alien - чужестранный, иноземный

Overt - открытый

Covert - скрытый, завуалированный, тайный

Harassment - нападки, негативное отношение

Outright - прямой, открытый

Violence - насилие

Dilution - ослабление, подрыв

Interior - находящийся ниже

Defiant - вызывающий, дерзкий

Assertion - утверждение

Blatantly - вопиюще  
 highlight - выдвигать на первый план  
 resurgence - возрождение  
 gather momentum - набрать силу  
 counterpart - коллега, аналог  
 deprivation - лишение, потеря, утрата  
 insular - замкнутый, сдержанный  
 plausibility (plausible) - вероятность  
 shed - отбросить  
 fluctuate - колебаться  
 supremacy - превосходство  
 variegated - разнообразный, пестрый  
 authentic - подлинный  
 mediocrity - посредственность, заурядность  
 prowess - совершенство, мастерство  
 cutback - сокращение  
 foothold - исходные позиции, точка опоры  
 come to the fore - выдвинуться вперед

At the beginning of the twenty-first century, approximately three million out of the fifty-five million inhabitants of Britain are non-whites, whose family roots lie mainly in the former colonies of the Caribbean and the Indian subcontinent. These newcomers and their descendants are heavily concentrated in parts of London, and in provincial centres like **Birmingham, Bradford, Leicester** and others. The peak of immigration occurred in the 1950s and 1960s as people, acting usually on their own initiative, sought better lives in a prosperous 'mother' country offering greater economic opportunities. Generally speaking, relations between the new arrivals and the indigenous population were characterized by mutual ambivalence. Indigenous white Britons often resented the intrusion of what they regarded as 'alien' cultures, and such feelings were manifested in overt and covert discrimination, harassment, and sometimes outright violence. For their part, the immigrants were in the rather strange position of having come to live among their former colonial masters, and, while some enthusiastically embraced the values of their new homeland, not all wished to become totally 'assimilated' into another society. Resistance to the dilution of their own religions and cultures has been very strong among certain immigrant communities, while resentment at their sense of inferior status in Britain has prompted a defiant assertion of cultural separateness on the part of some of the younger generation born in Britain



Edinburgh, the capital of Scotland

Ethnic identities therefore have the potential to override any sense of national identity shared with the white population.

It is fortunate that blatantly racist



Cardiff, the capital of Wales

political parties have failed to gain an electoral foothold. There are many encouraging signs of individuals from the immigrant communities making valuable contributions to society, in such areas as sport, popular music, retailing, restaurants and the medical profession, and they are beginning to have an impact on the political system as well. Nevertheless, the relevant point is that significant numbers of citizens of contemporary Britain may have different personal perceptions of what it is to be 'British'

from those of the white majority. Multi-racialism has added a further dimension to the complex structure of modern society.

Even among indigenous Britons, the absence of complete homogeneity has been highlighted by the resurgence of Celtic nationalism in Scotland and Wales. Once more, this is a case of identities that had never ceased to exist returning to the fore and assuming vital added relevance to the lives of many people. It is difficult to determine whether this phenomenon is a cause or effect of Britain's decline as a major power; nor is it entirely obvious why it should have gathered momentum at precisely the time it did.

**The Scottish National Party** (SNP) and its Welsh counterpart, **Plaid Cymru**, were founded in the inter-war period, but it was only in the late 1960s that they emerged as potentially significant political forces. Both movements exploited a prevailing sense of deprivation, relative to affluent England, arising from the structural decline of heavy industries and rising unemployment, and this was combined with a subjective belief that central government in London was remote and indifferent to their needs. Welsh nationalism has achieved its greatest impact by voicing demands for official recognition of the Welsh language, and tends to be rather insular in character. Scottish nationalism, by contrast, is a more overtly self-confident phenomenon, and it acquired added plausibility in the 1980s when the SNP shed its original hostility to Britain's membership of **the EEC** and developed the idea of independence from England within a federal European framework. This has allowed the Scots to revive memories of their independent nationhood before 1707, and of historic relationships with other states like France.

Popular support for the nationalist parties since the 1960s fluctuated wildly, but by the 1990s they seemed capable of posing a serious threat to the **Labour party's** electoral supremacy in Scotland and Wales. Consequently, Labour was compelled to embrace the idea of devolution, and referendums finally paved the way for the creation of assemblies in **Edinburgh** and **Cardiff** in 1999. Devolution is clearly a dangerous gamble. As the new millennium proceeds, the future political cohesion of Britain seems far from guaranteed.

In such an endlessly variegated society, authentic displays of British national unity are increasingly hard to find. Many historic sources of strength and pride seem unlikely to exercise such a creative influence in the future. It is so long since Britain was the 'workshop of the world', and its commercial arm dominated trade around the globe, that the people have grown accustomed to their country's relative economic mediocrity. Britain's military prowess continues to give it a disproportionate influence in international affairs, but even here it has been obliged to moderate its pretensions since the 1950s and accept a firmly subsidiary role to the USA. The collapse of Communism in Eastern Europe in the late 1980s, and the consequent removal of any direct threat to national security, has further reduced Britain's sense of military purpose, and drastic cutbacks in expenditure on the armed forces were imposed in the 1990s. In the nation's finest hour of recent times, the Falklands War of 1982, a task-force was sent to recover a group of islands in the South Atlantic invaded by Argentina. This was undoubtedly a great military success, and stimulated intense patriotic feelings, but it is difficult to imagine such circumstances arising again or Britain's diminished armed forces being capable of a similar response. Britain's future part seems destined to be no more than that of a useful international trouble-shooter, providing specialist support for operations such as the United Nations peace-keeping forces in the Balkans.

#### C. Write questions to go with these answers

1.    \_\_\_ 1. They are heavily concentrated in London and in provincial centres.
2.    \_\_\_ 2. They sought better lives.
3.    \_\_\_ 3. Yes, White Britons often resented the intrusion of 'alien' cultures.
4.    \_\_\_ 4. It has prompted a defiant assertion of cultural separateness.
5.    \_\_\_ 5. No, blatantly racist parties have failed to gain an electoral foothold.
6.    \_\_\_ 6. It has been highlighted by the resurgence of Celtic nationalism.
7.    \_\_\_ 7. They are called the Scottish National Party and Plaid Cymru.
8.    \_\_\_ 8. They were created in 1999.
9.    \_\_\_ 9. It was due to the collapse of Communism in Eastern Europe and the consequent removal of any direct threat to national security.

10. \_\_\_\_ 10. They were invaded by Argentina.

## II. VOCABULARY FOCUS

A. Translate the following word-combinations into Russian:

Outright violence; mutual ambivalence; to pave the way; to exercise influence; to accept a subsidiary role; the collapse; cutbacks in expenditure; to be imposed; a task-force

In which situations are they given in the text? Reproduce them.

B. Find the English equivalents in the text:

Приблизительно; пик иммиграции; действовать по своей инициативе; проявлять чувства; прекратить существование; растущая безработица; тяжелая промышленность; официальное признание; в рамках чего-либо; представлять угрозу для кого-либо.

Think of your own sentences with these expressions.

C. Translate the sentences into Russian:

1. A bomb was the only plausible explanation for the crash.
2. He claims to be a direct descendant of the last King.
3. To be eligible, you must show that you are actively seeking employment.
4. Most of us have an ambivalent attitude towards technology.
5. The UN cannot tolerate the continuing harassment of peacekeeping soldiers.

D. Make up phrases and translate them. Think of your own sentences with them:

- |                 |                |
|-----------------|----------------|
|                 | argument       |
|                 | excuse         |
|                 | explanation    |
| 1. plausible    | interpretation |
|                 | reason         |
|                 | theory         |
| 2. to highlight | danger         |
|                 | difference     |
|                 | difficulty     |
|                 | fact           |
|                 | issue          |
|                 | need           |

problem

### III. INTERPRETATION

A. Paraphrase and explain the following statements. Comment on them:

1. Ethnic identities have the potential to override any sense of national identity shared with the white population.
2. Multiracialism has added a further dimension to the complex structure of modern society.
3. Many historic sources of strength and pride seem unlikely to exercise such a creative influence in the future.
4. Its commercial arm dominated trade around the globe.
5. Britain's military prowess continues to give it a disproportionate influence in international affairs.

B.. Answer the following questions:

1. What economic reasons provoked the influx of immigrants in the 1950s and 1960s?
2. Why were relations between the new arrivals and the indigenous Britons mutually ambivalent?
3. Do you know any people from the immigrant communities of Britain who made an important contribution to such areas as sport or music?
4. Do you think that the resurgence of Celtic nationalism is a cause or effect of Britain's decline as a major power?
5. What caused a sense of deprivation in Scotland and Wales which led to the foundation of the Scottish National Party and Plaid Cymru?
6. Why is Welsh nationalism considered to be rather insular in character?
7. What demands did the Scottish National Party voice?
8. What paved the way to the creations of assemblies in Scotland and Wales in 1999?
9. The Falklands War of 1982 was called the nation's finest hour of recent times. Do you know any details of it?
10. Does Britain take part in the United Nations peace-keeping operations?

### IV. SPEAKING PERSONALLY

Discuss with your partners the problem of the resurgence of nationalism, its roots and ramifications.

Which of these adjectives can be used when speaking about its positive sides and which refer to the negative features:

Insular; self-confident; hostile; resentful; inferior; defiant; assertive; blatant; racist; encouraging; self-sufficient; dignified.

## UNIT II. MEETING NEW CHALLENGES

### I. READING COMPREHENSION

A. Pre-reading Task. Answer the questions:

1. Do you know the term 'public school'?
2. What does it refer to? What is it associated with?

B. Now read and translate the text. Make use of the words given below:

Endow - жертвовать деньги, капитал на содержание школы, больницы и т.д.

Refer to smth - относиться к чему-либо

Backbone - основа, сущность

Antiquity - старина, древность

Opt out - отказаться от участия

Grant - дотация, субсидия

Capital expenditure - капитальные затраты

Maintain - содержать

Cover - покрывать (затраты, расходы)

Running expenses - текущие расходы

riots - волнения, беспорядки

pass - проходной балл, зачет

morale - моральное состояние

literacy - грамотность

illiterate - неграмотный

OECD - Organization for Economic Co-operation and Development - организация экономического сотрудничества и развития, ОЭСР

In the private system 'preparatory' schools educate children from the age of five, prior to their entering the '[public schools](#)' at thirteen. Confusingly, famous private schools such as [Eton](#) and [Harrow](#), [Winchester](#) or [Stonyhurst](#) are known as 'public schools'. (The expression 'public school' originally referred to a grammar school endowed for the public). The 'public' schools form the backbone of the independent sector. Of the several hundred public schools, the most famous are the '**Clarendon Nine**', so named after a commission of inquiry into education in 1861. Their status lies in an attractive combination of social superiority and antiquity, as the dates of their foundation indicate: **Winchester** (1382), **Eton** (1440), [St Paul's](#) (1509), [Shrewsbury](#) (1552), [Westminster](#) (1560), [The Merchant Taylors](#) (1561), [Rugby](#) (1567), **Harrow** (1571) and [Charterhouse](#) (1611).

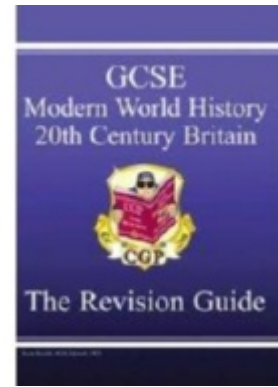
There are also schools which have some state and some private support. By 1995 the parents of children in approximately a thousand schools had voted to opt out of the control of local authorities and be funded directly from central government, that is become 'Grant Maintained'.

State schools in Britain are non-denominational. Of the state-supported ones which have a religious affiliation (known as 'faith schools') the majority are Anglican, but other denominations of schools exist: principally Roman Catholic and Jewish. Their capital expenditure is covered by the state and their running expenses are paid by the members of their congregations. A contentious issue has been that the same financial support was not made available to Hindu or Islamic schools. This became a major issue in Bradford and other places with large Muslim population where poor educational provision was partly blamed for riots there in 2001.





**Eton College, Windsor**



To monitor pupils' performance, the government introduced a series of **'Standardized Assessment Tests'** (SATs) - taken at age seven, eleven and fourteen. However, the major public exams which pupils face are those taken in individual subjects at sixteen and eighteen respectively: [the General Certificate in Secondary Education](#) (GCSE) and Advanced ('AS') levels.. University entrance is typically based on good grades in approximately six GCSEs and three 'AS' levels.

Scotland, with a separate education tradition, has a slightly different system. Children stay in the primary cycle until the age of 12. They take [the Scottish Certificate of Education](#) (SCE) usually at the age of 16 and, instead of A levels, they take **the Scottish Higher Certificate** which is more like continental European examinations since it covers a wider area of study than the highly specialized A level courses. Many take their 'Highers' aged 17 rather than 18, with some opting to take a further examination later, **the Certificate of Sixth Year Studies** (CSYS).

A new qualification was introduced in 1992 for pupils who are skills, rather than academically, orientated, the General national Vocational Qualification, known as [GNVQ](#). This examination is taken at three distinct levels: The Foundation which has equivalent standing to low-grade passes in four subjects of GCSE; the Intermediate GNVQ which is equivalent to high-grade passes in four subjects of GCSE; and the Advanced GNVQ, equivalent to two passes at A level and acceptable for university entrance.

The school system has a reputation for quality. However a number of factors - continual reforms; the over-prescriptive [National Curriculum](#); inspections without feedback - have produced low morale among teachers, many of whom leave the profession.

In 1998 Britain was just ahead of Portugal, at second-to-bottom in adult literacy in the **OECD** (Organization for European Co-operation and Development). A 2000 report by the National Skills Task Force found that seven million adults in Britain were functionally illiterate.

The government is trying to address these problems but, despite the rhetoric, spending on schools is below the OECD average of 12.9 per cent of all public expenditure.

#### C. Comprehension Check. Answer the questions:

1. What are the most famous private schools in Britain?
2. Why are they called 'public schools'?
3. When were most of them founded?
4. Are there any denominational schools in Britain?
5. What are 'Standardized Assessment Tests'?
6. What are the major public exams?
7. Is the Scottish system of examination different?
8. What new qualification was introduced in 1992?
9. What brings about low morale among teachers?
10. What is the level of illiteracy in Britain?

## II. VOCABULARY FOCUS

A. Translate the following word-combinations into Russian:

To address a problem; public expenditure; adult literacy; congregation; contentious; to monitor; to be skills- oriented; confusingly; prior to; religious affiliation.

In which situations are the given in the text? Reproduce them.

B. Find the English equivalents in the text:

Местные органы власти; обвинять кого-то в чем-то; поступление в университет; национальная программа образования; социальное превосходство; государственная поддержка; в основном; быть доступным; сдавать экзамены по отдельным предметам; приблизительно

Think of your own sentences with these expressions.

C. Translate the following sentences into Russian:

1. They have applied for the grant
2. She got a pass in math.
3. Seven people were hurt as police tried to quell the riot.
4. Teachers have been asked to concentrate on literacy and numeracy.
5. The budget will certainly include increased expenditure on education.

## III. INTERPRETATION

A. Paraphrase and explain the following statements:

1. The public schools form the backbone of the independent sector.
2. State schools in Britain are non-denominational.
3. A new qualification was introduced in 1992 for pupils who are skills, rather than academically oriented.
4. A number of factors- continual reforms; the over-prescriptive National Curriculum, inspections without feedback - have produced low morale among teachers.

B. Answer the questions:

1. Why do you think old public schools are so attractive?
2. What do you think made many parents and children vote to opt out of the control of local authorities?
3. Do you think schools should be non-denominational or they should have a religious affiliation?

4. What is the difference between the systems of exams in England and Scotland?
5. How can the fact that Britain is second -to-bottom in adult literacy in Europe be accounted for?

#### **IV. SPEAKING PERSONALLY**

1. Does the fact that there are seven million adults who are functionally illiterate surprise you? How can you explain this? What factors brought this about?
2. Compare the system of secondary school exams in Great Britain and in this country.

Do you know anything about the system in other European countries?

### **UNIT III. HIGHER EDUCATION : BROADENING HORIZONS ?**

#### **I. READING COMPREHENSION**

A. Pre-reading Task. Answer the questions:

1. What are the most famous British universities?
2. Have you ever heard the term 'red-brick' universities?
3. What is the Open University?

B. Read and translate the text. Make use of the following words and expressions:

Vocational - профессиональный

Civil engineering - гражданское строительство

Be geared - быть предназначенным, приспособленным

Qualify - готовиться стать специалистом в какой-либо области

Peg - искусственно поддерживать цену

Loan - заем

Hardship - затруднение

Afford - позволить себе

Subsidize - субсидировать

Mesmerize - очаровывать

Boast - гордиться

polytechnic - политехнический институт

realm - область, сфера

visual art - изобразительное искусство

cater for smth - обслуживать, заботиться

intake - набор, прием

hinder - препятствовать

access to smth - доступ к чему-либо

assess - оценивать

gap - пропасть

seek - искать

sponsorship - спонсирование

alumni - бывшие студенты, выпускники

tuition fee - плата за обучение

be exempted - быть освобожденным (от обязанности, уплаты и т.д.)

salary - заработная плата

retain - сохранять

spell-binding - очаровательный

On leaving school at 18, more than 40 percent of pupils become students at universities and colleges. Including [the Open University](#), which is mainly part-time, there are 110 universities in Britain: 93 in England, 13 in Scotland, 2 in Wales and 2 in Northern Ireland. They have 1,802,000 students and 78,900 lecturers. The standard length of undergraduate study in Britain is three years for a [Bachelor of Arts or Science](#) degree (BA/BSc) and up to seven years for 'vocational' degrees (that is ones linked to a specific job), such as medicine, dentistry, veterinary courses or architecture. Students of subjects such as civil engineering spend an intermediate year in industry (a 'sandwich' course). Many universities offer [the Bachelor of Education](#) (B.Ed) degree which is a four-year course geared towards classroom experience. The majority of primary-school teachers qualify by this route. The standard way to train to be a secondary-school teacher is to do a three-year university course in a specialist subject such as biology, history or mathematics followed by a one-year **Post Graduate Certificate in Education** (PGCE) which includes teaching practice.

Students on [Master's courses \(MA/MSc\)](#) study for at least one year, and those doing [Doctorates \(PhDs\)](#) for upwards of three years. Students finance their studies with great difficulty. Grants were pegged at 1982 levels and abolished altogether in 1994. A system of loans was introduced in 1990/91, and in 1997 for the first time students had to pay ?1,000 towards fees. Hence today they experience real financial hardship. Only those with parents who can afford to subsidize them are without money worries. The percentage of working-class young people attending university is declining.

[Oxford](#) and [Cambridge](#) (known collectively as 'Oxbridge') are the oldest universities in Britain. Though much expanded, their student numbers are still small, compared with [London's](#) 102,000. At the beginning of the twenty-first century Oxford had a little over 16,000 students in residence, Cambridge about 17,000. Founded in the thirteenth and fourteenth centuries respectively, they are easily the most famous of Britain's universities. While educating less than one-twentieth of Britain's total university population, they continue to attract many of the best brains and to mesmerize an even greater number, partly on account of their prestige, but also on account of the seductive beauty of many of their buildings and surroundings.

Both universities grew gradually, as federations of independent colleges, most of which were founded in the fourteenth, fifteenth and sixteenth centuries. In both universities, however, new colleges are periodically established.

Scotland boasts four ancient universities: [Glasgow](#), [Edinburgh](#), [St Andrews](#) and [Aberdeen](#), all founded in the fifteenth and sixteenth centuries. In the Scottish lowlands greater value was placed on education during the sixteenth and later centuries than in much of England. These universities were created with strong links with the ancient universities of continental Europe and followed their longer and broader course of studies. Even today, Scottish universities provide four-year undergraduate courses, compared with the usual three-year courses in England and Wales.

Old universities, such as [Durham](#) for example, are distinguished from the so-called 'redbrick' universities founded around the beginning of the twentieth century (for example, Birmingham, Liverpool, Manchester) through their emphasis on traditional subjects. ['New' universities](#) created in the 1960s with the

expansion of higher education include [Lancaster](#), [York](#), [Kent](#) and [Sussex](#). In 1992 all the former polytechnics (originally colleges with a technical bias) changed their names and joined the existing forty-four universities.



**Oxford Graduates**



**The Royal Academy of Music**

Britain has two other main universities (apart from the European campuses of several American ones): [the University of Buckingham](#) and the Open University. The former was Britain's first private university, the latter offers a wide range of degree programmes delivered partly by television and radio, appealing to those who are already engaged in full-time work and whose only all-day attendance commitment is a week-long annual summer school. Students have to fund themselves.

In addition there are a large number of specialist higher education institutions in the realm of the performing and visual arts. For example, there are four leading conservatories: [the Royal Academy of Music](#), [the Royal College of Music](#), [Trinity College of Music](#) and [the Royal Northern College of Music](#). There are a large number of art colleges, of which the most famous is the Royal College of Art. Other colleges cater for dance, film-making and other specialist areas of artistic study.

Female undergraduates have greatly increased proportionately in recent years. In the mid-1960s they were only 28 per cent of the intake, and by the end of the century they were more than 50 per cent. There is still an unfortunate separation of the sexes in fields of chosen study, arising from occupational tradition and social expectations. Caring for others is still a 'proper' career for women; building bridges, it seems, is not. Unless one believes women's brains are better geared to nursing and other forms of caring and men's to bridge-building, one must conclude that social expectations still hinder women and men from realizing their potential.

Access to higher education is still determined by the class one happens to be born into. For example, in Britain as a whole currently 80 per cent of children from professional middle-class families study at university, compared with 17 per cent from the poorest homes. For Labour there are two issues here: equality of opportunity and maximizing all of society's intellectual potential.

Ethnic minorities' representation is growing. It is noteworthy that their university representation exceeds their proportion within the whole population, a measure of their commitment to higher education.

In 1988 a new funding body, **the University Funding Council**, was established, with power to produce a certain number of qualified people in specific fields. It is under the UFC's watchful eye that the universities have been forced to double their student intake, and each university department is assessed on its performance and quality. The fear, of course, is that the greatly increased quantity of students that universities must now take might lead to a loss of academic quality.

Expansion has led to a growing funding gap. Universities have been forced to seek sponsorship from the commercial world, wealthy patrons and also from their alumni. The Conservative Party also decided to reduce maintenance grants but to offer students loans in order to finance their studies. However, the funding gap has continued to grow and Labour shocked many who had voted for it by introducing tuition fees at ?1,000 per annum in 1998. Although poorer students were to be exempted it was feared that, even with student loans, up to 10 per cent of those planning to go to university would abandon the idea. One effect of the financial burden is that more students are living at home while continuing their studies.

Today many university science and technology departments, for example, at Oxford, Cambridge, Manchester, [Imperial College London](#) and **Strathclyde** are among the best in Europe. The concern is whether they will continue to be so in the future. Academics' pay has fallen so far behind other professions and behind

academic salaries elsewhere, that many of the best brains have gone abroad. Adequate pay and sufficient research funding to keep the best in Britain remains a major challenge.

As with the schools system, so also with higher education: there is a real problem about the exclusivity of Britain's two oldest universities. While Oxbridge is no longer the preserve of a social elite, it retains its exclusive, narrow and spell-binding culture. Together with the public school system, it creates a narrow social and intellectual channel from which the nation's leaders are almost exclusively drawn. Few people are in top jobs in the Civil Service, the armed forces, the law or finance, who have not been either to a public school or Oxbridge, or to both.

The problem is not the quality of education offered either in the independent schools or Oxbridge. The problem is cultural. Can the products of such exclusive establishments remain closely in touch with the remaining 95 per cent of the population? If the expectation is that Oxbridge, particularly, will continue to dominate the controlling positions in the state and economy, is the country ignoring equal talent which does not have the Oxbridge label? As with the specialization at the age of 16 for A levels, the danger is that Britain's governing elite is too narrow. It is just possible that the new Labour government, which itself reflects a much wider field of life experience in Britain, will mark the beginning of significantly fuller popular participation in the controlling institutions of state.

C. Make up 12 questions covering the contents of the text.

## **II. VOCABULARY FOCUS**

A. Translate the following word-combinations into Russian

Part-time; undergraduate study; bachelor of Arts degree; to place value on smth; campus; female; to appeal to smb; noteworthy; financial burden; spell-binding.

In which situations are they given in the text? Reproduce them.

B. Find the English equivalents in the text:

Быть связанным с чем-либо; преподавательская практика; ввести систему; частично; ежегодный; равенство возможностей; отказаться от какой-либо идеи; эксклюзивность; не терять связи с кем-либо; контролировать что-либо.

Think of your own sentences with these expressions.

C. Translate the sentences into Russian:

1. The museum is geared toward children.
2. Andrew qualified as a teacher in 1999.
3. Kenya was still paying off a multimillion-dollar loan to the IMF.
4. Many students are facing financial hardship.
5. The government has said it will no longer subsidize public transport.
6. Grimm's Fairy Tales have mesmerized generations of readers.
7. The island boasts the highest number of tourists in the area.
8. The gap between farm incomes and land values is wider than ever.

### III. INTERPRETATION

A. Answer the following questions:

1. 40 per cent of pupils become students at universities and colleges. What do you think of this percentage? How many school-leavers become students in our country? In other European countries?
2. The system of teachers' training in Great Britain differs greatly from that in Russia. What is the principal difference?
3. What are the main degrees in universities? How do they correspond to ours?
4. What is the reason for serious financial hardship that students experience?
5. Why are Oxford and Cambridge so attractive for new generations of students?
6. What makes the system of higher education in Scotland different from that of England?
7. How can it be accounted for historically? Are there any famous universities in other parts of the UK?
8. What are higher education institutions in the field of performing and visual arts?
9. What does the fact that the university representation of ethnic minorities exceeds their proportion within the whole population prove?
10. Many university science and technology departments are among the best in Europe. But inadequate pay and insufficient research funding made many of the best brains go abroad. Is the situation the same in Russia?
11. What are the principal social effects of the fact that people in top jobs are the products of such exclusive establishments as public schools and Oxbridge?

B. Paraphrase and explain the following statements. Comment on them:

1. There is still an unfortunate separation of the sexes in fields of chosen study, arising from occupational tradition and social expectations. (...) Unless one believes women's brains are better geared to nursing and other forms of caring and men's to bridge-building, one must conclude that social expectations still hinder women and men from realizing the potential.
2. Access to higher education is still determined by the class one happens to be born into.
3. Together with the public school system it [Oxbridge] creates a narrow social and intellectual channel from which the nation's leaders are almost exclusively drawn.

### IV. SPEAKING PERSONALLY

Discuss the following issues:

1. Oxford and Cambridge have a structure which is quite different from other universities of the world. Describe it and say which positive and negative features you see in it.
2. What are advantages and disadvantages of studying in 'red-brick' and 'new universities'?
3. Would you like to study at the Open University?
4. There are fears that the greatly increased quantity of students the universities must now take might lead to a loss of academic quality. Do you agree?

## UNIT IV. TIME FOR CHANGE

### I. READING COMPREHENSION

A. Pre-reading Task. Answer the questions:

1. Do you think the present system of education needs modernizing?
2. Have there been any reforms in our educational system recently?

B. Now read and translate the text. Make use of the words and expressions given below:

Regiment - распределять по группам

Uniform - единый

Underachieve - учиться ниже своих возможностей, не дотягивать до своего уровня.

Disaffection - неудовлетворенность (работой и т.д.)

Embark - начать (трудовую деятельность и т.д.)

Apprenticeship - обучение (ремеслу)

Tier - ярус

Deny - отказывать, не давать

Bypass - обойти

Endure - выносить

Syllabus - учебный план

Socialize - общаться

Bully - запугивать, грубо обращаться

Tutor - репетитор, наставник

pre-eminence - превосходство

educators - педагоги

Establishment (the) - господствующая верхушка, влиятельные круги

Major recent educational changes have been: the imposition of a **National Curriculum** (as opposed to one agreed with local authorities and [Her Majesty's Inspectors](#) (HMI's)); the introduction of pre-GCSE examinations; and the publication of league tables of schools' performances. Opponents of a national curriculum felt it was closing down room for individual initiative and saw it as sinister in its regimenting of pupils. They referred to a French Minister of Education who boasted that he knew at any hour of the day which page of which book pupils would be turning. Supporters of a national curriculum promoted it as a necessary educational reform which would ensure uniform standards in schools.

Reform was necessary if only because of the underachievement and disaffection of many children in school. To the consternation of those working and studying in them, **Tony Blair** (educated at the Edinburgh public school, [Fettes College](#)) in 2001 referred to comprehensive schools as 'bog-standard'. **The School Standards Minister**, Stephen Timms, echoed this view in 2001, complaining of 'one-size-fits-all' educational provision. Because many children are bored by the GCSEs they are doing, the government is proposing to enable them to embark on apprenticeships two days a week at fourteen years of age, once forty thousand industrial placements have been found.



Previous such initiatives have failed amid complaints that firms exploited students on work experience as unpaid labour. Some see this leading to a divisive two-tier system where some children are denied good-quality education and others, with a privileged background are enabled to flower.

Some schools are considering offering the International Baccalaureate as an alternative to AS levels, particularly after the new sixth form curriculum's chaotic first year. Traditionally the lower sixth year is one without examination, where pupils are given space to find their feet in independent study and develop a love of a subject. Instead the AS system placed them under great pressure to perform, and they had to endure public examinations three years in succession.



**Fettes College**



**Cheltenham Ladies' College**

Schools matter to people because education is not just about the delivery of syllabuses. Primary schools in particular are the sites for the transmission from one generation to the next of shared culture. The culture is of the classroom, but also of the playground. Children socialize there. The playground is a place where children practice their games and learn, where society's folk memories and myths are recycled through chants.

In choosing a school for their children, parents worry about potential academic progress, but also about the prevalence of bullying, the development of life skills and the kind of social, cultural and spiritual experience offered by the school. Furthermore, because schools are so important in the formation of shared cultural identity, people are interested in the way in which prominent public figures choose to educate their children and comment on their decisions. For example. Prince Charles was the first member of the royal family not to be educated by palace tutors. He was sent to [Gordonstoun](#) in Scotland. His own sons William and Harry were sent to **Eton**. For ordinary parents this humanized the Royal Family, who became subject to the same anxieties and uncertainties of sending children to school as they did. Conversely, people sensed hypocrisy when Prime Minister Tony Blair bypassed the state system and sent his sons to the exclusive Catholic public school, [Brompton Oratory](#).

In choosing a school some parents also consider the availability of an 'old school tie' network, which may help their child to get a job and develop socially useful lifelong friendships. In Britain, as elsewhere, those who have shared experiences during their formative years forge a common cultural bond. The most famous of such networks may be the grouping of old Etonians, Harrovians and other public schoolboys, known as 'the Establishment'. Girls' schools offering access to this network would be [Roedean](#), [Benenden](#) or [Cheltenham Ladies College](#). Britain works on a system of contacts among people whose business, professional, sporting and social lives produce a shared cultural milieu. This is evident in the number and social status of clubs nominally representing various interests but in practice simply enabling members to socialize, for example, [Rotary](#) or [Round Table](#), golf and sailing clubs. [Cubs](#) and [Brownies](#), [Scouts](#) and [Guides](#) induct British children into this club mentality.

It has always been the case that pupils from single-sex schools have performed better than those at mixed ones - without the distractions of the opposite sex, so the argument goes. This has applied more to girls than to boys. Recently the trend in school and university education is that girls seem to be performing much better than boys. Various factors have contributed to their increased pre-eminence. Today more women in prominent jobs offer role models. Feminism has changed girls' expectations and encouraged their ambition. A profound shift appears to be taking place where boys are 'the weaker sex', the ones who need encouragement and the raising of their self-esteem. This is one of the problems being addressed by educators.

The Labour government appears less doctrinaire than previous administrations. They are prepared to support grammar schools rather than the comprehensives which Labour introduced in the 1960s. They are also

prepared to borrow ideas from private schools and in extreme cases to allow failing inner city schools to be managed by private companies. However, they are also putting less money into education than the **OECD** average, by a full percentage point.

C. Answer the following questions:

1. What major recent educational changes in Great Britain can you name?
2. What did Tony Blair call comprehensive schools in 2001?
3. Where was Tony Blair educated?
4. What alternative to AS level do some schools consider?
5. What do parents worry about when choosing a school for their children?
6. Who educated members of the royal family before Prince Charles was sent to Scotland?
7. What are the most famous of the so-called 'the Establishment' networks?
8. Where do pupils perform better: in single-sex schools or in mixed ones?
9. What is the recent trend in school and university education concerning boys' and girls' performing?
10. What schools does the Labour government appear ready to support?

## **II. VOCABULARY FOCUS**

A. Translate the following word-combinations into Russian:

Prevalence; lifelong; to forge; to be bored; consternation; in succession; a chant; distraction; to induct; to humanize.

In which situations are they given in the text? Reproduce them.

B. Find the English equivalents in the text:

Успехи в учебе; видные общественные деятели; введение программы; противники; личная инициатива; провалиться; доступ к чему-либо; комментировать что-либо; тенденция; глубокий сдвиг.

Think of your own sentences with these expressions.

C. Translate the sentences into Russian:

1. Shakespeare's always on the syllabus.
2. I bypassed the lawyers and filed the documents myself.
3. He was believed to belong to the bottom tier of society.
4. In one study 75 per cent of students reported having been bullied at school.
5. Doctors were accused of denying treatment to older patients.

## **III. INTERPRETATION**

A. Paraphrase and explain the following statements. Comment on them:

1. Opponents of a national curriculum felt it was closing down room for individual initiative and saw it as sinister in its regimenting of pupils.
2. The School Standards Minister echoed this view in 2001, complaining of 'one-size-fits-all' educational provision.
3. Traditionally the lower sixth year is one without examination, where pupils are given space to find their feet in independent study and develop a love of a subject.
4. The playground is a place where children practice their games and learn, where society's folk memories and myths are recycled through chants.
5. For ordinary parents this humanized the Royal Family 'who became subject to the same anxieties and uncertainties of sending children to school as they did.
6. Britain works on a system of contracts among people whose business, professional, sporting and social lives produce a shared cultural milieu.

B. Answer the following questions:

1. What are the main advantages and disadvantages of the National Curriculum as seen by its opponents and supporters? Does it have more positive or negative sides?
2. What do you think Tony Blair meant calling comprehensive schools 'bog-standard'?
3. What is your idea of the prospects of embarking on apprenticeships at fourteen years of age? Do you know anything about the same practices in our country?
4. Do you think that having public examinations for a few years in succession is too strenuous for pupils?
5. What do schools matter to people in general in your opinion? What do parents expect of them?
6. What do you know about the system of an 'old School Tie' network in Britain? Does the same system exist in other European countries? What about this country?
7. How can you account for the fact that girls seem to be performing much better than boys at schools?
8. What is meant by the statement that the present Labour government appears less doctrinaire than previous administrations?

#### **IV. SPEAKING PERSONALLY**

Discuss with your fellow students the problem of secondary education in Russia as compared with that of other European countries and Great Britain.

When comparing them, use the following phrases:

a) ... is very like; is similar to; is identical to; is much the same as; is comparable to; resembles; has a lot in common with; similarly; in the same way.

b) is quite different from; differs from; bears no resemblance to; has very little in common with; on the other hand; in contrast; conversely.

### **UNIT V. SCHOOLS AND UNIVERSITIES : BASTIONS OF PRIVILEGE?**

#### **I. READING COMPREHENSION**

A. Pre-reading Task. Answer the questions:

1. What do people most often remember and appreciate concerning their school and university years?
2. How do you think education influences future employment?

B. Now read and translate the text. Make use of the words and expressions given below:

Graduate - выпускник высшего учебного заведения

Drop-out - отсев (из учебного заведения)

Nursery - питомник

Hotbed - рассадник

extra curricular activities - общественные мероприятия (спортивные соревнования, художественная самодеятельность и т.п.)

rivalry - соперничество

label - маркировать

reunion - встреча выпускников

remuneration - вознаграждение, оплата

stratification - расслоение

abound - изобиловать

civil service - государственная служба

shop - производственный

The university scene is more successful. According to figures from **OECD**, in Britain at the turn of the century 35,6 per cent of twenty-one-year-olds graduated from university. This is the highest percentage in Europe. Moreover, in 2001 a report on graduate employment commissioned by **the Higher Education Funding Council** found that more new UK graduates expressed satisfaction with their college courses than did their counterparts in Europe and



**The `redbrick` University of Liverpool** the second lowest drop-out in the world (after Japan).

Japan.  
Government figures showed that only 17 per cent of students in the UK leave universities without a qualification,



**New ( `Plateglass` ) University of Sussex**



**Conclusion**

As regards the place held in British society and culture by universities - they have always taken criticism from both the political left and right. The left sees them as elitist nurseries for the children of the bourgeoisie. Conversely, the political right sees them as populist hotbeds of left-wing radicalism where the next generation is encouraged into the ways of opposition to authority. However, even when the lines of political division are being redrawn, university

graduates (especially from Oxbridge) still dominate the political leadership of Britain. For example, Tony Blair and **Margaret Thatcher** both went to Oxford, and almost two-thirds of the people appointed by Tony Blair to the Labour Cabinet since 1997 were educated at Oxford or Cambridge.

Despite sometimes rancorous debate, individuals still feel positive about education. A wide range of them, having had the experience of being in the school play, practicing team sports such as hockey or soccer, or such extra curricular activities as chess or judo, develop and retain a shared sense of pride in their schools. Rivalry between schools is felt by children who are publicly labeled by the uniforms that most British schools make them wear. When they leave school, reports of their achievements will often indicate their schools - so, for example, members of the Oxford and Cambridge rugby teams have their colleges and schools listed thus: **Churchill, Shrewsbury School**.

Students will often visit their old schools and join Old Girls and Boys Associations, which meet to arrange social functions. Throughout their lives people who went to **Eton, Harrow** or **Winchester** schools are referred to by others as Old Etonians, Old Harrovians or Wykehamists (Winchester School was founded in the fourteenth century by **Bishop William Wykeham**). And they see themselves in this way also. Well into middle age someone will pride himself on being a public school boy.

Even primary schools have reunions, as people feel a need to re-experience the comradeship and spirit of community of their youth. No matter how old people are, school is where they acquired their first long-term friends, developed their social personalities and gained a deep and lasting sense of communal identity.

Education and work are linked in that an individual's success at school often determines the kind of job he or she goes on to do. The relationship is not always straightforward, but there is a connection between upward and downward trajectories at school and in the workplace. An important effect of the many divisions in British education - between state and private, Oxbridge and redbrick, vocational and academic - is that the workforce experiences ideas of stratification which have been superseded in many other countries. Thus the British workforce is distinguished by its divisions rather than its cohesiveness. Remuneration replicates social division. Process or factory workers have always received (weekly) wages, while predominantly middle-class managers have received (monthly) salaries. There are still quite separate ladders of achievement in numerous workplaces and it is almost impossible for people to cross from one to another despite the fact of **John Major**, somebody who did not attend university, let alone Oxbridge, exceptionally rising to become prime minister.

Further examples of the continuing stratified nature of Britain unfortunately abound. British company reports still append names to photos of directors while referring to technical processes beneath photos of workers. The civil service is divided into administrative, executive and clerical grades; industry into management and shop floor; banks into directors, managers, clerks and cashiers. These divisions may not be in all cases watertight, but very few people at the top of British industry have risen from the bottom, and this both reflects and determines a British cultural identity based on the social and economic divisions which separate groups of people from one another.

#### C. Answer the questions:

1. What does the figure of 35,6 per cent refer to?
2. What did a report on graduate employment find?
3. What is the percentage of students in the UK who leave universities without a qualification?
4. Are universities in Britain subject to criticism?
5. Do individuals feel positive or negative about British education?
6. Do children feel rivalry between schools?
7. Why are school reunions so popular in Britain?
8. What are the main divisions in British education ?

## II. VOCABULARY FOCUS

A. Translate the following word-combinations into Russian:

At the turn of the century; counterparts; a qualification; conversely; team sports; social functions; long-term; to be superseded; clerical; let alone. In which situations are they given in the text? Reproduce them.

B. Find the English equivalents in the text: Выразить удовлетворение; подвергаться критике; оппозиция власти; политическое руководство; элитный; широкий круг; достижения; единство; исполнительный; непроницаемый. Think of your own sentences with these expressions.

C. Translate the sentences into Russian:

1. They are demanding increased remuneration for their services.
2. Rumors abound about the breakup of her marriage.
3. Steam trains were gradually superseded by diesel engines.
4. Civil war eventually led to a permanent division of the country.
5. There is friendly rivalry between the two teams.

## III. INTERPRETATION

A. Paraphrase and explain the following statements. Comment on them:

1. The British workplace is distinguished by its divisions rather by its cohesiveness.
2. Remuneration replicates social division.
3. There is a connection between upward and downward trajectories at school and in the workplace.
4. Well into middle age someone will pride himself on being a public school boy.

B. Answer the following questions:

1. How can the facts that 35,6 per cent of twenty-one-year olds graduate from university and only 17 per cent of students in the UK leave universities without a qualification be accounted for?
2. Why do you think British universities have taken so much criticism?
3. Nevertheless, what makes people feel positive about education?
4. Do you think that very strong after school and university ties are typical only of Britain?
5. How is stratification in education connected with that in workplaces?

## IV. EFFECTIVE WRITING

Write about some of the divisions in British education - between state and private, Oxbridge and redbrick, vocational and academic.

These expressions may be used to connect the ideas in your piece of writing:

It must be admitted that  
Certainly  
At all events  
All the same

Secondly  
For the time being  
Until then  
It follows that

What is more  
In the first place

Therefore  
To sum up

## **UNIT V. THE TWENTY-FIRST CENTURY AND THE TRADITIONAL INSTITUTIONS OF GREAT BRITAIN**

### **I .READING COMPREHENSION**

A. Pre-reading Task. Answer the following questions:

1. What are the main traditional institutions of Great Britain?
2. In what way could they be compared with those in Russia? In other European countries?

B. Now read and translate the text. You can make use of the words and expressions given below:

Relevance - значимость, значение, важность

Crucial - решающий, ключевой

Urbanized - урбанизированный

Self-doubt - неуверенность в себе, неверие в собственные силы

Proceedings - работа (комитета, организации), заседание

Restore - восстановить

Resilient - имеющий запас жизненных сил

Reverence - почтение

Remote - отдаленный

Walkabout - прогулка высокого лица среди толпы с целью неофициального общения с народом

Vindicate - доказать, подтвердить

Jubilee - юбилей

Corrosive - губительный, разрушающий

Relentless - безжалостный

prurient - снедаемый любопытством

media - средства массовой информации

sordid - отвратительный

pillar - опора, столп

exemplify - служить примером, иллюстрировать.

ambiguous - неоднозначный

grief - горе

loss - потеря

rebuke - упрек, укор

perceive - воспринимать

retrieve - вернуть

Traditional institutions have experienced difficulty in maintaining their claims to relevance in a country whose people are at once so diverse and demanding, yet often so contrary in their attitudes. The Protestant Churches, which in earlier times played a crucial role in shaping British national identity, long ago ceased to exercise much of a hold over the popular imagination, as society became ever more urbanized and materialistic. **Parliament**, which until the 1950s commanded widespread respect and was often regarded as an ideal model for the rest of the world, has similarly lost a great deal of its prestige, the victim of governmental failure to arrest the country's relative economic decline and the resulting infection of the national mind with creeping self-doubt. The decision to broadcast Parliament's proceedings has apparently done nothing to restore its old authority, and, if anything has served to highlight its ineffectiveness as a check on the actions of ministers.



Charles, the Prince of Wales

Most dramatic of all has been the fluctuating reputation of the monarchy, a historically resilient institution which has usually commanded considerable public affection and reverence. For a time, the



The Houses of Parliament

strategic decision taken in the 1960s to make the royal family less remote and bring it closer to the people, for example through public walkabouts and television documentaries, seemed on balance to be vindicated, given the notable success of Queen Elizabeth's silver jubilee celebrations in 1977 and the worldwide fascination with the **Prince of Wales's** marriage to Lady Diana Spencer in 1981

However, the corrosive effects of relentless exposure to a sensationalist and prurient news media, which turned royalty into actors in an increasingly sordid and ridiculous soap opera, gradually weakened the pillars of respect upholding the monarchy. The near hysterical reaction to the tragic death of Diana, Princess of Wales, in a car accident in 1997, exemplifies the ambiguous situation in which royalty finds itself: at one level, the remarkable display of grief at the loss of the 'People's Princess' pointed to the monarchy's continued ability to serve as a focus for national sentiment, for which many people clearly have an emotional need; but it was manifested in a way that was intended as a rebuke to a royal family perceived as being the heartless villains in the saga of a wronged heroine. It may still be possible for the monarchy to retrieve some of its lost popularity, but the business of royalty in the twenty-first century is unlikely to become any easier, and one may doubt whether the institution will ever again feel entirely secure in its position.

C. What are the main problems touched upon in the text? Write them down making an outline of the passage.

## II. VOCABULARY FOCUS

A. Translate the following word-combinations into Russian:

Exposure to smth; sensationalist; soap opera; a focus for national sentiment; royalty; a wronged heroine; a hold over the popular imagination; fluctuating reputation; uphold the monarchy; to experience difficulty.

In which situations are they given in the text? Reproduce them.

B. Find the English equivalents in the text:



Превратить кого-либо; постепенно ослабить; реакция на что-либо; проявление горя; указывать на что-либо; воспринимать что-либо; бездушные злодеи; утерянная популярность; жертва чего-либо; остановить экономический спад;

Think of your own sentences with these expressions.

C. Translate the following sentences into Russian:

1. The course covers four areas of relevance to modern life
2. We believe the question being investigated by the Commission is one of crucial importance to the country
3. By Sunday, electricity had been restored.
4. They spoke of the old man with reverence.
5. The Prime Minister went walkabout in the town centre.

D. Make up phrases and translate them. Think of your own sentences with them

To command      Respect  
                         affection

To exercise      Power  
                         rights  
                         A hold

### III. INTERPRETATION

A. Answer the following questions:

1. What do you think is meant by the words 'diverse and demanding' referred to the British people?
2. Do you know anything about the history of the Protestant Churches in Britain?
3. Do you agree with the statement that society is becoming more materialistic?
4. Why isn't the British Parliament regarded any longer as an ideal model for the rest of the world?
5. What brought about changes in people's attitude towards the royal family?

B. Paraphrase and explain the following statements. Comment on them.

1. Traditional institutions have experienced difficulty in maintaining their claims to relevance in a country whose people are at once so diverse and demanding yet often so contrary in their attitudes.
2. The corrosive effects of relentless exposure to a sensationalist and prurient news media, which turned royalty into actors in an increasingly sordid and ridiculous soap opera, gradually weakened the pillars of respect upholding the monarchy.
3. It was manifested in a way that was intended as a rebuke to a royal family perceived as being the heartless villains in the saga of a wronged heroine.

#### IV. SPEAKING PERSONALLY

Princess Diana's death and the royal family's reaction to it caused many controversial opinions in the world. Discuss with your partners the moral aspect of the tragedy and the role of mass media in it.

The following expressions may be of use to you:

Insensitive; tactless; discourteous; imprudent; indelicate; rash; callous; merciless, vexed; desperate; perturbed; bewildered.

## UNIT VI . BRITAIN VERSUS EUROPE AND THE UNITED STATES

### I. READING COMPREHENSION

A. Pre-reading task. Answer the following questions:

1. Do you think the British are positive to the idea of European integration?
2. In what way is the American culture and way of life felt in Britain, Europe and in our country?

B. Now read and translate the text. You can make use of the words and expressions given below:

Predicament - затруднительное положение

Fraught - непростой, сложный

Discreet - осторожный, сдержанный

Aspiration - стремление, сильное желание

Evolve - развиваться, эволюционировать

Coexist - сосуществовать

Contrive - замышлять, затевать

Entail - влечь за собой, вызывать

Fragility - непрочность, недолговечность

Dwell on smth - размышлять

Misplaced - неуместный, несвоевременный

Reluctance - нежелание

Turnout - участие в выборах, явка

customs union - таможенный союз

interest rate - процентные ставки

vulnerability - уязвимость

legislation - законодательство

populace - простой народы, массы

emanate - происходить

erode - подрывать, портить, разъедать

obtrusive - навязчивый, бесцеремонный, назойливый

Nothing better illustrates the predicament of modern Britain than its fraught relationship with Europe. Discreet changes in the name of the body joined by Britain in 1973 - from **European Economic Community** to **European Community** and then to **European Union** - reflect an aspiration for 'ever-closer union', economic, political and military, apparently shared by many member States, but which the majority in Britain are profoundly uneasy with. The British people, far more than their continental neighbours, have failed to evolve a European identity to coexist with their national one, and the two are usually treated as mutually exclusive. British politicians, on the whole, have found it more profitable to act up to voter antipathy towards Europe than to project a positive vision of what Britain in Europe might achieve.

Whether it was advisable, in the first place, for Britain to join an organization oriented towards fulfilling the economic and strategic interests of France and Germany is certainly debatable, but somewhat beside the point after more than a quarter of a century. What is clear is that Britain has contrived to get the worst of both worlds, retaining its European membership, with the loss of sovereignty that this entails, yet being unwilling to participate wholeheartedly in the 'club' and constantly grumbling about the rules. Such ambivalent behaviour can partly be attributed to the increasing fragility, for internal reasons, of Britain's national identity, to a habit of dwelling on remembrance of former glories, and to an enduring belief - not entirely misplaced - in the uniqueness of Britain as an island state.



*David Cameron - Conservative Party Leader*

'Save the UK from a Federal European Superstate'. The Conservatives lost the election, suggesting the majority British view on Europe is closer to scepticism than hostility, underlined by the British reluctance to take full advantage of their voting rights in Europe: **the European Parliament** election of 1999 had a very low turnout of the electorate.

Some commentators in the media have argued that the level of economic and political integration discussed at present will radically change government and life in Britain. The current process of deregulation which began with the creation of a customs union will have radical consequences for national sovereignty if taken to its conclusion. Subsequent integration, such as adoption of the euro, will mean the sacrifice of certain national economic tools, including control of the interest rate and a degree of vulnerability to economic conditions in other countries. Those who take a negative view of European union argue that the Chancellor should be able to control the British economy from **Westminster** and that legislation which governs the British populace, concerning the maximum length of the working week, for example, should originate only from the British Parliament. However, others maintain that an increased degree of economic stability will be beneficial to industry while closer union will benefit British traders who can exploit EU markets more efficiently. Britain's economic success appears to be tied to Europe, yet a reluctance to participate fully is as strong as ever in some quarters.

In 2001 a report **from the European Commission** warned that public ignorance in Britain of the euro was such that a credible referendum about it could not be held. Only 20 per cent of people felt they were well informed, while 80 per cent of the thousand questioned confessed to a serious lack of knowledge. Almost two-thirds of those questioned said they believed giving up the pound would mean an end to national independence while 60 per cent said they thought the EU could not be trusted with British interests.

A continued hostility to European integration on the right of British politics led to the



European Parliament

2001 election being fought by **the Conservative Party** on the platform slogans 'Keep the Pound' and

Over the last three decades British people have become decreasingly hostile to and increasingly appreciative of European culture, old rivalries and prejudices themselves passing away with older generations. Among the young, Europe is generally perceived positively and associated with many of the good things in life, from food to holidays, but the public in general remain deeply divided.

Curiously enough, while Europe is generally supposed to present the greatest threat to British independence, the dissolving effects of American cultural domination tend to be overlooked. It is an inescapable fact that, for most of the twentieth century, and particularly since 1945, all aspects of the behaviour and lifestyles of people in Britain were imperceptibly transformed by influences emanating from across the Atlantic. In films, television programmes and popular music, America has projected an image which has done more than anything else to erode characteristically British habits and ways of doing things; and these are in danger of being submerged into a bland, globally uniform style, affecting choice of dress, expressions of speech, mannerisms and gestures, and tastes in food and drink.

The look of larger modern British towns has been greatly influenced by the United States. British planners in the light of a general cultural imitation of American trends are adopting stateside practices such as the 'doughnut effect' where town centres become abandoned by shoppers for malls on the outer ring. A largely consumer culture has been imported across the Atlantic and modern buildings reflect this: shopping complexes, multiplex cinemas, theme parks, out-of-town supermarkets, Disney stores and fast-food restaurants, some of them drive-ins. The result is a sameness that is convenient and reassuring, but also, on a national scale, numbing.

The shared language and historical links between the two countries go far towards explaining why American cultural hegemony has been found less obtrusive by the British than by, for example, the French.

C. Write down 10 questions giving an outline of the text.

## II.VOCABULARY FOCUS

A. Translate the following word-combinations into Russian:

To take full advantage of smth; to project a positive vision; debatable; to contrive; former glories; to grumble about smth; to have radical consequences; the sacrifice of smth; to be beneficial; in some quarters; to overlook smth.

In which situations are they given in the text? Reproduce them.

B. Find the English equivalents in the text:

Реализовать политические и экономические интересы; в настоящее время; радикально изменить; политики; в целом; возросший уровень экономической стабильности; продолжительность рабочей недели; проводить референдум; за последние три десятилетия; представлять угрозу независимости.

Think of your own sentences with these expressions.

C. Translate the following sentences into Russian:

1. If everyone had followed the rules, we would not be in this predicament.
2. The meeting was a bit fraught.

3. It is possible for local wildlife to coexist with industry.
4. We're expecting quite a low turnout for the local elections.
5. Slowly, these tiny organisms evolved into multicelled creatures.

### III. INTERPRETATION

#### A. Answer the following questions:

1. Was the change of the name-from European Economic Community to European Union-meaningful? What did it reflect?
2. What role did British politicians play in general antipathy towards Europe?
3. How does Britain see its role in the European Union?
4. How can Britain's reluctance to participate whole-heartedly be explained?
5. What did the failure of the Conservative Party at the 2001 election demonstrate as far as the attitude towards Europe is concerned?
6. What are the prospects for British economy and political life emanating from its participation in the process of European integration?
7. Why do you think the dissolving effects of American cultural domination tend to be overlooked?
8. Do you agree that American cultural hegemony is found obtrusive in most European countries?

#### B. Paraphrase and explain the following statements:

The British people, far more than their continental neighbours, have failed to evolve a European identity to coexist with their national one, and the two are usually treated as mutually exclusive. 2) Whether it was to join an organization oriented towards fulfilling the economic and strategic interests of France and Germany is certainly debatable, but somewhat beside the point after more than a quarter of a century. 3) Over the last three decades British people have become decreasingly hostile to and increasingly appreciative of European culture, old rivalries and prejudices themselves passing away with older generations.

### IV. SPEAKING PERSONALLY

The influence of American consumer culture can be felt in many spheres: architecture, way of life, choice of music, tastes in food and drink etc. Do you think it erodes the cultural identity of our country? Of other European states? Discuss the problem with your partners.

### V. CREATIVE WRITING

#### A. Translate the following passage in writing:

It is quite conceivable that Britain's existence as a unified political entity is drawing to a close, and that in the near future it will fragment into its English, Welsh and Scottish components. In a more extreme scenario, England itself could disintegrate into several regions. There is no intrinsic reason why recognition, through devolved assemblies, of Scottish and Welsh identities, and other regional ones for that matter, should be incompatible with the preservation of allegiance to Britain as an overall political structure, and a federal arrangement could indeed help to strengthen British national unity. People can possess many identities pertaining

in different contexts. But there is a real prospect that a simultaneous transfer of powers to European institutions may have the effect of pulling Britain apart.

Unpredictable circumstances could still arise which serve to reinvigorate belief in Britain's nationhood, and the most likely cause of this is the external one of fear of absorption into a federal Europe. Alternatively, Britons may learn to restrain their distrust of foreigners and reconcile themselves to expressing their national values through participation in a variety of international structures, including the European Union. In this respect, Britain possesses immense natural advantages arising from its remarkable historical traditions and the fact that it is the home of a major international language.

B. Write down your own point of view on the problem.

## UNIT VII. SCOTLAND - A COUNTRY OR A NATION?

### I. READING COMPREHENSION

A. Pre-reading task. Answer the following questions:

1. What are the most popular notions associated with the word 'Scotland'?
2. Do you know any facts about the history of Scotland?

B. Now read and translate the text. You can make use of the words and expressions given below:

Subsidize - финансировать, дотировать

Overbearing - властный, повелительный

Conquer - завоевывать, покорить

Subject to smth - покориться кому-либо

Dominion - власть

Inherit - унаследовать

Successor - преемник

Suspend - приостановить деятельность

Literate - грамотный

Piety - благочестие

Exuberant - цветущий, полный сил

Thrive - процветать

Venue - место проведения

Estate - поместье, владения

Allow for smth - допускать чего-либо

The English habit of considering Wales and Scotland to be extensions of England is an old one. In the sixteenth century **William Shakespeare** spoke of England as 'This royal throne of kings, this scepter'd isle', even though much of this isle was not English. Since 1945 there has been a growing dislike in the Celtic countries of the habit of defining the 'island race' as English, a growing sense of difference, and a desire to have more control over their own affairs. The English, for their part, have sometimes felt resentful that, as the wealthiest member of the United Kingdom, England subsidises the others.



Thistle is the national flower of Scotland

Scotland has stronger feelings than Wales about its overbearing neighbour, yet it was never conquered by England. But English attacks were so bad that in 1320 the Scottish clergy declared: 'For as long as even one hundred of us remain alive, we shall never consent to



St. Andrew's Cross of Scotland

subject ourselves to the dominion of the English'. Scottish nationalism was born. In fact, when the English **Queen Elizabeth I** died childless in 1603, the Scottish king **James VI** inherited the English throne. London was politically and economically more powerful than Edinburgh, and he and his successors ruled from London, becoming English. In 1707 England and Scotland were formally united as Great Britain. The government in London insisted on this union for political reasons, and the Scots could not refuse for economic reasons. The Scottish Parliament was suspended, and the new Parliament of Great Britain assembled in Westminster.

After 1707 Scotland kept three distinctive institutions: its own legal and educational systems and its own church, or 'Kirk', [the Presbyterian Church of Scotland](#). All three are important symbols of national identity. In part they reflect Scotland's closer relationship to continental Europe.

The most important of Scotland's distinctive institutions is the [Kirk](#), which is closely identified with national feeling. This is because of its role in national life since the **Reformation** in the late sixteenth century. The Kirk at that time insisted that all adults in Scotland should be literate, so as to read the Bible themselves. This laid the foundations for strong educational and democratic traditions. The head of the Kirk, or [Moderator](#), is still elected by [the General Assembly](#) each year. The Kirk never allowed the monarch to interfere in the life of the Kirk or to become its head as happened in England. Even in a secular age, the Kirk remains an important focus for national feeling. Approximately 20 per cent of Scots are practicing members of the Church of Scotland.



The centre of Glasgow

The Kirk never allowed the monarch to interfere in the life of the Kirk or to become its head as happened in England. Even in a secular age, the Kirk remains an important focus for national feeling. Approximately 20 per cent of Scots are practicing members of the Church of Scotland.

The image of Scotland as one nation can be misleading. Scotland 'has no unity except upon the map' the nineteenth-century Scottish novelist, **Robert Stevenson**, wrote. 'Two , languages, many dialects, innumerable forms of piety, and countless local patriotisms and prejudices', he continued, 'part us among ourselves more widely than the extreme east and west of that great continent of America'.

Even allowing for some exaggeration, there indeed is a big cultural as well as geographical divide between [the Lowlands and Highlands](#). The Lowlanders are thought of as quiet, moral and hard-working, the Highlanders as exuberant, carefree and unreliable. If there is some truth in this, it is to be seen in another division, that between Scotland's two great and rival cities, Edinburgh and Glasgow. Edinburgh thrives as Scotland's capital, as the venue for the world-famous festival, and because it is the most handsome city in Britain. [Glasgow](#), despite its exuberant spirit, struggles with high unemployment, poor health and low morale.

The Highlands, the greater part of Scotland, are now largely deserted. Once the Highlands were stripped of their inhabitants, the great landowners set aside their estates for sport: the hunting of deer. Most great landowners do not live on their estates, and many neither live in Scotland nor are Scottish. The reality of day-to-day life in the Highlands stands in cruel contrast with the tourist picture of jolly [kilted](#) Highlanders playing [bagpipes](#).

C. Write questions to go with these answers:

1. \_\_\_\_ 1. It was William Shakespeare who said it.
2. \_\_\_\_ 2. No, it was never conquered by England.

3. \_\_\_\_ 3. It was London that was politically and economically more powerful.
4. \_\_\_\_ 4. In 1707.
5. \_\_\_\_ 5. It assembled in Westminster.
6. \_\_\_\_ 6. Scotland kept its own legal and educational system and its own church.
7. \_\_\_\_ 7. It's called 'Kirk'.
8. \_\_\_\_ 8. He is elected by the General Assembly.
9. \_\_\_\_ 9. Approximately 20 per cent.
10. \_\_\_\_ 10. The main divide is between the Lowlands and the Highlands.

## II. VOCABULARY FOCUS

A. Translate the following word-combination into Russian:

To be stripped of smth; allowing for smth; low morale; distinctive; to have control over smth; resentful; to lay the foundations; an extension; for their part; overbearing neighbour.

In which situations are they given in the text? Reproduce them.

B. Find the English equivalents in the text:

Волынка; быть опустевшим; преувеличение; беззаботный; высокий уровень безработицы; духовенство; по политическим причинам; взрослое население; вмешиваться во что-либо; бесчисленный.

Think of your own sentences with these expressions.

C. Translate the following sentences into Russian:

1. The government has said it will no longer subsidize public transport.
2. The tribes were easily conquered by the Persian armies.
3. At that time the island was under foreign dominion.
4. Only 20 per cent of women in the country are literate.
5. He had been widely regarded as a possible successor to Kohl.

## III. INTERPRETATION

A. Answer the following questions:

1. England has always been a domineering partner in the relations with Scotland. How has it been reflected in different spheres of life?
2. After the reunification of the thrones in 1603 Scotland retained its national identity. How has it been manifested for more than four centuries?
3. Why is it considered that Scotland's legal and educational systems are closer to continental Europe than England?
4. Why is the Church of Scotland the most important of the country's distinctive institutions?
5. What makes Edinburgh a thriving city?



B. Paraphrase the following statements and comment on them:

1. Even in a secular age, the Kirk remains an important focus for national feeling.
2. Glasgow, despite its exuberant spirit, struggles with high unemployment, poor health and low morale.
3. The reality of day-to-day life in the Highlands stands in cruel contrast with the tourist picture of jolly kilted Highlanders playing bagpipes.

#### IV. SPEAKING PERSONALLY

Discuss with your partners the following statement:

The big cultural divide between the Lowlands and the Highlands of Scotland doesn't contradict the idea of national identity.

Do you agree with it or not?

Use the expressions below:

I agree + reason

That's right, because

Right!

That's true, because

I couldn't agree more. That's what I think.

I don't agree + reason

That's not true

I don't agree at all

That's not quite the way I see it

I'm not sure I quite agree

Avoiding giving an opinion

I really don't know, I'm afraid

I'm not really sure

## UNIT VIII. SCOTLAND - DYNAMIC AND POLYPHONIC

### I. READING COMPREHENSION

A. Pre-reading task. Answer the following questions

1. Do you know any prominent Scottish cultural figures?
2. Do you know what languages are spoken in Scotland?

B. Now read and translate the text. You can make use of the word-combinations given below:

Obsess - завладеть умом; преследовать

Obsession - неотступная мысль

Assert - утвердить

Currency - валюта

Be akin to - быть похожим на что-либо, сходным

Mock at smb - насмехаться

Ridicule - высмеивать

Minutiae - мелочи

bristling - агрессивный

lapse - власть в состояние; превратиться

inherent - присущий, свойственный

profile - репутация

foolhardy - безрассудный

alter - меняться

articulate - формулировать

ethos - характер, дух

geared - рассчитанный на что-либо

outlook - мировоззрение

run - управл

Modern Scotland, like modern England, is a nation but not a state. This position obsesses many who study Scottish culture and politics. The fact that before 1603 Scotland was a separate kingdom, and that until 1707 it had its own parliament in Edinburgh, tends to intensify this obsession. An impressive majority of Scottish voters now vote for parties which support Scotland having democratic control of its own affairs, though only a minority of those voters support independence from the rest of the United Kingdom. A concern with, and a perceived need to assert, national identity characterize many aspects of Scottish life.

So, for instance, Scotland's banks continue to produce their own notes, though, of course, Scotland does not have its own currency. The established church, the Church of Scotland, is Presbyterian. Scots Law differs significantly from the law of England, being often more akin to continental legal systems based on [Roman Law](#). Scotland's educational system is broader-based than that of England, and, both at school and university level, offers a different structure.

A Scottish nationalistically-minded poet **Hugh MacDiarmid** mocked at and ridiculed those who complain about minutiae such as the use of the word 'England' where the 'United Kingdom' is meant, yet a bristling at trifles continues to be significant in a modern Scotland which is often regarded by London-based companies (such as [the BBC](#)) as a 'region' rather than a nation.

Scotland, however, is in little danger of lapsing into mere regional status. It has too high an international profile for that. Scotland is also Britain's brainbox. [Aberdeen](#) for a long time had as many universities as England. **James Watt, Alexander Graham Bell, John Baird** - Scots invented modernity from logarithms to the steamship, from television to radar. They were doctors, missionaries and mechanical engineers. Even if assumption about the long history of widespread Scottish literacy have been dented, the dream of Scotland as a land of education persists.

A lot of modern thought has tried to seek out the ideas of "Scottishness" which would hold true of the culture in general. A Scottish writer **Kurt Wittig** wrote that nobody could fully enjoy Scottish literature until he learned to



Aberdeen

interpret it primarily in terms of its own inherent values which are 'essentially



Encyclopedia Britannica

Scottish'.

Nevertheless, the search for consistency or at least identifiably Scottish cultural attributes has led in recent decades, and particularly in the last ten years, to several totalizing and impressive examinations of Scottish history and culture in which Scottish art is considered having a continuous and distinct identity as part of the European tradition.

It would be foolhardy to pretend that culture and politics can be kept separate. Indeed, it is noticeable that the upsurge in the production of totalizing histories of Scottish literature, art and music - striving to give a wholeness to the Scottish experience in these fields - has come during a period in which Scotland has striven for a complete expression of its political identity.

Scotland alters according to its relations with the rest of the world, not least the rest of Britain, changing and being changed by interaction with other cultures and communities. More than that, Scotland itself is dynamic, going through an internal polyphonic process. That process involves a variety of languages (not least English, Scots and Gaelic) and their attendant traditions; it involves an ongoing regional interaction between parts of Scotland as different as Glasgow and [the Outer Hebrides](#). Scotland is and has long been a multicultural, multilingual society. Gaelic-speaking Scotland, [Scots](#)-speaking Scotland and English-speaking Scotland have co-existed for centuries. There are only 80 000 [Gaelic](#) speakers today, yet several of the most internationally recognized Scottish symbols are strongly linked to Gaelic culture. Few Scots have no imaginative investment in the Gaelic world, even though they do not speak its language

The Scots' awareness of centuries of linguistic and cultural pluralism is rarely consciously articulated but it is deeply felt. There are some clear parallels with the cultures of Ireland and Wales. Yet in England, which has no equivalent of Gaelic, there is less of a deep sense of native linguistic and cultural pluralism. Anglo-Saxon and Norman French are too far in the past. It is easy to sketch English culture so as to exclude [the Channel Islands](#); much harder to sketch Scottish culture so as to exclude the Hebrides. All this supports the idea of a plural Scottish identity as something deeply ingrained in Scottish culture, if not always articulated fully. Part of this wider Scottish identity would take the form of an acknowledgement that many Scots have favoured (and continue to favour) integration in Britain. Scotland does not speak with one voice, and it would be a dangerous position if it did.

So, in recent centuries much of Scottish cultural energy has been directed towards the maintenance not simply of a Scottish but of a fully British ethos in which Scotland can play its part. Scott's novels, [the Encyclopedia Britannica](#), (<http://ru.wikipedia.org/wiki/Британика>) **Sir John Reith's** BBC - all these are Scottish-rooted institutions geared to presenting Britishness that was significantly more than Englishness. Yet Scottish culture today often suggests that such classic Britishness is a thing of the past. It is hard to think today of what can be confidently called 'British' culture rather than English or Scottish culture.

While some of the most prominent mid-century Scottish cultural figures - **Muriel Spark**, **Sean Connery**, **Karl Miller** - left Scotland for various reasons, there may be today a greater feeling of native self-confidence which helps keep (or even repatriate) Scottish talent. Young poets such as **Kathleen Jamie** and **Don Paterson** move easily between Scotland and the wider world. These figures, like the composer **James MacMillan**, look and travel abroad. They are Scottish-international in outlook.

Scottish culture seems to have moved into a post-British phase. If Scots wanted to run Britain in the eighteenth century, and to run the empire in the nineteenth, in the twentieth century they seem, more reasonably, to want to run Scotland. Culturally, they have already declared independence. Scotland is imaginatively and intellectually freed-up - supplied with many visions of itself as well as many ways of looking at, engaging with, and being perceived by an increasingly interested world beyond.

C. Referring back to the text , answer the questions:

1. Until what year was Scotland a separate Kingdom?
2. When did its parliament cease to exist?
3. Do the majority of Scottish people vote for independence from the rest of the United Kingdom?
4. How is concern to assert national identity manifested in different spheres of Scottish life?
5. What gives Scotland a high international profile?
6. How is Scottish art considered in the last ten years?
7. What makes Scotland alter?
8. How many people speak Gaelic today?
9. What idea is deeply ingrained in Scottish culture?
10. What people brought Scotland world fame in literature and music in the twentieth century?

## II.VOCABULARY FOCUS

A. Translate the following word-combinations into Russian:

To tend to do smth; to persist; to strike; to involve; ongoing; to favour smth; prominent cultural figures; self-confidence; to repatriate; to declare independence.

In which situations are they given in the text? Reproduce them.

B. Find the English equivalents in the text:

Банкноты; жаловаться на что-либо; пустяки; взаимодействие; быть тесно связанным с чем-либо; сознательно; исключить что-либо; империя; с уверенностью; быть воспринятым.

Think of your own sentences with these expressions.

C. Translate the following sentences into Russian:

1. It was foolhardy to get involved in the first place.
2. Working 12-hour days seems to be part of the company ethos.
3. The girls' interest in the star had bordered on obsession.
4. The political situation here is more akin to dictatorship than democracy.
5. Now it was her turn to lapse into thought.

## III.INTERPRETATION

A.. Answer the following questions

1. It's known that only a minority of Scots support independence from the rest of the United Kingdom though practically all of them are eager 'to run' Scotland. How is this fact perceived in the UK?
2. Do you think that in the world Scotland is identified as a mere region of Great Britain or a separate cultural entity?
3. What processes are noticeable within Scotland itself?
4. Do you know any internationally recognized Scottish symbols linked to Gaelic culture?
5. What are the most prominent Scottish-rooted institutions geared to presenting Britishness that was significantly more than Englishness?

B. Paraphrase and explain the following statements Comment on them:

1. It has too high an international profile for that.
2. Scotland is also Britain's brainbox.
3. Scotland does not speak with one voice, and it would be a dangerous position if it did.
4. Few Scots have no imaginative investment in the Gaelic world.
5. It is noticeable that the upsurge in the production of totalizing histories of Scottish literature, art and music-striving to give a wholeness to the Scottish experience in these fields - has come during a period in which Scotland has striven for a complete expression of its political identity.

#### IV. SPEAKING PERSONALLY

Some prominent cultural figures left Scotland for various reasons. Today the changing situation keeps or even repatriates Scottish talent. How can you account for it? Is it typical only of Scotland?

While discussing the issue with your partners, you may make use of the following expressions:

Firstly; first of all; to begin with

Secondly;

At the same time; in the meanwhile; for the time being

The reason for this is; the cause of this is

As a result of this, consequently; therefore

To sum up; in short; after all

## **UNIT IX. THROUGH WHAT CHANNELS CAN THE NATIONAL SENSE OF DIFFERENCE SURVIVE?**

### I. READING COMPREHENSION

A. Pre-reading Task. Answer the following questions:

1. Do you know how it came that the heir to the British throne is called Prince of Wales?
2. Do you know any national symbols of Wales?

B. Now read and translate the text. You can make use of words and word-combinations given below:

Be incorporated - быть включенным ( в состав что-либо)

Revival - возрождение

Dissent - инакомыслие

Collapse - крушение, падение, распад

Heartland - сердце страны

Invest - вводить в должность

Channel - направить в какое-либо русло

Loyalty- верность

Proclaim - объявить, провозгласить

Compulsory - обязательный

Notable - выдающийся

Chapel - часовня

Emerge - появляться

Nickname - давать прозвище

Retreat - отход, отступление

Wales was conquered by the English 700 years ago and incorporated into a single political and administrative system with England in the sixteenth century. However, the Welsh sense of difference survived. A cultural self-consciousness was awakened in the mid-nineteenth century, through the revival of literature in Welsh and the literary and



The national flag of Wales is Red Dragon through higher education which emphasized Welsh identity. From 1900 onwards identity was also expressed through rugby football, which became a sport of national importance.

Welsh society in the nineteenth century was divided between the dominant Anglo-Welsh culture of the rich land-owning class, and the culture of the ordinary, mainly Welsh-speaking people. Dissent from the Anglo-Welsh and from mainstream English life has remained a vital aspect of Welsh identity .Until the Second World War its religious expression was through 'non-conformism', attendance at **Methodist** and **Baptist** chapels rather at Anglican churches. Political dissent was expressed through support for **Labour**.

When in 1950s 23 Welsh coal mines were closed it led to a collapse of valley communities and much of the vital culture of Welsh heartland disappeared. One veteran nationalist wrote in the 1960s, 'We Welsh are not just being denied self-expression as a nation today.... we are fighting in the last ditch for our very identity'.



The national flower of Wales is the daffodil, which is traditionally worn on St. David's Day.



Caernarvon Castle

The London government responded by delegating some administrative responsibility, with the appointment in 1964 of a Secretary of State for Wales. It also used the Royal Family as a symbol of British unity. In 1969 **Prince Charles** was invested as Prince of Wales at a ceremony in **Caernarfon Castle**. The ceremony had been invented in 1911 to channel Welsh national feeling back to loyalty to the United Kingdom. The castle, however, had been built by the English **King Edward I** in his conquest of the Welsh, and inside its walls he had proclaimed his own baby son **Prince of Wales** in 1284. Not surprisingly, some Welsh found the ceremony symbolic of English rule, not Welsh identity.

There are only 2.9 million Welsh, and they have struggled to maintain their identity in the second half of the twentieth century. They have had to do this not only against the political might of London, but also the erosion of Welsh culture through English radio and television. Take, for example, the use of the Welsh language. At the end of the nineteenth century over 50 per cent still spoke Welsh as their first language. Since then the decline has been dramatic. Because of fears that the language might disappear completely, Welsh language study has become compulsory in Welsh schools, and there is now Welsh medium radio and television. As a result 19 per cent still use Welsh, mainly in the north west and mid-Wales and many more over a wide area now understand it. The survival of the Welsh language is the most notable way in which the Welsh keep their special identity.

Welsh nationalism remains essentially a cultural movement. The language, festivals, male-voice choirs, chapel attendance and rugby football were all traditional symbols of Welsh identity and pride. Yet apart from the language and rugby football the rest have either disappeared or are in rapid decline, leaving high unemployment and low morale in much of southern Wales. Yet Wales attracts more foreign investment than most other parts of Britain, and is largely free of English class consciousness. Yet a new elite has emerged, nicknamed Crachach ('upstarts' or 'snobs') who are resented by many Welsh who speak only English. However, for both groups it is difficult to resist the waves of homogeneous culture from England and further afield, and many Welsh have a sense of retreat.

C. Write down the main points of the passage making an outline of the text.

## II. VOCABULARY FOCUS

A. Translate the following word-combinations into Russian:

Self-consciousness; to be awakened; mainstream; to deny smb smth; ditch; to respond; to delegate; chapel attendance; apart from; class consciousness.

In which situations are they given in the text? Reproduce them.

B. Find the English equivalents in the text:

Высшее образование; доминирующий; класс землевладельцев; жизненно важный аспект; угольные шахты; замок; неудивительно; политическая мощь; культурное движение; привлекать иностранные капиталовложения.

Think of your own sentences with these expressions.

C. Match the words which collocate with each other:

- |                   |                 |
|-------------------|-----------------|
| 1. administrative | a. movement     |
| 2. political      | b. unemployment |

- |             |                   |
|-------------|-------------------|
| 3. cultural | c. might          |
| 4. rapid    | d. responsibility |
| 5. high     | e. decline        |

D. Match the words which are close in their meaning:

- |                 |               |
|-----------------|---------------|
| 1. decline      | a. obligatory |
| 2. incorporated | b. celebrated |
| 3. loyal        | c. included   |
| 4. compulsory   | d. drop       |
| 5. notable      | e. faithful   |

E. Match the words having the opposing meaning:

- |                 |                |
|-----------------|----------------|
| 1. loyal        | a. rise        |
| 2. decline      | b. separated   |
| 3. compulsory   | c. commonplace |
| 4. incorporated | d. treasonous  |
| 5. notable      | e. optional    |

F. Match the words and their meanings:

1) strong disagreement, especially with what people in authority think or what the majority of people think	a. loyalty
2) support that you always give to someone or something, because of your feelings of duty and love towards them	b. compulsory
3) unusual or interesting enough to be mentioned or noticed	c. chapel
4) smth that must be done, because of a rule or law	d. dissent
5) a small church, or a special room used as a church where Christians can pray or worship	e. notable

G. Translate the following sentences into Russian:

- He banned political parties and crushed dissent.
- She inspires great loyalty among her staff.
- 1998 was notable for the fact that British teams performed badly.
- School uniform is no longer compulsory in many British schools.
- The hospital has its own chapel.

H. Make the following words negative, translate them (un-; dis-; ir-; in-):

- \_\_\_ responsible
- \_\_\_ loyalty
- \_\_\_ traditional
- \_\_\_ consciousness
- \_\_\_ difference
- \_\_\_ conquered
- \_\_\_ importance



I. Insert prepositions where necessary (to; of; from; into; for):

1. incorporated \_\_\_\_ smth
2. to become \_\_\_\_ smth
3. to lead \_\_\_\_ smth
4. to deny \_\_\_\_ smth
5. loyalty \_\_\_\_ smth
6. to be symbolic \_\_\_\_ smb
7. apart \_\_\_\_ smth
8. to resist \_\_\_\_ smth

J. Complete the following sentences using the words from the box:

Identity mainstream dissent  
Conquered vital notable incorporated  
Heartland collapse invested survival

1. \_\_\_\_ from the Anglo-Welsh and from \_\_\_\_ English life has remained a vital aspect of Welsh \_\_\_\_.
2. Wales was \_\_\_\_ by the English 700 years ago and \_\_\_\_ into a single political and administrative system with England.
3. When in 1951 23 Welsh mines were closed it led to a \_\_\_\_ of valley communities and much of the \_\_\_\_ culture of Welsh \_\_\_\_ disappeared.
4. In 1969 Prince Charles was \_\_\_\_ as Prince of Wales.
5. The \_\_\_\_ of the Welsh language is the most \_\_\_\_ way in which the Welsh keep their special identity.

K. In which meanings are the following words used in the text:

1. a retreat

- a. a peaceful and private place where you can go in order to rest.
- b. an attempt to avoid a dangerous, unpleasant or embarrassing situation, especially by moving away from it.
- c. a change in a person's or organization's ideas, opinion, or decision after they have been criticized or opposed

2. to proclaim

- a. to state smth publicly
- b. to announce smth officially
- c. to be a clear sign of smth

III. INTERPRETATION

A. Answer the following questions

1. What revived the cultural self-consciousness of the Welsh people? When did it start?
2. What can you say about rugby football in Wales?
3. How was Welsh nationalism expressed before the Second World War?
4. What brought about the appointment of a Secretary of State for Wales in 1964?
5. What did the ceremony of investing Prince Charles as Prince of Wales signify for most Welsh people? Why?
6. What proves that Welsh nationalism remains essentially a cultural movement?
7. Why do you think Wales attracts more foreign investment than most other parts of Britain?

B. Paraphrase the following statements. Comment on them:

1. They have had to do this not only against the political might of London, but also the erosion of Welsh culture through English radio and television.
2. For both groups it is difficult to resist the waves of homogenous culture from England and further afield, and many Welsh have a sense of retreat.

IV. CREATIVE WRITING

In 1967 the Welsh language became the second official language of Wales. It did help preserve the national identity and culture. Write a 250-word piece showing how the national cultural identity is manifested through the language.

These expressions can be used to connect the ideas in your story:

It must be admitted that	in the first place
Certainly	Secondly
At all events	For the time being
All the same	Until then
What is more	It follows that
	Therefore
	To sum up

## UNIT X. WALES OR CYMRU ?

I. READING COMPREHENSION

A. Pre-reading Task. Answer the questions:

1. Do you know what the word 'Cymru' means in English?
2. How do you think Wales is identified in Europe and in the world in general?

B. Now read and translate the text. You can make use of the words given below:

Cymru - валлийское название Уэльса

Eminent - выдающийся

Compatriot - соотечественник

Attenuated - ослаблять, смягчать

Statistics - статистические данные

Habitation - проживание

scholar - ученый

dual - двойственный

legacy - наследие

burden - груз

contention - точка зрения, утверждение

discourse - рассуждения

psyche - душа, дух

aspersion - клятва

irrelevant - незначительный, неважный

ubiquitous - вездесущий, повсеместный

'Britishness is a mask. Beneath it is only one nation, England', these are the words of the eminent Anglo-Welsh poet **R.S.Thomas** which cannot generally be held to be shared by the majority of his compatriots, but his rejection of the term 'British' is by no means extremist or unrepresentative in the Welsh context. Surveys have shown that the majority of people who live in Wales, even in the most Anglicised or border regions, will identify themselves as "Welsh" rather than as "British". The proportion of Welsh speakers who reject the designation "British" is, predictably, higher than that of non-Welsh speakers. Nevertheless, the willingness to be identified as "British" is not dependent on linguistic factors only, but is strongly linked to the geographical territory inhabited by a given group. This fact has led one sociologist, **Denis Balsom**, to construct a "Three-Wales Model" of the country, based on his analysis of survey questions on language and perceptions of identity. The model posits a tripartite division of the country into territories designated as follows: 'British Wales', 'Welsh Wales', and 'Y Fro Gymraeg' (the mainly Welsh-speaking area). In this study, the designation 'British' is evidently used to indicate an attenuated sense of a distinctively Welsh identity, as the statistics quoted in the study show. The territory covered by 'British Wales' is, in the main, a wide border country, which might be expected to exhibit the division of identity which the habitation of a border implies. Nevertheless, this rather negative usage of the term 'British' in the Welsh context is not universally accepted, even in Wales. Some scholars, such as the historians **Dai Smith** and **Linda Colley**, accord a much more positive image to the term 'British'. Smith argues persuasively that the Welsh now are characterized by a dual sensibility, one 'Welsh', one 'British', and to deny the existence of that duality is to deny the validity of the historical experience of unity found in the description of themselves as 'British' by working people in strikes, unions, depression and war. The focus on 'working people' is not accidental. His view may be taken as a fairly typical left-wing internationalist one. The official Welsh nationalist party Plaid Cymru, is nowadays a thoroughly socialist and European-focused institution. It was not always thus.

Indeed, it was not always thus in many ways. Welsh hostility towards the notion of Britishness is bound up with the perceived and real hegemony of England within the British state, and also with the legacy or burden of empire. It is, of course, not a new idea that the Celtic countries: Wales, Scotland and Ireland, were in fact the first British colonies; historical and cultural similarities in their situations and those of more overly colonized places, such as the Caribbean, tend to support this contention. It is, however, a highly sensitive area of

discourse for, Wales was also, as part of Britain, a colonizer, and therefore a participant in the oppression of other peoples.



*Plaid Cymru's Logo From 1936-2006*



Devolution map

Arguably, the political test of the Welsh divided sensibility came in 1979, with [the Devolution Referendum](#) in Wales, which received a resounding no vote from the Welsh. On the face of it, this could be interpreted as the British identity overcoming the distinctively Welsh identity. Many nationalists went into mourning, others lashed out at what they perceived as their compatriots' cowardice.

Nowadays some Welsh nationalists feel that it is not any longer necessary to discredit the notion of British identity - now they go much further by claiming that the only truly Welsh identity is that of the Cymro - the Welsh speaker. As R.S.Thomas says: 'To those of us who speak the Welsh language, that is Cymraeg, there is no such entity as Wales. This land in which we live is Cymru'.

There are many kinds of division in Welsh cultural and political life .Some people see the main division as being between Welsh and British identities but there are perhaps more fundamental self-divisions than that in the Welsh psyche, colonized and historically conditioned as it is. The most damaging split is, perhaps, that between 'Welsh Wales' and 'Y Fro Gymraeg'; there is a great deal of hostility and suspicion on both sides. While the inhabitants of Y Fro Gymraeg tend to regard the Anglo-Welsh of the Valleys as not truly Welsh, the Anglo-Welsh tend to be indignant at this aspersion, reiterating their Welsh identity and hardening themselves against the Welsh language. It must be said, though, that active hostility towards the language in the south is less common today than, say, twenty years ago, although there are still areas, such as [South Pembrokeshire](#), where the Welsh language is regarded by many as something quite alien and irrelevant.

The invisibility of Wales as a separate cultural, if not a political, entity is a constant source of annoyance of the Welsh.

One thing which tends to diminish the notion of Wales as a separate entity is the ubiquitous practice of combining England and Wales together as a single unit. Even the television weather reports speak of meteorological conditions in 'EnglandandWales'.

The invisibility of Wales as a separate place is also evident in the rest of Europe. In Germany, for instance, GroBBritannien and England are usually taken to be synonyms; while in Spain, Inglaterra similarly covers the whole of the British Isles, despite the fact that there is a perfectly good Spanish term for Wales, el pais de Gales. Many Welsh people have had the guilt-inducing experience of calling themselves British, just to avoid the complications of having to explain again where and what Wales is.

Nevertheless, the current relative lack of understanding of Wales in continental Europe is nothing compared with English ignorance of Wales and Welsh culture, which is often quite startling, considering their proximity to each other and the great influence which English culture has experienced from Wales.

C. Write questions to go with these answers:

1.    \_\_\_ 1. That is the name of the eminent Anglo-Welsh poet.
2.    \_\_\_ 2. They have shown that the majority of people who live in Wales will identify themselves as 'Welsh' rather than as 'British'
3.    \_\_\_ 3. It's linked to the geographical territory inhabited by a given group.

4. \_\_\_\_ 4. He constructed a tripartite division of the country.
5. \_\_\_\_ 5. It was a historian Day Smith who asserts this.
6. \_\_\_\_ 6. It's called Plaid Cymru.
7. \_\_\_\_ 7. Yes, they were in fact the first British colonies
8. \_\_\_\_ 8. Because Wales was also as part of Britain, a colonizer.
9. \_\_\_\_ 9. It received a resounding no vote from the Welsh.
10. \_\_\_\_ 10. It's the ubiquitous practice of combining England and Wales together as a single unit.

## II. VOCABULARY FOCUS

A. Translate the following word-combinations into Russian:

Beneath; unrepresentative; persuasively; to be bound up with smth; overly; on the face of it; guilt-inducing; predictably; to be designated; similarities.

Reproduce the situations in the text in which they are given.

B .Find the English equivalents in the text:

Приграничная территория; недружелюбие и подозрение; отсутствие понимания; по сравнению с; близость друг к другу; быть тесно связанным с чем-либо; общепринятое употребление термина; позитивный образ; двойственность; понятие чего-либо.

Think of your own sentences with them.

C. Match the words which collocate with each other:

- |                  |               |
|------------------|---------------|
| 1. historical    | a. regions    |
| 2. separate      | b. split      |
| 3. border        | c. entity     |
| 4. nationalistic | d. experience |
| 5. damaging      | e. party      |

D. Match the words which are close in their meaning:

- |               |                |
|---------------|----------------|
| 1. sensitive  | a. harmful     |
| 2. attenuated | b. deficiency  |
| 3. lack       | c. sore        |
| 4. damaging   | d. comparative |
| 5. relative   | e. weakened    |

E. Match the words having the opposing meanings:

- |             |                 |
|-------------|-----------------|
| 1. relative | a. abundance    |
| 2. damaging | b. strengthened |

- |               |                |
|---------------|----------------|
| 3. attenuated | c. indifferent |
| 4. sensitive  | d. unconnected |
| 5. lack       | e. favorable   |

F. Match the words and their definitions:

1) important, respected and admired	a. contention
2) not important	b. legacy
3) to say or write things about someone that attack their character, work etc	c. irrelevant
4) a tradition or problem that exists as a result of smth that happened in the past	d. eminent
5) an opinion or statement that smth is true, especially one made during a discussion or argument	e. aspersion

G. Translate the following sentences into Russian:

1. He is one of Britain's most eminent scientists.
2. The original date of the translation is irrelevant to its value as a historical source.
3. I have no wish to cast aspersions on my opponent.
4. The war left an enduring legacy of bitterness and suspicion.
5. My main contention is that we should be educating children to be good citizens.

H. Insert prepositions where necessary (with; to; in; on; at):

- |                             |                             |
|-----------------------------|-----------------------------|
| 1. to be dependant ___ smth | 5. a participant ___ smth   |
| 2. to be linked ___ smth    | 6. to be indignant ___ smth |
| 3. to be based ___ smth     | 7. despite ___ smth         |
| 4. a focus ___ smth         | 8. compared ___ smth        |

I. Complete the sentences using the words in the box:

contention    diminish    tend    hegemony  
 source    hostility    entity  
 discourse    sensitive    legacy  
 burden    invisibility    entity  
 ubiquitous    similarities    bound up

1. One thing which tends to \_\_\_ the notion of Wales as a separate \_\_\_ is the \_\_\_ practice of combining England and Wales together as a single unit.
2. Welsh \_\_\_ towards the notion of Britishness is \_\_\_ with the perceived and real \_\_\_ of England within the British state, and also with the \_\_\_ or \_\_\_ of empire.
3. It is, however, a highly \_\_\_ area for \_\_\_.
4. The \_\_\_ of Wales as a separate cultural, if not a political, \_\_\_ is a constant \_\_\_ of annoyance of the Welsh.
5. Historical and cultural \_\_\_ in their situations and those of more overly colonized places, such as the Caribbean, \_\_\_ to support this \_\_\_.

J. In which meanings are the following words used in the text:

1. a scholar

a. someone who studies a particular subject and knows a lot about it, especially a subject that is not scientific.

b. someone who is given a scholarship to study at a particular school or university

2. a discourse

a. written or spoken language, especially when it is studied in order to understand how people use language

b. a long and serious speech or piece of writing on a particular subject

### III. INTERPRETATION

A. Answer the following questions:

1. Why do you think the term 'British' is not so very popular in the Welsh context?
2. In which places of Wales is a national Welsh identity felt stronger and why?
3. Why do you think Wales can't dissociate itself from the legacy and burden of the British empire? How is it manifested today?
4. What were the reasons for the 1979 Devolution Referendum results in Wales?
5. How is the idea of the invisibility of Wales as a separate place manifested in the European languages? Does it influence the perception of the Welsh?

B. Paraphrase the following statements. Comment of them.

1. Many nationalists went into mourning, others lashed out at what they perceived as their compatriots' cowardice.
2. The invisibility of Wales as a separate place is also evident in the rest of Europe.
3. Some people see the main division as being between Welsh and British identities but there are perhaps more fundamental self-divisions than that in the Welsh psyche, colonized and historically conditioned as it is.
4. The territory covered by 'British Wales' is, in the main, a wide border country which might be expected to exhibit the division of identity which the habitation of a border implies.

### IV. SPEAKING PERSONALLY

Discuss with your partner how the idea of the Welsh dual sensibility can be accounted for taking into consideration historical, cultural and linguistic specifications. You can use the following expressions:

It looks like ... because...

It seems to me that it's ... because...

I don't think it's ... because...

It could either be ... or...

I think this comes ... from...

## UNIT XI. THE COUNTRY OF FRUSTRATION AND UNREST

### I. READING COMPREHENSION

A. Pre-reading Task. Answer the following questions:

1. What are the words 'Belfast', 'IRA', 'Northern Ireland' associated with?
2. Do you happen to know when Northern Ireland became part of the UK?

B. Now read and translate the text. You can make use of the following words and word-combinations:

Be composed of - состоять из чего-либо

Claim - утверждать, заявлять

Paramilitary - военизированный

Militant - воинственный, воинствующий

Imply - подразумевать, предполагать

Affinity - близость, "духовное" родство

Frustration - разочарование

Outbreak - вспышка, внезапное начало (войны, насилия и т.д.)

Hostilities - военные действия, состояние войны

Warring - воюющие

Outweigh - перевесить

Flee - бежать, убегать, спастись бегством

Reconciliation - примирение

Voluntary - добровольный

Peer group - группа равных (по положению, возрасту)

Nowhere has the sense of conflict with the English been stronger than in Northern Ireland, where the population is composed of Protestants and Catholics. The Protestants do not feel English, though some would call themselves British and almost all claim Ulster (as most Protestants prefer to call Northern Ireland) as an integral part of Britain. They are known as 'Unionists' or Loyalists, a more militant term implying support for a paramilitary group. The Catholic population feels more Irish than British and most, calling themselves





The national flower of Northern Ireland is the shamrock



St. Patrick's Cross



Belfast City Hall

[Nationalists](#), would prefer to be more clearly separate from Britain or at any rate closer links with **the Irish Republic**. Some call themselves Republican, implying support for [Sinn Fein](#) and the [IRA](#) (the Irish Republican Army). Today there are approximately 900,000 Protestants and 680,000 Catholics in Northern Ireland. There are 3.5 million Irish south of the border, in the Republic, with whom many Catholics feel an affinity. Both communities and the people of the Republic have great frustration with British policy.

Behind the historical record, social and economic factors continue to influence events. One of the most important of these has been the voluntary and involuntary segregation of the two communities. Within a year of the outbreak of the troubles in the 70s which brought about hostilities between the Protestant and Catholic communities, walls and wire-mesh fences were erected to separate the warring communities. Mixed communities separated as the pressures of sectarian identity outweighed individual neighbourliness. In many cases mixed areas became battlegrounds for the youths of both groups. Many threatened families and individuals fled their homes out of fear, a process still happening at the end of the 90s, making intercommunity reconciliation much harder. However, much of the segregation is also voluntary. Where Catholics became a majority, for example, in [Derry](#) and also central [Belfast](#), Protestants tend to leave, feeling more secure in still predominantly Protestant areas. Yet housing in mixed middle-class areas of Belfast is in great demand by both communities.

Education has always been segregated and barely 10 per cent of children attend integrated schools. Much of the resistance to integration has been because the Catholic Church has strong views regarding education. Yet generally speaking Catholic children tend to perform more poorly than their Protestant counterparts. Integration might remove this difference, thereby improving parity of career opportunity. As importantly, if Catholics and Protestants do not learn to relate to each other creatively as children they are almost bound to develop and perpetuate entrenched sectarian loyalties. Continued segregation militates against forging a spirit of reconciliation. According to opinion polls, more than half of both communities believe that integrated schooling and residential areas should be encouraged by government. But what most people wish and what they do remains in contradiction.

Another crucial factor has been the high level of unemployment, affecting the Catholic community most. Unemployment in both communities has a political as well as an economic consequence. Young men with few prospects, little education and peer group are the easiest to recruit into paramilitary forces.

C. What problems does the text touch upon?

Number them in the same order that they are dealt with in the text:

## II. VOCABULARY FOCUS

A. Translate the following words into Russian:

Segregation; to bring about; wire-mesh fences; to erect; neighbourliness; out of fear; housing; to perform poorly; parity; to forge a spirit of reconciliation.

Reproduce the situations in which they are given in the text.

B. Find the English equivalents in the text:

Неотъемлемая часть; во всяком случае; к югу от границы; приблизительно; социально-экономические факторы; оказывать влияние; давление чего-либо; поле боя; чувствовать себя в безопасности; пользоваться большим спросом.

Think of your own sentences with them.

C. Match the words which collocate with each other:

- |               |                 |
|---------------|-----------------|
| 1. warring    | a. opportunity  |
| 2. career     | b. part         |
| 3. integrated | c. consequences |
| 4. economic   | d. communities  |
| 5. integral   | e. schooling    |

D. Match the words which are close in their meaning:

- |               |                |
|---------------|----------------|
| 1. frustrated | a. factional   |
| 2. militant   | b. constituent |
| 3. sectarian  | c. fondness    |
| 4. integral   | d. embittered  |
| 5. affinity   | e. belligerent |

E. Match the words having the opposing meaning:

- |               |                 |
|---------------|-----------------|
| 1. militant   | a. broad-minded |
| 2. integral   | b. inspirited   |
| 3. affinity   | c. tolerant     |
| 4. sectarian  | d. dislike      |
| 5. frustrated | e. peripheral   |

F. Match the words and their meanings:

1. a natural understanding and sympathy between people	a. outweigh
2. an annoyed or impatient feeling that you get when you are prevented from doing what you want	b. outbreak
3. using extreme and sometimes violent methods to achieve political or social change	c. frustration
4. the sudden start of war, disease, violence etc	d. affinity
5. to be more important, useful or valuable than smth else	e. militant

G. Translate the following sentences into Russian

1. The sort of affinity that exists between the twins is very rare.
2. He expressed his frustration at not being able to talk openly.
3. The militant group claimed to have killed two soldiers.
4. An outbreak of food poisoning led to the deaths of five people.
5. The possible benefits outweigh the risks involved.

H. Insert prepositions where necessary (for; with; in; of; from; about; at):

1. to be composed \_\_\_ smb/smith
2. to imply \_\_\_ smth
3. to give support \_\_\_ smb
4. to be separated \_\_\_ smth/smb
5. to feel an affinity \_\_\_ smb
6. to influence \_\_\_ smb/smith
7. to bring \_\_\_ hostilities
8. to be \_\_\_ demand
9. to effect \_\_\_ smb
10. \_\_\_ the end

I. Complete the sentences using the words in the box:

integrated warring integral reconciliation community  
affecting fear claim erected segregated  
unemployment fled hostilities crucial threatened  
brought outbreak

1. Education has always been \_\_\_ and barely 10 per cent of children attend \_\_\_ schools.
2. Within a year of the \_\_\_ of the troubles in the 70s which \_\_\_ about \_\_\_ between the Protestant and Catholic communities, walls and wire-mesh fences were \_\_\_ to separate the \_\_\_ communities.
3. Almost all \_\_\_ Ulster as an \_\_\_ part of Britain.
4. Many \_\_\_ families and individuals \_\_\_ their homes out of \_\_\_, making intercommunity \_\_\_ much harder.
5. Another \_\_\_ factor has been the higher level of \_\_\_, \_\_\_ the Catholic \_\_\_ most.

J. Complete the following sentences:

1. A feeling of liking and caring about someone or smth is called
  - a. affectation
  - b. affection
  - c. affect

2. A person who shows his love and care is
  - a. affected
  - b. affecting
  - c. affectionate
3. Unfriendly or threatening behaviour or feeling towards someone is
  - a. hostilities
  - b. hostility
  - c. hospitality
4. The policy of keeping people from different groups, especially different races, separate is called:
  - a. separation
  - b. segregation
  - c. segmentation
5. A group of people who use extreme or violent method to achieve smth can be called:
  - a. military
  - b. militarized
  - c. militant

### III. INTERPRETATION

#### A. Answer the questions:

1. Do you think that the conflict with the English is so grave in Northern Ireland only due to the fact that the population there is composed of Protestants and Catholics?
2. Why do you think both communities feel frustration with British policy.?
3. How do you understand 'voluntary and involuntary segregation' of both communities?
4. What effects did it have?
5. What makes intercommunity reconciliation so hard to achieve?
6. It's common knowledge that Catholic children in Northern Ireland tend to perform more poorly at school than their Protestant counterparts. How can this fact be accounted for?

#### B. Paraphrase the following statements. Comment on them:

1. Continued segregation militates against forging a spirit of reconciliation.
2. If Catholics and Protestants do not learn to relate to each other creatively as children, they are almost bound to develop and perpetuate entrenched sectarian loyalties.
3. Behind the historical record, social and economic factors continue to influence events.

#### IV. SPEAKING PERSONALLY

Discuss with your partners the following problem:

How is unemployment connected with social and political unrest?

While speaking about people's emotions in such situations and their actions you can use some adjectives given below.

Arrange them in 3 columns according to their meaning:

annoyance	indignation	embarrassment

upset; bewildered; cross; confused; discomposed; disconcerted; irritated; furious; exasperated; wrathful; vexed; perturbed; fuming; abashed; mad; desperate; fierce; violent; futile; extreme; biased; quarrelsome; prejudiced.

## UNIT XII. THE SEARCH FOR A COMPROMISE ?

### I. READING COMPREHENSION

A. Pre-reading Task. Answer the questions:

1. Some national symbols of Ireland have become world known. What are they?
2. What is one of the most popular Irish religious holidays which is celebrated in many countries, including Russia?

B. Now read and translate the text. You can make use of the word-combinations given below:

Humiliation - унижение

Assert - утверждать

Offset - выравнивать, компенсировать

Flight - отъезд

Coat of arms - герб

Freedom of assembly - свобода собраний

Birth rate - уровень рождаемости

Equation - соотношение

Shamrock - трилистник (эмблема Ирландии)

Harp - арфа

Logo - логотип

Hurling - ирландский травяной хоккей

Grounds - основание

Groundless - беспочвенный

Civil rights - гражданские права

Holy Trinity - Святая Троица

July each year has become a moment of tension, when the 'lodges' (or local branches) of [the Orange Order](#) organize parades to celebrate [the Battle of the Boyne](#). Some of these marches go through Catholic areas. What Orangemen see as a celebration of community identity, Catholics see as an unacceptable humiliation and provocation. They expect government to protect their rights as a minority, but the Orangemen assert their right to march '**the Queen's highway**', as a firm of freedom of assembly.

While political leaders struggle to find a mutually acceptable and durable settlement, another dynamic is at work. Less than a decade ago the higher Catholic birth rate seemed offset by higher Catholic emigration and any decisive demographic change seemed half a century away. That equation has radically changed, although at first this was unnoticed. The Catholic population is also significantly younger, and 52 per cent of under-16-year-olds in the Province are now Catholic. Meanwhile, the Protestant community is ageing, with over 30 per cent of them over the age of 70. Part of this accelerating change has been caused by the relatively recent flight of the young Protestant middle class to England, for both work and also for university study, after which few return. [Queen's University](#) once had a substantial Protestant majority. Today, however, Catholics form 65 per cent of the student body.



Orange Order march

Northern Irish identities contain strong English, Scottish and Irish connections, although there are people in the six counties who identify neither with traditional



Queen`s University in Belfast

Irishness nor with Britons from the mainland, seeing themselves instead overwhelmingly in terms of their own local culture, with its emphasis on both hard work and an easy-going character. Ireland's emblem is the shamrock, whose three-in-one leaf was supposedly used by **St Patrick** to demonstrate the **Holy Trinity**, but on the British coat of arms Ireland is represented by a harp, now most widely recognised as the logo for Guinness, the famous Irish stout. The majority of these symbols have become signs of a collective heritage.

Ireland is politically divided but in several respects it is culturally united for many people, not least because the Irish have retained a national distinctiveness despite the globalizing influences that are so evident in England. In the 1960s traditional Irish music saw a resurgence which has continued ; government policy has been to revive the Irish language; indigenous sports such as hurling and Gaelic football have remained popular and Irish literature is flourishing.

If the Catholic population was openly determined upon integration with the Republic, Unionists might have greater grounds for fear. However, it is uncertain what the Catholic majority really wants. Catholic opinion has always been a spectrum from those concerned solely with civil rights to those wanting union with the Republic. This ambivalence about a desirable outcome also exists in the Republic. It is also true that the decline in influence of the Catholic Church in the Republic makes the idea of a united Ireland seem less threatening to most Protestants than it did. Thus, while remaining part of the United Kingdom for the time being, an increasing degree of Irishness is more acceptable than it once was. Given the way in which the European Union has developed, the way forward may be for a political entity independent of, but in close relationship with, both the United Kingdom and the Republic.

C. Write questions to go with these answers:

1. \_\_\_\_ 1. They celebrate the Battle on the Boyne.
2. \_\_\_\_ 2. Because some of the marches go through Catholic areas.
3. \_\_\_\_ 3. It was offset by higher Catholic emigration.
4. \_\_\_\_ 4. 52 per cent of under 16-year-olds are Catholic.
5. \_\_\_\_ 5. It was partly caused by the recent flight of the young protestant middle class to England.
6. \_\_\_\_ 6. It is shamrock.
7. \_\_\_\_ 7. It is represented by a harp.
8. \_\_\_\_ 8. It was in the 1960x.
9. \_\_\_\_ 9. No, it is uncertain what the Catholic majority really wants.
10. \_\_\_\_ 10. This political entity may be independent of both the United Kingdom and the Republic.

## II VOCABULARY FOCUS

A. Translate the following word-combinations into Russian:

To be determined upon smth; a spectrum; threatening; for the time being; an increasing degree; durable settlement; accelerating changes; mainland; stout (n); collective heritage.

Reproduce the situations in which they are given in the text.

B. Find the English equivalents in the text:

Иметь основание для опасений; желаемый результат; влияние католической церкви; тесное взаимоотношение; неприемлемый; утверждать свои права; демографические изменения; стареть; предположительно; процветать.

Think of your own sentences with them.

C. Match the words which collocate with each other :

- |                |               |
|----------------|---------------|
| 1. durable     | a. influences |
| 2. collective  | b. rights     |
| 3. globalizing | c. heritage   |
| 4. indigenous  | d. settlement |
| 5. civil       | e. sports     |

D. Match the words which are close in their meaning:

- |                |                 |
|----------------|-----------------|
| 1. indigenous  | a. satisfactory |
| 2. durable     | b. permissive   |
| 3. acceptable  | c. prospering   |
| 4. easy-going  | d. long-lasting |
| 5. flourishing | e. native       |

E. Match the words having the opposing meaning:

- |                |                 |
|----------------|-----------------|
| 1. easy-going  | a. fading       |
| 2. acceptable  | b. temporary    |
| 3. indigenous  | c. inadmissible |
| 4. flourishing | d. demanding    |
| 5. durable     | e. alien        |

F. Match the words and their meanings:

1) to claim that you have the right to do smth or behave in a particular way	a. offset
2) the rights everyone should have in a society including the right to express opinions about the governments or to have protection from harm	b. grounds
3) to balance the effect of something	c. assert
4) smth that makes you feel very embarrassed and ashamed	d. human rights
5) a reason for what you say or do, or for being allowed to say or do smth	e. humiliation

G. Translate the following sentences into Russian:

1. This system discourages people from asserting their rights in court.
2. The report documents human rights abuses by the government.
3. Falling sales in Thailand were offset by strong performances in other markets.
4. I doubt he would risk further public humiliation.
5. The Act prohibits discrimination on the grounds of sex or marital status.

H. Complete the sentences using the words in the box:

grounds heritage harp globalizing  
 demographic change integration majority  
 coat of arms distinctiveness emigration  
 determined Holy Trinity retained offset  
 supposedly birth rate shamrock

1. Less than a decade ago the higher Catholic \_\_\_\_ seemed \_\_\_\_ by higher Catholic \_\_\_\_ and any decisive \_\_\_\_ seemed half a century away.
2. The Irish have \_\_\_\_ a national \_\_\_\_ despite the \_\_\_\_ influences that are so evident in England.
3. Ireland's emblem is the \_\_\_\_ whose three-in-one leaf was \_\_\_\_ used by St. Patrick to demonstrate the \_\_\_\_, but on the British \_\_\_\_ Ireland is represented by a \_\_\_\_.
4. The \_\_\_\_ of these symbols have become signs of a collective \_\_\_\_.
5. If the Catholic population was openly \_\_\_\_ upon \_\_\_\_ with the Republic, Unionists might have greater \_\_\_\_ for fear.

I. Make up phrases and translate them into Russian. Think of your own sentences with them:



- a) groundless
- accusations
  - allegations
  - charges
  - claims
  - fears
  - suspicious

b) to have grounds (for the complaints, fear etc.)

- on the grounds that
- reasonable grounds
- to be on dangerous ground
- to be on shaky ground

What other expressions with 'ground' do you know?

Turn to your dictionary for ideas

J. In which meanings are the following words used in the text:

1. flight

- a. a journey through air or space in a vehicle as a plane
- b. a movement through the air by a bird or object
- c. the act of running away or trying to escape from someone or something

2. assembly

- a. a part of a government consisting of people who have been elected to make laws
- b. a group of people who meet together for a particular reason
- c. the process of building smth by putting all its parts together.

### III. INTERPRETATION

A. Answer the questions:

1. Why is July each year a moment of tension? What do you think make people go to extremes?
2. Do you know of any attempts of the political leaders to find a mutually acceptable and durable settlement? Who did it and when? Were there any positive results?
3. What consequences may the changing the demographic situation in Ireland have?
4. What globalizing influences do you think are evident in England and are not so vivid in Ireland?
5. Is it possible to say that in the contest of the European integration the way forward may be for a political entity of, but in close relationship with, both for the United Kingdom and the Republic? What prerequisites exist for it?

B. Paraphrase the statements and comment on them:

1. While political leaders struggle to find a mutually acceptable and durable settlement, another dynamic is at work.
2. Catholic opinion has always been a spectrum from those concerned solely with civil rights to those wanting union with the Republic.

#### IV SPEAKING PERSONALLY

Some people in Northern Ireland identify neither with traditional Irishness nor with Britons from the mainland. They see themselves overwhelmingly in terms of their own local culture, with its emphasis on both hard work and an easy-going character.

Do you think it's enough to be recognized as a separate entity?

Discuss the problem with your partners.

When discussing it use the following phrases:

a) is very like; is similar to; is identical to; is much the same as; is comparable to; resembles; has a lot in common with; similarly; in the same way; on the one hand

b) is quite different from; differs from; bears no resemblance to; has very little in common with; on the other hand; in contrast; conversely.

## I.1. David McDowall

### The Political Background

Печатается по изданию: David McDowall, Britain in Close-up, Longman, 2000

#### The political background

It is impossible to do so without reviewing, in very broad outline, what has been happening to Britain in recent years. In general terms, Britain has experienced three major phases of government since 1945: 1945-79, 1979-97 and the period since 1997. In 1945 a Labour government under Prime Minister Clement Attlee established what was later called 'the post-war consensus' between the two main parties, the Conservative and Labour Parties. This consensus referred to fundamental economic and social matters, so that Britain could rebuild itself economically and socially following the Second World War.

Despite ideological differences, both Conservative and Labour governments followed the principles for the national economy formulated by the great pre-war economist J.M. Keynes, which stated that capitalist society could only survive if government controlled, managed and even planned much of the general shape of its economy. The requirements of war (1939-45) had increased the belief in, and practice of, government planning. Labour nationalised those industries and services considered central to the national economy: notably coal and steel production, gas and electricity supply, and the railways.

Labour also established virtually full employment and a 'welfare state', which guaranteed free health and education, pensions and benefits for the old, disabled, sick or unemployed. The maintenance of the welfare state and full employment were accepted by the Conservatives as fundamental responsibilities of government. However, neither principle could be ensured without an expanding economy. As the Conservative Prime Minister Harold Macmillan (1957-63) remarked, managing the post-war economy was like juggling four balls in the air: an expanding economy, full employment, stable prices and a strong pound. It was only in the question of full employment that post-war governments were truly successful.

Regardless of which party was in power, Britain's economy became characterised by a 'stop-go' cycle: periods of inflation followed by crises in the balance of payments, the difference between the value of total imports and exports. By its own standards Britain seemed to be doing reasonably well, but it was doing only half as well as other industrialised countries, and Britain's share of world trade fell from 13.9 per cent in 1964 to 10.8 per cent in 1970. This poor comparative performance was reflected in the decline of the manufacturing industry, once Britain's proudest asset. By 1980, manufacturing productivity per head in Britain was two-thirds that in Italy, half that in France and less than half that in West Germany.

By 1975 the post-war consensus was beginning to collapse, with growing economic difficulties, most notably the doubling of the number of unemployed in the two years 1974-75, to exceed one million. In the winter of 1978-79, nicknamed 'the Winter of Discontent', the trade unions refused to accept the pay restraint demanded by the Labour government's economic strategy. Largely as a result of this refusal, Labour lost the election of 1979, which was fought on two issues: the question of union strength and the broader question of national economic decline. While Labour proposed continuing with the same economic policies, the victorious Conservatives, under their new leader Margaret Thatcher, offered a radical alternative.

Thatcher's ideas and values, marking the second major phase of post-war government, dominated government policies until the defeat of the Conservatives in 1997. She brought an entirely new tone to government. 'I am not a consensus politician' she announced in one of her most famous remarks. 'I am a conviction politician.' Having taken over the party leadership in 1975, she became convinced that the Conservatives had implemented basically socialist-type policies since 1945. She decided to establish a genuinely free-market economy unconstrained by government, which she regarded as true Conservatism, and to destroy socialism, which she blamed for the country's ills. Her targets were the Labour strongholds: council estates (public housing rented by local government to people on low incomes); the trade unions; the local authorities; and the nationalised industries.

Mrs Thatcher believed that Keynesian economics were fundamentally wrong-headed and that all controls and regulation of the economy, except regulation of money supply, should be removed. She would limit government borrowing by reducing expenditure in the public sector, and she would set high interest rates to discourage everyone from borrowing. This, according to her philosophy, would create a stable economic climate with low rates of inflation and taxation. This in turn would allow a market economy to recover. The government role in economic revival would be minimal beyond securing these stable conditions and cutting public expenditure.

Mrs Thatcher pressed on with a free-market agenda where her Conservative predecessors had retreated and had little time for differing views. As she herself said, 'I have no time for arguments' -even with her colleagues. High interest rates made it impossible for many manufacturers to borrow money. Her refusal to assist struggling industries led to dramatic changes. By its second anniversary in 1981 the Thatcher government had presided over the greatest decline in total output in one year since the Depression of 1931, and the biggest collapse in industrial production in one year since 1921. Britain's balance of payments began to deteriorate. Its share of world trade fell by 15 per cent between 1979 and 1986, a larger fall than in any other industrialised

country during that period. In 1983 the import of manufactured goods exceeded exports for the first time in 200 years. There were social consequences, too. In May 1979 there had been 1.2 million unemployed. By May 1983 it was 3 million, over 13 per cent of the workforce.

Furthermore, the stress created by government policies began to divide the nation. Growth in the south of the country was three times as fast as in the rest of the country during most of the decade. The divide was not purely geographical. The policies led to a growing gulf between the richest and poorest all over the country.

Mrs Thatcher was determined to break with the past and did not look back. She began to sell into private hands many publicly-owned production and service companies, and even the regional water authorities. She had two basic interests: to free these areas from government control and to persuade ordinary individuals to buy a stake in these enterprises. In both aims, she was largely successful. Government largely gave up its traditional intervention in the economy and began to turn Britain into a 'share-owning democracy'. Between 1979 and 1992 the proportion of the population owning shares rose from 7 to 24 per cent, powerfully emphasising that the accepted philosophy of the 1980s was personal wealth rather than public ownership. Such was the attraction of this philosophy that even the Labour Party, traditionally the party of public ownership, felt compelled to accept the new realities.

Mrs Thatcher also set about controlling government spending. In central government her success was limited. While she successfully reduced the size of the Civil Service, she failed to reduce government expenditure significantly.

She had greater success with local government. She abolished the metropolitan authorities - created to coordinate the affairs of London and six other large conurbations - all of which had been Labour-controlled. She also undermined local authorities (or councils) by limiting their ability to raise money, by forcing them to allow occupants of council-owned rented accommodation to purchase their homes at attractive prices, by

reducing their authority in areas like education, and by breaking up local authority bus services. Margaret Thatcher resigned in 1990, when she lost the confidence of over one-third of her party colleagues in Parliament. Her measures largely failed to achieve what they had been intended to do. Whilst trying to cut public expenditure, she faced major increases in costs: pensioners were living longer; unemployment figures stayed high; and the cost of the health service and the armed forces rose rapidly. Her economic solution proved simplistic. Britain continued to be outperformed by its competitors. By the early 1990s Britain's share of world trade had fallen to 6 per cent.

Fundamentally Mrs Thatcher faced the same dilemma her predecessors had all faced since the war. The commitment to reduce government spending conflicted with the need for investment, in education, training, research and development, in order to produce long-term improvements in economy.

## **I.2. David McDowall**

### **THE SYSTEM OF GOVERNMENT**

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Britain is a democracy, yet its people are not, as one might expect in a democracy, constitutionally in control of the state. The constitutional situation is an apparently contradictory one. As a result of an historical process, the people of Britain are subjects of the Crown, accepting the Queen as the head of the state. Yet even the Queen is not sovereign in any substantial sense since she receives her authority from Parliament, and is subject to its direction in almost all matters. In short, she 'reigns' but does not rule. Technically, if confusingly, British sovereignty collectively resides in the three elements of Parliament: the Crown, and Parliament's two chambers, the House of Lords and the House of Commons.

This curious situation came about as a result of a long struggle for power between the Crown and Parliament during the sixteenth and seventeenth centuries. In 1689 Parliament won that struggle, because it controlled most of the national wealth. It agreed to allow the Crown to continue to function within certain limits, and subject to Parliament's control. No constitution was written down either then or since, and the relationship between Crown, government, Parliament and people - and their respective constitutional powers - has been one of gradual development in three vital respects:

parliamentary 'sovereignty'; an independent judiciary; and consolidation of the rule of law. Various elements of what is usually considered 'the constitution' appear in different laws and conventions, but they are not specified as such. The state - itself sometimes called the Crown - operates on precedent, custom and conventions, and on unwritten rules and assumptions. Operating on precedent, custom and common sense is a very British arrangement, and the British have traditionally felt uncomfortable with a constitution based either on logic or theory.

### **The Crown**

The reigning monarch is not only the head of state but also a symbol of the unity of the nation. The monarchy is Britain's oldest secular institution, its continuity for over 1,000 years broken only once by a republic that lasted a mere 11 years (1649-60). The monarchy is hereditary, the succession passing automatically to the oldest male child, or in the absence of males, to the oldest female offspring of the monarch. By Act (or law) of Parliament, the monarch must be a Protestant. Succession is automatic on the death of the monarch, confirmed later by a formal coronation ceremony. The coronation of Queen Elizabeth II in 1953, for example, took place over a year after she became queen.

In law the monarch is head of the executive and of the judiciary, head of the Church of England, and commander-in-chief of the armed forces. However, since 1689, the monarch's sovereign powers have been formally limited by the idea that national sovereignty resides in 'the Crown in Parliament' - the idea that the Crown is only sovereign by the will of Parliament.

The remaining powers of the monarch are basically to summon, suspend until the next session and dissolve Parliament; to give royal assent to legislation passed by Parliament; to appoint government ministers, judges, officers of the armed forces, governors, diplomats and bishops of the Church; to confer honours, such as peerages and knighthoods; to remit sentences passed on convicted criminals; and finally to declare war on or make peace with an enemy power. In practice, of course, with the exception of a few honours she is free to decide herself, the monarch discharges all these functions on the direction of the government. In most matters of state, the refusal of the Queen to exercise her power according to the direction of her Prime Minister would risk a serious constitutional crisis.

Nevertheless, the function of the monarch is politically important. For as someone who reigns but does not rule, the sovereign separates the 'magic' of sovereignty, publicly visible in many ceremonies, from the power of the executive head of state. This contrasts with executive presidential systems of government. Away from the public gaze, the monarch plays a more practical role. The Queen is visited regularly by her Prime Minister to receive an account of Cabinet decisions and to be consulted on matters of national life. Since 1952 the Queen has given weekly audience, as it is called, to 11 Prime Ministers, some of whom have highly valued these meetings.

### **Westminster - the seat of Parliament**

Her Majesty's Government, in spite of its name, derives its authority and power from its party representation in Parliament. While the government machinery is frequently referred to as 'Whitehall', Parliament is known as 'Westminster', since it is housed in the Palace of Westminster, once a home of the monarchy. Like the monarchy, Parliament is an ancient institution, dating from the middle of the thirteenth century.

Parliament is the seat of British democracy, but it is perhaps valuable to remember that while the House of Lords was created in order to provide a council of the nobility for the king, the Commons were summoned originally in order to provide the king with money. The more money a king demanded, the more the

Commons questioned its use. Because of its growing financial power, its ability to raise or withhold money, the House of Commons eventually - from the seventeenth century onwards - gained power not only in matters of finance but also of legislation over both the monarch and also the Lords. Parliament is the supreme legislative body of the state. Free from the constraints of a written constitution it may make any laws it pleases. It could even prolong its own life without consulting the electorate, if it chose to do so. Thus Parliament, rather than the will of the people, is clearly the real sovereign power in the state. The only guarantee against parliamentary tyranny is the sense of tradition and reasonableness of its members.

Furthermore, in practice it is not Parliament as a whole which is sovereign, but the government of the day and its supporters, since they almost invariably form a majority in the Commons. For the duration of its normal term, five years, the government of the day may enact or implement its policies, so long as it can ensure party support in the Commons. In the words of one distinguished and long-serving parliamentarian who has sat in both the Commons and the Lords, Britain's parliamentary system is in practice a form of 'elective dictatorship', an important qualification on the idea of Britain as a democracy.

Parliament's functions today are to pass laws, to raise enough money through taxation to enable the government to function, to examine government policy and administration, particularly its financial programme, and to debate or discuss important political issues.

The life of a Parliament is not fixed, and the government of the day may call for a general election at any time during its five-year term. Each Parliament is divided into annual sessions, running normally from October to October with breaks for public holidays and for a long summer 'recess'

(usually late July until October).

### **1.3. David McDowall**

#### **THE MONARCHY**

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The apparent solidity and permanence of British custom and tradition are highly deceptive, for the institutions which appear to embody the permanence of these traditions are not static. The monarchy is a good example. Although already limited by the Constitutional Revolution of 1688, its function changed radically from the mid-nineteenth century onwards. In the 1860s and 1870s there was open talk of republicanism. However, Queen Victoria, ably advised by her Prime Minister, remodelled the monarchy to make it appear as the public symbol of national unity and as the paragon of family life in Britain. The rapidly growing middle and working classes of Britain's cities loved it. Most of the formalised ritual, for example the State Opening of Parliament and Trooping the Colour, were invented at this time to generate a feeling of timeless tradition as a counterweight to the social shock waves of the Industrial Revolution. The monarchy offered the public a romantic link with a largely imaginary past. Because

Britain was victorious in both world wars, the monarchy survived to become the focal point of the nation. George V attended the first football Cup Final at Wembley and made use of the radio to become a popular monarch. George VI and his consort, Elizabeth (now known as the Queen Mother), made the monarchy yet more popular in the Second World War. By their refusal to leave Buckingham Palace after it had been bombed, and by their tours of badly bombed parts of London and other cities, they became the two most loved people in Britain

When she came to the throne in 1952, Queen Elizabeth II sought to continue in the same tradition, and to give the various elements of society a sense of belonging, unity and purpose beyond material well-being. So immensely popular was she that, if anything, people were even more deferential to her than to her father. She personified something precious and vulnerable. No newspaper dared question the reputation of the Royal Family. Self-censorship was exercised for fear the public would shun a 'disloyal' newspaper.

It was not until the late 1960s that the Palace felt a change of style was required to 'sell' the Royal Family to the public. Television was the chosen medium. The result, a programme entitled Royal Family, revealed

the Queen as a conventional middle-class woman in her private family life. It inevitably changed the public perception of a family which had previously maintained its privacy, and stimulated public interest to know more of its secret life. In particular the press sought to discover and reveal what was intended to remain secret, above all the love lives of the Queen's children, particularly that of the future king.

Charles's problem was to find a suitable bride, who by law had to be a Protestant and by the hypocritical demands of public propriety had to be 'pure'.

At the age of 32, Prince Charles became engaged to a shy girl of 19, Lady Diana Spencer who was, in the words of one commentator, a 'virginal, Protestant aristocrat'. It seemed like a fairytale outcome, and their wedding in July 1981 was watched by a larger television audience than virtually any previous event.

Thus the monarchy seemed to go from strength to strength. It was possible for one leading biographer to remark with complete confidence: Today in 1986 (the monarchy) stands for essentially the same values as it stood for sixty years ago and as it will do sixty years ahead.' Never before had the Royal Family been the subject of such national and international fascination. Despite the obvious contradiction between democracy and monarchy, the public was able to hold two opposing views at the same time: that the monarchy embodied national identity and was therefore important but that it was also a harmless but colourful part of our heritage.

In reality the monarchy had, since Queen Victoria's time, acquired quasi-religious importance for many people in Britain.

Most nations require some intangible element of mystery in their sense of identity. For the British the monarchy effectively separates this element from executive power. The credibility of this 'mystery' demands that the monarchy retains its dignity. Walter Bagehot, whose book *The English Constitution*, published in 1862, quickly became a classic analysis of the way in which Britain is governed, wrote of the Crown: 'Its mystery is its life. We must not let in daylight upon magic. We must not bring the Queen into the combat of politics, or she will cease to be revered by all combatants; she will become one combatant among many.'

Since 1987 or so, partly as a result of press intrusion, but to a large degree because of the activities of members of the Royal Family, the daylight was let in and that mystery and magic have been lost. In 1987 some of the Queen's children took part in an inane slapstick television show, *It's a Royal Knockout*. The intention had been to present a more modern light-hearted image, but it involved a complete loss of dignity. Diana, too, soon proved a liability as well as an asset to the monarchy. She quickly became the most glamorous woman on the world stage. She stole attention from Prince Charles, and in her charitable work began to outshine the other Royals. She also found herself in an ambivalent relationship with the press, both detesting their intrusive pursuit of her and yet needing their attention. She did not behave in the restrained way expected of the House of Windsor, but allowed her feelings free expression. The public loved her for it, but the Windsors were not pleased.

In the meantime the monarchy began to face other problems. From the time of the Falklands War in 1982, Margaret Thatcher seemed consciously to model herself on the sixteenth-century Queen Elizabeth I, one of England's most charismatic monarchs. It was no secret that the Queen disliked Thatcher's regal pretensions, which seemed to challenge the status of the Queen herself. Prince Charles began to express views in areas of public life that proved controversial, and was also suspected of disliking the Prime Minister. There was also growing criticism of the cost of maintaining the Royal Family. Quite apart from its substantial private wealth, the taxpayer funded the activities of the Royal Family through a system known as 'the Civil List', which had operated since 1689. It was tax free, and allowed the sovereign on the one hand to retain unused money but on the other, to be free to ask for more should it be needed. Demands for greater accountability grew, as did questions about the Royal Family's expensive lifestyle. Its most conspicuously lavish spending was on two little used forms of transport, the Royal Train and the Royal Yacht *Britannia* (now decommissioned), which by 1991 cost ?2.3 million and ?9.2 million respectively in annual maintenance. In November 1992 a major fire at Windsor Castle occurred. Initial sympathy gave way to anger when the government announced it would pay for the repairs, especially once it became known that the Castle had not been insured. Within the month the Queen decided that she and Prince Charles must pay tax in future on their private assets and income and that the Civil List payments to all members of the Royal Family except herself, her husband and her mother would be ended. Less well known was the fact that she now paid for

other members of her family out of 'the Duchy of Lancaster', a large land and investment holding administered by the government, and therefore hardly her private property, but enjoyed by the sovereign. She managed to reduce the cost of the monarchy to the taxpayer from £53 million in 1991 to £42 million in 1998, a reduction of 38 per cent.

However, the fire at Windsor Castle was hardly the worst of the Queen's troubles in 1992. Almost every month brought some calamitous development in the lives of her children. In January the Duchess of York, Prince Andrew's wife popularly known as 'Fergie', was reliably reported to be having an affair. In February Princess Diana, on tour with her husband in India, posed alone in front of the Taj Mahal, conveying the unmistakable message that her marriage was also in trouble. In March the Duke and Duchess of York announced their separation. In April Princess Anne and her husband were divorced. In June a young journalist, Andrew Morton, published a book entitled *Diana: Her True Story*. It contained information which Diana herself clearly wanted made known about her unhappy marriage. Among other things, it made public Charles's longstanding relationship with Camilla Parker Bowles. It was, in the words of Ben Pimlott, the Queen's biographer, 'a moral classic about a young woman who had entered the legendary world which millions dreamt about, and who found that the "model family" was, indeed, a myth'. Further revelations came in quick succession as the newspapers competed to buy the most lurid stories, photographs and tapes of eavesdropped telephone calls involving various members of the Royal Family. When it was clear that they could no longer remain together, it was announced at the end of the year that Charles and Diana were to separate. It was little wonder that the Queen publicly referred to 1992 as her 'annus horribilis'.

At first it seemed politically desirable that Charles and Diana should not divorce, but just live separate lives. But in November 1995 Diana gave a long television interview for the BBC in which she frankly admitted to her own adultery as well as revealing the destructive effect of Charles's affair with Camilla Parker Bowles. She also talked about her own problems of depression and her charitable work. What she said also made public the dysfunctional nature of the Royal Family. The Palace had been neither consulted nor informed concerning the broadcast. Dramatically, Diana's appearance was faultless, as someone said at the time: 'restrained, unfaltering and unforgettable.' Within days the Queen wrote to both Charles and Diana strongly advising them to divorce at the earliest moment. Apart from her fury at the interview, she was anxious to remove Diana from the Royal Family before she did further damage to the monarchy. They were divorced in 1996. One year later Diana was killed in a car crash and Britain was overwhelmed with emotion. Diana had qualities which the Royal Family seemed to lack: warmth, elegance and spontaneous compassion born of the tragedies in her own life. Amid mounting public criticism, the Royal Family seemed to have little idea how to respond, and it apparently required Tony Blair, who referred to Diana as 'the people's princess', to advise the Royal Family to abandon protocol and show greater public feeling. Where can the monarchy go from here? Its popularity has suffered enormously, apparently as the result of one calamitous marriage. In fact, the loss of respect reveals a much more complex process, to do with the hypocritical expectations of the public. In 1996 an opinion poll revealed that while one-quarter of 18-24 year-olds thought Britain would be better off without a monarchy, only one-fifth thought it would be worse off. Furthermore, while 73 per cent were satisfied with the Queen, people were satisfied or dissatisfied with Prince Charles in equal numbers. In 1991 over 80 per cent had thought he would make a good king. An opinion poll among the mourners at Princess Diana's funeral showed that 72 per cent thought Prince William rather than Prince Charles should inherit the throne. However worrying this may be for the Royal Family, it also suggests that the British people do not yet want a republic, even though approximately half the population no longer expect the monarchy to survive another 50 years, a fourfold increase since 1988. The majority seem to want a change from the present formality and protocol to something more accessible. Yet because the hereditary principle is in such contradiction with democratic values it is difficult to see how this can logically lead anywhere but eventually to a republic.

Doubtless the Royal Family will continue with possibly its most important function, the support of charitable work. Each year its members carry out approximately 2,000 charitable engagements. In the words of the historian, David Cannadine, 'Charitable activity [has] become the place where the royal culture of hierarchical



condescension and the popular culture of social aspiration, have successfully merged.' Yet the number of people who welcome 'hierarchical condescension' is diminishing.

After Diana's death the Royal Family began to modify its image in order to survive. But can it reverse the growing feeling that the monarchy is irrelevant, especially to the younger generation, or answer the fundamental question of whether Britain at the beginning of the twenty-first century really needs a monarchy? No political party for the foreseeable future will open a debate, regardless of its private views, since to do so can only lose votes.

## **I.4. David McDowall**

### **ETHNIC MINORITIES**

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The ethnic minority communities in Britain comprise 5.7 per cent of the total population but are likely to rise to about 7 per cent in the early years of the twenty-first century, on account of their higher birth rate. In 1950 there were only about 40,000 non-white Britons, mainly in ports like Liverpool, Bristol and Cardiff. People from the West Indies began immigrating to Britain in substantial numbers at that time, in response to labour shortages. During the 1960s and 1970s a large number of people also came from India, Pakistan and Bangladesh.

These immigrants soon discovered that they were the target of discrimination in class and status. People of Afro-Caribbean and Asian origin have generally had the worst-paid jobs, lived in the worst housing and encountered hostility from white neighbours. The initial view that non-white immigrants would assimilate into the host community was quickly proved wrong. Since the mid-1960s the government has introduced three race relations acts in order to eliminate racial discrimination. But laws were also introduced to restrict immigration, which seemed particularly aimed at thwarting non-white immigrants.

These communities have areas of high concentration. London has the largest concentration of ethnic minority members, particularly Afro-Caribbeans, 60 per cent of whom are Londoners. But people of Indian origin are also highly concentrated in Leicester, those of Pakistani origin have high concentrations in the West Midlands and also in West Yorkshire, while those of Bangladeshi origin are concentrated in east London. In 1997 20 per cent of Londoners belonged to an ethnic minority group, a proportion which will rise to 28 per cent by 2011.

Many British people believe they inhabit an already overcrowded island. Governments have seldom told the electorate that immigrant labour has filled essential areas the British workforce was reluctant to fill. Instead, they have tended to bow to uninformed popular prejudice, that immigration is a problem rather than an asset. Margaret Thatcher, for example, promised that a Conservative government would 'finally see an end to immigration', and spoke of the fears of white Britons that they might be 'swamped by people with a different culture'. Although she failed, her government increased the restrictions on immigration and ended the automatic right of anyone born in Britain to British citizenship. Her remarks reflected widespread but ill-informed prejudice. In fact, immigration has been dropping steadily since its peak year in 1967 and, although this is not widely known, in the 30 years up to 1982 750,000 more people left Britain permanently than entered to settle. Since then immigrants have slightly outnumbered emigrants, by about 70,000 each year. In the early 1990s the government made it much harder for political asylum seekers to find refuge in Britain. For both immigrants and asylum seekers, their applications can take years to be processed because of bureaucratic inefficiency.

Another complaint frequently levelled against ethnic minority communities is their 'failure to integrate'. At first it was government policy to try to spread immigrants evenly. It did not work for two basic reasons. Most immigrants ended up in the poorest areas, and also they understandably wished to be close to other

members of their community. In addition, white families often moved away from areas of high ethnic-minority concentration. The result has been a continuing process of ethnic separation.

Afro-Caribbeans and Asians experience many kinds of disadvantage. They find greater difficulty getting a job. Studies show that a white person is 10 times more likely to obtain a job than a black competitor for it. In 1995 the unemployment rate among black Afro-Caribbeans and Bangladeshis was 24 and 27 per cent respectively. The rate among those of Indian origin was 12 per cent while among whites it was only 8 per cent. A black person is likely to find it harder to obtain credit from a bank or a loan to purchase a house.

Immigrants also tend to receive the worst housing. Thirty-eight per cent of Pakistanis and Bangladeshis report lacking one or more basic housing amenities compared with 11 per cent of whites. It is no surprise therefore that Pakistanis and Bangladeshis are 50 per cent more likely to suffer ill health than whites. Thus, in employment, promotion prospects, housing, health and education, many immigrant communities find themselves significantly disadvantaged.

Difficulties for children from ethnic minorities begin when they go to school. Many members of the ethnic minorities live in deprived inner-city ' areas where the quality of the schools is worse , than elsewhere. Low expectations from their teachers and a sense of alienation from the majority white community are serious disadvantages. Afro-Caribbeans are expected to remain at the bottom of the educational and economic scale. Asians generally do better in formal education than Afro-Caribbeans and many white children. Some parents of Indian origin make major sacrifices for their children to be educated privately. For example, easily the most frequent name on the register of Dulwich College, south-east London's most prestigious private school, is an Indian one, Patel. British Asians of Indian origin are likely to rise to leading positions in the British economy.

The ethnic minority communities feel that they face hostility from the authorities. In some "as a young black man is 10 times more likely to be stopped in the street by police than the average white citizen. Black people feel harassed by such treatment, particularly since a growing number of black youths, the main target of the police, were born in Britain. There is also clear evidence that the police more readily arrest blacks than whites. A study in 1989 showed that although only 6 per cent of the population, blacks made up 20 per cent of those held in custody in England and Wales, and 38 per cent of those held in custody in London, even though ethnic minorities represent only 20 per cent of London's population. Blacks are both twice as likely to be held in custody before trial and twice as likely to be acquitted once their case is heard by a magistrate. Afro-Caribbeans and Asians are frequent targets for verbal abuse, harassment or even attack. In 1996 about 12,000 racially motivated incidents were reported.

Discrimination, or at least a failure to involve the ethnic minority groups adequately, is apparent in many institutions. Only 1 per cent of the army, the police and fire brigade are from ethnic minorities. In all three organisations stories of racial abuse and harassment deter blacks from enrolling. The idea of a black officer commanding a regiment or a police station, let alone becoming a general or chief constable remains difficult to imagine. Discrimination is not confined to such 'macho' organisations. There used to be many black nurses working in hospitals. By 1995 while blacks comprised over 8 per cent of nurses over the age of 55, they were less than 1 per cent of those under the age of 25. Younger black women know that they are unlikely to get promotion, and are looking elsewhere for a career. Yet acceptance and equal treatment are now urgent since the ethnic minorities are expected to double by 2025, when they will constitute 20 per cent of the workforce.

In some places the barriers have begun to be broken down, but it has required determination. Black people have excelled in sport and show business, but these two areas do not confer real power or social authority on them. The idea of blacks in managerial positions over whites is still not widely acceptable. Successive governments have introduced legislation that promises absolute equality for non-white British citizens. But the promise has remained unfulfilled. Government has not done enough to implement functional equality in the areas over which it has direct control, and white Britons have not yet accepted Afro-Caribbeans and Asians who are born and grow up here (now more than 40 per cent of their communities) as being as British as themselves.

Yet, in spite of this bleak picture, the outlook seems positive. A survey in 1997 found that 60 per cent of black respondents felt that racism had lessened during the previous five years. Furthermore, multiracial partnerships are more frequent in Britain than elsewhere, and this is creating a new multiracial identity. By 1991 almost 40 per cent of young black men were married to or living with a white partner, and so were over 20 per cent of young black women. Almost half Afro-Caribbean children come from multiracial homes. Such children tend to embrace a black identity because of the discrimination around them. However, they are thoroughly British.

## **I.5 David McDowall**

### **URBAN SUBCULTURES**

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Rebellion and dissent belong on city streets. Among those who rejected the English country-cottage culture in favour of a popular urban culture, some remained deeply dissatisfied with their place in society. Virtually all the youth sub-cultures of the politically or economically weaker segments of society had their roots in the poorer parts of towns. In the 1950s it was Teds, in the 1960s Mods and Rockers, in the 1970s Bikers (or Greasers), Skinheads, Punks and Rastafarians, and in the 1980s New Age Travellers (a rural exception), Goths, Pervs and Indie Kids. They reflect a refusal to conform in post-1945 society. Like the rural dream of the majority, some of these sub-cultures are based on nostalgia for a lost world, for example, an imagined traditional working-class culture for the Skinheads, or an idealised Africa for Rastafarians.

The single greatest influence for all these rebel sub-cultures has been Afro-Caribbean. Afro-Caribbean immigrants, and more particularly their children, have felt excluded from mainstream British society. Many feel they have exchanged one colonial situation for another, as a cheap and marginalised labour force. As they were largely confined to depressed urban areas, many whites associated Afro-Caribbean youths with violence and disorder. In 1981 and 1985 riots in London, Bristol, Birmingham and Liverpool were to a considerable extent an expression of Afro-Caribbean frustration with their lot.

At a spiritual level many Afro-Caribbeans, like those still in the Caribbean, dreamed of a golden age in Africa before the slave traders came. These Rastafarians began to wear distinctive clothes, camouflage jackets, large hats in the red, gold and green colours of Ethiopia, and wear their long, uncut hair in 'dreadlocks'. They took to speaking in a special 'patois', or dialect. This was defiance and revolt, until Rastafarians became a recognised and legitimate minority group at the end of the 1980s.

Most important, however, for its cultural impact, has been the black music which came into Britain mainly through the Rastafarian movement. Three particular types, ska, reggae and rap, evolved in the Caribbean and United States but were developed in Britain. 'Break-dance' music came direct from the United States as did 'hip-hop'. 'Nowhere in the world,' according to the style writer Peter York, 'is black American dancing music more cherished than in England.' At first the music spread through informal channels, and homemade tapes. By the mid-1980s there were over 100 different independent reggae 'labels', or companies making tapes and records of reggae music. Afro-Caribbean music and culture finds its most colourful and exuberant public expression in the annual Notting Hill Carnival in London.

Black music, however, became a powerful expression of dissidence and was adopted by other rebel sub-cultures, even those which were openly hostile to the ethnic minorities. Indeed, it is through music that the black and white cultures have fused. The Skinheads, for example, who developed in the 1970s out of an older cult, the Mods, copied black mannerisms and fashions and danced to reggae. According to Ronnie Am, a retired black disc jockey, 'White teenagers loved the music and copied the clothes. This was the biggest adoption of black fashion by white people.' Yet Skinheads were closely identified with extreme right-wing racist views. In general they tolerated Afro-Caribbeans more willingly than the Asian minority. So many Skinheads were violent to blacks and homosexuals, or gays, that they are widely considered to be virtually fascist. They wore heavy boots, jeans

and braces, and shaved their hair or cut it very short. They aggressively sought to recover a crude working-class identity which ; their parents' generation had largely abandoned. ; By the 1990s the Skinhead movement had virtually "disappeared.

The Punks were a reaction to the glamour of the pop-star world of the 1960s and early 1970s. Their appeal to the young was their ability to outrage ; middle-aged opinion, particularly among the guardians of social values, like the police and other civil authorities. They did this by using foul language, dressing in torn clothes, wearing Union Jacks, swastikas, mutilating their bodies with safety pins, wearing chains and even articles suggestive of urban waste like black plastic dustbin liner shirts. Punk, too, used black music, particularly reggae, to inspire its own Punk sound. Unlike Skinheads, however, many Punks openly identified with Black Britain. After 20 years, Punks too have virtually disappeared. While the rock-star culture of the 1960s proclaimed a classless society, Punks, Skinheads and Rastafarians, each in their own way, were insisting that they inhabited a world divided, as they saw it, by class and race.

Who is attracted to such cults? Generally it has been young people with low self-esteem, who have done poorly at school. Joining a gang is a means of finding status, and of defying the conventional world in which they have been defined as failures. For example, 'heavy metal' is the music of failure, and the fact that it is widely despised by those who enjoy pop, reggae or soul, is its appeal. Unlike other rebel cults, though, the followers of heavy metal have the manner of victims, and some wear gothic script and grinning skulls, suggestive of morbid interests. The capital of heavy metal is Birmingham, one of Britain's least loved cities.

Such cults arise and disappear over periods of a decade or two. Two such youth cults which arose in the 1980s were Ragga and Gothic. Ragga was essentially American-inspired, as their clothing: baseball caps, tracksuit trousers and chunky trainers indicate. Gothic was a home-grown British style - a mixture of 1970s Punk and 1960s Hippie. Typically 'Goths' wore their hair very long and dyed black, and dressed in cheap, loose, black clothes, sometimes embroidered in black and frequently torn. Both boys and girls wore make-up, looking pale with mascara around the eyes. They were non-violent and seemed nostalgic for the youth culture and music of the 1960s. Always a minority movement, it was popular among angst-ridden youth who, in the words of the street style expert, Ted Polhemus, 'are comforted by and attracted to a romanticized, stylish vision of life in the shadow of death'. By the mid-1990s both had virtually disappeared.

Such sub-cultures follow a cycle. They create initial shock and provoke a strong response, particularly from the police. Adherents are frequently portrayed by older people as 'sub-human' or 'just animals'. Their addiction to drugs is sometimes exaggerated as a major threat to society. As the sub-culture gathers momentum it attracts youth in search of a rebel identity (often merely to irritate their parents). Many, perhaps most, adopt it for fun, conforming to the requirements of conventional society during working hours, and playing at rebellion in their leisure time. Meanwhile, the fashion designers commercialise the look and sell it in the clothes shops. The sub-culture rapidly ceases to express serious dissent, let alone being a threat to society. In the end, of course, it is reduced to yet another street style of urban culture.

Each new sub-culture also blends with existing ones in a kaleidoscope of style. According to one black teacher in south London, 'Unlike any other time I can remember, black and white children in working-class areas are wearing identical kits, of the black groups they idolise.' On the other hand, by the late 1980s many blacks were wearing totally different clothes which had no connection at all with reggae or with black America, but which were Italian 'designer label' suits.

One of the most important and significantly different recent sub-cultures, however, are the New Age Travellers who reject urban life to imitate the traditional Roma, forming small communities and moving around the countryside in caravans, to live a natural and idealised simple life. They are the natural descendants of the 1960s Hippies. Like the Roma, their transient lifestyle has made them very unpopular with local authorities, with the police and with the more conservative elements in the population. From 1985 they were engaged in repeated confrontations with the police who were strongly encouraged by the Conservative government to make life hard for them. The trouble they caused, largely accusations of pilfering and leaving litter, were either untrue or greatly

exaggerated. Yet while reviled as 'unwashed scroungers', the New Age Travellers have had a profound influence on the whole country. For their supposedly 'cranky' views about an imperilled ecology and environment acquired growing acceptance in the 1990s as the population at large began to appreciate the madness of destroying countryside for the sake of yet more cars. In the mid-1990s the protest movement against the laying of new main roads was led by 'eco-warriors', of whom the most famous was nicknamed Swampy. These eco-warriors were largely from, or drew their inspiration (and appearance) from, the New Age Travellers. They were completely unimpressed by conventional forms of protest, and adopted unconventional but highly effective ways of drawing public attention to the issues. As Polhemus states in his book *Street Styles*, the movement 'has become a model for responsible, creative life in the twenty-first century'.

## **I.6. David McDowal**

### **NORTHERN IRELAND**

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England's involvement with Ireland has been an unhappy one. English adventurers colonised parts of Ireland over 800 years ago. In the sixteenth century England brought Ireland under systematic rule. When England became Protestant, Ireland did not. In order to strengthen its hold on the most rebellious part, Ulster, London encouraged English and Scottish Protestant settlers, or 'Planters'. These took the best land and soon outnumbered the indigenous people of Ulster. The English deliberately tried to destroy Irish language, culture and Catholicism.

Inspired by the American and French Revolutions, the Irish began their, long struggle to be free. The majority of Protestants, particularly in Ulster, reacted to this struggle by forming the Orange Order, a solidarity association of 'lodges', or branches. The title refers to the Dutch Protestant, William of Orange, who seized the English throne from the Catholic King James II in 1688, and who defeated an Irish rebellion at the River Boyne in 1690.

The Irish finally forced England to concede independence in 1921. Ulster's Protestants warned that they would fight rather than be part of a Catholic-dominated Irish state. Partly to avoid that risk, but also because of its strong political and economic interests in Ulster, London persuaded the Irish to accept independence with the exception of six of the nine counties of historic Ulster where the Protestants were 67 per cent of the population.

London allowed the Northern Irish to govern themselves, wishing to benefit economically while being rid of the 'Irish problem'. It was a profoundly short-sighted arrangement, and it neglected the fact that every generation since the Planters had seen outbreaks of sectarian violence. : Northern Ireland became controlled by a Protestant oligarchy. Every election for the Northern Irish government at Stormont was about Ulster's future - whether it should remain part of the United Kingdom. The Protestants excluded the 'Catholic minority from political power, gerrymandering the electoral system when necessary. They also excluded them from local government and exercised gross discrimination in housing and employment. London ignored these glaring abuses of basic rights.

With the decline of shipbuilding in the early 1960s, Northern Ireland became one of the poorest parts of the United Kingdom. The poverty was not equally shared. Catholics were significantly disadvantaged and their anger grew. In the autumn of 1968 Catholics, supported by many Protestants, demonstrated on the streets, demanding civil rights, basically fair participation in political and economic life. Ulster Loyalists confronted them and the police, who were overwhelmingly Protestant, failed to act impartially or keep order. The violence soon resulted in deaths, some caused by the police, but most by paramilitary groups that rapidly grew in each community. The IRA, a small fringe group in 1968, sought to persuade Catholics that the issue was not civil rights but national self-determination. Many Loyalists were suspicious that Britain intended to weaken the Protestant hold on the Province and formed two main groups, the Ulster Defence Association and the Ulster Volunteer Force.

At first there was popular sympathy in Britain for the Catholic population, in view of the grossly unfair system in Northern Ireland. When Loyalist riots persuaded London to deploy the army in the summer of 1969, many hoped that this action and popular sympathy in Britain would reassure the Catholic population. But the honeymoon did not last long, and the disorders increased with a disastrous chemistry at work. Stormont was too slow in introducing the necessary reforms, the security forces acted heavy-handedly, thus acquiring a reputation for brutal behaviour. Then London introduced internment without trial, aimed at crushing the IRA. It probably did more to alienate the Catholic population than any other single act. It accelerated a rapid erosion of civil rights at the very moment when such rights urgently needed to be affirmed.

In January 1972 British troops shot dead 13 unarmed demonstrators. 'Bloody Sunday' confirmed in many minds that Britain was basically hostile to the Catholic community, especially when an official enquiry exonerated those responsible. It was a gift to the revived IRA, known at the time as the Provisionals or 'Provos'. Later that year the Stormont government was suspended and the province brought under direct rule from London. This was a victory for the Catholic population, since it was now free from rule by Ulster Unionists. The IRA now concentrated on its main aim, to drive 'the Brits' out of Ireland altogether. Almost 500 people died in 1972 as a result of sectarian violence. Troop violence and confrontations, IRA bombs, sectarian killings, and intercommunal tension leading to the flight of minority groups from mixed areas all helped to make the ordeal appear intractable.

The IRA evolved from a fringe group into a sophisticated fighting force able to sustain their war almost indefinitely. They also established a political wing, Sinn Féin, which would accept nothing short of a united Ireland. Nationalist splinter groups also formed, and there were short periods of killings between them. However, the majority of Catholics supported the Social Democratic Labour Party (SDLP), seeking a united Ireland only by non-violent democratic process.

On the Protestant side the Ulster Unionist Party (UUP) had always dominated the Unionist position. But it faced competition when a Presbyterian minister, Dr Ian Paisley, formed the Democratic Unionist Party (DUP), which was strongly anti-Catholic. Later on, two smaller parties formed, the Progressive Unionist Party (PUP) and the Ulster Democratic Party (UDP), both close to the Loyalist paramilitaries. This left the Unionists fragmented.

While the IRA was determined that Ulster should become part of the Republic, Loyalists resisted any measure that allowed the Catholics to share power, or implied recognition of Dublin's interest in the fate of Ulster. Unionists had understandable reasons for hostility to Dublin. Constitutionally the Irish Republic claimed the Province as its own: 'The national territory consists of the whole island of Ireland.' Furthermore, the Catholic Church, which many Unionists find repugnant, was highly influential in the affairs of the Republic.

From 1972 until 1985 London tried to foster the middle ground among the peaceable majority of both communities. But its efforts were undermined by the ease with which hard-liners could outflank the more conciliatory politicians, playing upon sectarian fears or pointing to British incompetence and duplicity. By 1985 London had abandoned its 'middle ground' policy. Nothing showed the weakness of the middle ground more clearly than the fortunes of the Alliance Party, committed to a non-partisan formula of reconciliation and full civil rights. It never attracted more than 10 per cent of the vote and by 1997 attracted less than 7 per cent.

The position of the Dublin government was not easy either. It naturally felt compelled to be supportive to the Catholic community, especially in the early days when dispossessed Catholic families fled in their hundreds to the border. It repeatedly criticised British policy and practice, in particular its wrongful imprisonment of innocent people, its physical and psychological abuse of arrested Republican suspects, and an undeclared (and denied) shoot-to-kill policy in security operations. Yet it also felt caught between its historical aspiration for a united Ireland, and reluctance to inherit either the sectarian conflict or a Protestant population deeply hostile to Irish rule. Any prospect of Britain abandoning Northern Ireland posed a political and economic nightmare for Dublin, but one it could hardly admit to.

London had grounds for irritation with Dublin, though on a lesser scale. It was angry at the apparent unwillingness of Dublin to hand over some terrorist suspects. There was also a feeling that Dublin only became cooperative after the Republic had experienced the unpleasant impact of a few Loyalist bombs. London resented the ease of Irish criticism when it faced a situation where the choice of what to do lay less between right and

wrong than between bad and worse, and because of the huge financial cost of the situation. It also, perhaps, was expressing the prickliness of historic guilt.

However London and Dublin recognised a growing need to cooperate politically. In 1981 several IRA prisoners went on hunger strike to obtain political status. Thatcher refused to concede, and several strikers, most famously Bobby Sands, died. Thatcher's perceived stubbornness and their martyrdom created widespread sympathy that Sinn Fein had not before enjoyed. Sinn Fein now participated in elections, receiving one-third of the Nationalist vote. The lack of political progress by London slowly made Sinn Fein more popular with the Nationalist community, particularly young people who preferred its assertive message to the democratic and more conciliatory approach of the SDLP. Fear of growing support for Sinn Fein and frustration at Unionist refusal to allow power sharing or other meaningful compromise with the Catholic community persuaded the British government to negotiate an agreement with Dublin. By this stage Dublin's sympathy for the Nationalists was mixed with a vehement dislike of IRA violence and a reluctant recognition of the need for British troops to keep order in the Province.

The Anglo-Irish Agreement of 1985 sent a deliberate message to the IRA and to the Unionists: 'If in the future a majority of the people of Northern Ireland clearly wish for and formally consent to the establishment of a united Ireland, they (the London and Dublin governments) will introduce and support in the respective parliaments legislation to give effect to that wish.' London was thus no longer determined to keep Northern Ireland in the United Kingdom if a majority of its people wished it to become part of a united Ireland, but Dublin was willing to abandon its claim to Ulster until its people were themselves ready for union. This weakened the position of the IRA/Sinn Fein, which argued for immediate withdrawal of British troops and unification with the south, and that of the Unionists, by warning them that Dublin had a legitimate interest in the Province which justified formal consultation.

In the late 1980s quiet developments took place on the Nationalist side. Sinn Fein's leader, Gerry Adams, became increasingly sceptical that IRA terrorism could eject Britain from the Province. It was increasingly apparent that neither the IRA nor the British government could defeat the other. Terrorist violence was now counterproductive. But it was difficult for Adams to persuade the IRA, fearful of appearing to surrender, that diplomacy might be more fruitful. In the meantime, the SDLP's leader, John Hume, despite his horror at IRA violence, became convinced that without Sinn Fein's involvement any possible peace discussions would prove ineffectual. In 1988 he began secret talks with Adams with a view to achieving a shared approach, one that fell short of Sinn Fein's final aim of Irish reunification, but which could be seen as a staging post on the road to a truly democratic province no longer subject to British dictation. Both men required great political skill in order to persuade their respective parties of the wisdom of what they were doing. Hume also worked closely with Dublin in the belief that together they might persuade London to show enough flexibility to obtain an IRA cease-fire.

London's ability to take a bold initiative was fatally compromised by the general election of 1992 which left the government with a slim majority. It was the Conservatives who had originally ensured that the six counties were excepted from Irish self-determination. There were still Tory MPs determined to frustrate any weakening of the Union, quite apart from the Unionist MPs. Thus, when the government announced in 1993 that it sought all-party talks on the basis of 'no predetermined outcome except the right of the Northern Ireland people to democratic self-determination' it found its position in the Commons threatened by both Tory and Unionist MPs.

In December 1993 Dublin finally secured London's agreement to a conciliatory joint governmental statement that 'it was their aim to foster agreements and reconciliation, leading to a new political framework founded on consent and encompassing arrangements within Northern

Ireland, for the whole island, and between these islands'. The intention of the 'Downing Street Declaration' was to persuade the IRA to announce a cease-fire. However, both Sinn Fein and the DUP rejected the statement, while the IRA continued its bombing activities. In resisting this overture the IRA was now widely perceived as the single greatest obstacle to peace talks.

In August 1994 the IRA finally announced a cease-fire, an acknowledgement of growing pressure for peace within Republican ranks. A wave of euphoria swept across the Province. In October the two main Loyalist

paramilitary groups also announced a cease-fire. US President Bill Clinton visited Belfast, putting the US seal of approval on the forthcoming process. London needed to use this cease-fire to get talks started. It had made a cessation of violence the only precondition to talks. However, as a result of Unionist pressure on its slim majority in the Commons it now demanded that the IRA 'decommission' its weapons as a sign that the cease-fire was permanent. The IRA viewed this as a demand for a symbolic surrender and refused. Neither side gave way, and the IRA continued to recruit and prepare for a resumption of war. An international commission, established under US leadership and headed by US Senator George Mitchell, worked unsuccessfully to break the impasse. Under strong Unionist pressure, London refused to agree to a proposal to start the decommissioning process offer the commencement of talks.

In early 1996 the IRA abandoned its cease-fire and resumed its bombing campaign. Its most spectacular explosion caused ?500 million worth of damage in London's Docklands. The targeting was deliberate. Many Republicans were convinced that, in the words of one man, 'The only time the Brits listen to us is when we give them grief. 'The IRA kept Northern Ireland high on Britain's political agenda but the Tory government was too weak and too beholden to the Unionists in the Commons to be capable of transacting negotiations. Everyone awaited the expected new Labour government.

Within five weeks of his election victory Blair conceded to Sinn Fein the unmet demands on which the cease-fire had foundered: guaranteed entry to peace talks six weeks after a renewal of the cease-fire, a brisk timetable for negotiations beginning in September and ending in May 1998, and the abandonment of prior decommissioning as an entry qualification. But Blair also warned that peace talks would not be delayed for Sinn Fein if it could not persuade the IRA to abandon violence.

Sinn Fein and the IRA accepted Blair's challenge and announced a new cease-fire. They knew that the Nationalists of the Province were, like the Unionists, sick of a war that could not be won. Now every party felt the challenge, whether or not to participate in difficult discussions based on the idea that the existing constitutional status of the Province was most unlikely to change in the short term, but allowing for the possibility of future democratic change, and attempting within that framework to identify an acceptable form of executive government by the people of the Province. On the Unionist side, the DUP refused to do so, and the UUP expressed great reluctance. Remarkably, it was the smaller parties representing the Loyalist paramilitaries which were most willing to negotiate.

The negotiations proved extremely difficult. Both Nationalists and Unionists held to cherished principles regarding the solution they sought. In addition, both Republican and Loyalist paramilitaries carried out killings, leading to the temporary exclusion of their political representatives from the negotiations, until they pledged themselves once again committed to the process. With symbolism for the devout among both the Catholic and Protestant communities, a peace plan was finally agreed by the leaders of the participating parties on Good Friday, 10 April 1998.

The key points of the agreement were:

1. the establishment of a Northern Ireland assembly, composed of 109 members elected by proportional representation, with an executive committee of 12 members, thereby ensuring cross-community representation at both levels.
2. the assembly to have the power to legislate, with its first task to establish a North-South ministerial council to develop cooperation on all-island and cross-border issues.
3. the amendment by the government of Ireland of those articles of its constitution which laid claim to the six counties, and the replacement by the London government of the 1920 Government of Ireland Act which established the separate status of the six counties. These measures thus render both governments agnostic concerning the future.
4. the establishment of a Council of the Isles, as a forum for discussion of issues of interest to the South and North of Ireland, England, Scotland and Wales, and possibly even the Isle of Man and the Channel Islands which already enjoy their own governments for internal affairs.



Inevitably, reaching agreement proved extremely stressful for both Gerry Adams of Sinn Féin and David Trimble, leader of the Ulster Unionist Party. Both succeeded in persuading the majority of the respective parties to support the deal. Yet many also rejected it. On the Republican side, the IRA refused to 'decommission' its weapons, while three splinter groups, the Irish National Liberation Army (INLA), Continuity IRA and the Real IRA, decided to continue the armed struggle, as they described their actions. In August 1998 the Real IRA detonated a bomb in Omagh, a mixed town in County Tyrone, killing 29 people mainly women and children. It was the worst single outrage since the 'Troubles' began in 1969. In addition Dr Paisley's Democratic Unionist Party and the 60,000-strong Orange Order both rejected the agreement. In a referendum in May 1998 71 per cent of the people of Northern Ireland supported the peace agreement. While Catholics overwhelmingly voted in favour, however, only very slightly more than half the Protestants did so. For the very first time, however, Catholics felt they belonged to a majority viewpoint. (In the Republic over 90 per cent supported the agreement.) In the Assembly elections one month later, the pro-agreement vote slightly increased. The result for the main parties was: the UUP 28 seats, the SDLP 24, Dr Paisley's (anti-agreement) DUP 20 seats and Sinn Féin 18. David Trimble of the UUP was appointed First Minister of the new Northern Ireland Executive, with Seamus Mallon of the SDLP as his deputy. However, the UUP was deeply split and Trimble's political credibility seemed likely to come under greater pressure within the Unionist community over the participation of Sinn Féin in the Executive.

Even with a majority, led by the political parties, now committing themselves to peace, it is inevitable that factions on both sides will continue the conflict. So long as the troubles continue, the combined cost to both governments will probably be about £500 million each year. Furthermore, there is an estimated loss of a similar sum in terms of potential business and tourism in the Province, let alone the potential to create an estimated 20,000 jobs.

## **I.7. David McDowall**

### **SCOTLAND**

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As in Wales, there has long been resentment at the concentration of political power in London and the sense of economic neglect. To offset this feeling, the government in Whitehall established a Scottish Office in 1885. From 1945 education, health, agriculture, roads, transport, planning, housing and public order were handled within the Scottish Office. From 1945 onwards the Scots saw the giants of their economy, particularly shipbuilding on the River Clyde, disappear. In 1913 Clyde shipbuilding employed 60,000 men. Today the industry barely exists. The closure of Scottish shipyards, coal mines and steel mills, and the consequent high levels of unemployment in Scotland are, in the popular view closely associated with London government. By 1979 60 per cent of Scots in manufacturing were working for English, American, Japanese or other foreign-owned enterprises. The Scots were especially hard hit by Thatcher's economic restructuring. In the years 1979-81 alone, there was a fall of 11 per cent in Scottish industrial production, and a 20 per cent drop in manufacturing jobs. Two steel mills, Gartcosh and Ravenscraig, the 'flagships' of Scottish industry, were closed in 1986 and 1992 with a loss of at least 11,000 jobs. For Scots these closures symbolised the attitude of an ultra-English Conservative government.

During the 1980s and the 1990s Scotland's economy changed and partly revived. Scotland could boast one of the largest electronics industry concentrations in Western Europe. Whisky distilleries in the north east accounted for 20 per cent of Scottish manufactured exports. There are 100,000 jobs in North Sea oil. Edinburgh has become the fourth financial centre of Europe, with important fund management and insurance services.

Yet the new service industries could not help those who had worked in the old heavy industries. One consequence of the 'progressive loss of morale' has been a worse state of health in Scotland and a higher rate of heart disease, smoking, alcohol and drug abuse than elsewhere in Britain. Another consequence was emigration which has been a long-standing feature. Throughout the nineteenth century the Highland chiefs allowed the communal clan lands to be cleared of people. Between 1871 and 1901 half a million Scots emigrated. Other

highlanders moved to Glasgow. Emigration still offsets natural increase. The population has remained static at 5.1 million in the decade 1986-96.

By the 1960s there were fewer than 300,000 people living in this large area which, in the words of one Highland land expert, John McEwen, 'suits absentee landlordism admirably'. Since the 1960s the Highland population has grown by about 50,000 people. The question of who owns Scotland has become a national issue. McEwen found that no official land register had been made in Scotland since the nineteenth century. In 1977, at the age of 90 and after much obstruction by landowners, he published his research which showed that of Scotland's 19 million acres (7.6 I million hectares) only 2.5 million acres belonged to the state, and only 4.5 million acres were in private estates of 1,000 acres or less. Two-thirds of all Scotland, 12 million acres, was in private estates of over 1,000 acres in size. Half of Scotland is still owned by only 500 people, some of whom are actually Scots, but most of whom are absentee land lords.

Dismay at the progressive integration with England has led to growing cultural expression. Gaelic, still spoken by about 70,000 people chiefly in the Hebrides, has attracted the interest of a growing number of students. Between 1986 and 1996 Gaelic-medium schools increased from two to 50. Ironically the Gaelic revival is partly the result of enthusiastic incoming English families. Pride in the Scots dialect of English is also expressed in the translation of the Bible into Broad Scots - part of a resurgence of Scottish identity against the authority wielded by Standard English. Scottish political feeling has also grown since 1945. In the late 1960s the Scottish National Party (SNP) began to attract serious support, and in 1974 won 11 of Scotland's 71 seats. Yet in 1979 Scotland failed to vote decisively for devolution, 32.9 per cent in favour (less than the required 40 per cent), 30.8 per cent against. Margaret Thatcher and John Major were consistently hostile to devolution, unlike their predecessor, Edward Heath, who had proposed devolution in 1968. The facts speak for themselves. In 1955 Conservatives won 36 of the then 71 Scottish seats in the Commons, the last time they had a Scottish majority. In the 1979 election the Conservatives won 23 seats, but declined dramatically thereafter. In 1987 they kept only 10, compared with Labour's 50 Scottish seats. Scots deeply resented being governed by a party unable to attract even one-sixth of the Scottish vote. In 1989 50 Scottish Labour and Liberal Democrat MPs, leading churchmen and other community leaders met, significantly, in the Church of Scotland's General Assembly buildings in Edinburgh. Here they unanimously signed a 'Claim of Right' to a parliament of their own. In 1997 the Conservatives lost every seat in Scotland. The Scottish National won six seats, but attracted 22 per cent of national vote. The Liberal Democrats took 10 seats but with only 13 per cent of the vote, and Labour took the remaining 56 seats.

Even after their defeat, the Conservatives opposed devolution for Scotland, warning that it would weaken the Union. Whether this turns out to be true or not, Scots did not like being 'lectured' by the English. Of the 62 per cent of the electorate who voted in the devolution referendum in September 1979, 75 per cent voted in favour of a Scottish parliament, and 63 per cent favoured this new parliament enjoying tax raising powers.

The new Scottish parliament will have 73 directly elected members (by the FPTP system) and 56 additional members elected by proportional representation on an electoral district basis. The higher proportion of additional members will make this parliament more representative of public opinion than the Welsh Assembly. This should weaken the dominance of the leading party and, ironically in view of its opposition to devolution, it should give the Conservatives a chance to recover in Scotland. If proportional representation works in Scotland, it will make its introduction into the rest of the United Kingdom more likely. In the meantime, the Scots and Welsh will continue to be represented in Westminster.

The Scottish parliament will be able to make binding laws without seeking permission from Westminster except in areas retained by Westminster: the UK constitution; foreign policy; border control; defence and national security; monetary and fiscal affairs, and common markets; and employment and social security. Scotland will have its own first minister and executive, formed from the leading party in its parliament. There is therefore the distinct prospect of Scotland being governed by one political party while the United Kingdom is governed by another.

Finally, there is one more possible influence that Scotland may have on constitutional development. The basis of the English constitution, as explained in Chapter 2, is the unlimited sovereignty and legal powers of

the Crown in Parliament. This was the result of the Glorious Revolution of 1688, before the formal 1707 union with Scotland. In Scotland sovereignty resided in the community, in the will of the people. This was the great democratic achievement of the Kirk. The Scots have never been as fond of the Crown as the English have. If the British people decide they need a Bill of Rights, it is possible that Scotland's constitutional view may prove as influential as the English one of the Crown in Parliament

## **I.8. David McDowal**

### **A VIEW OF EUROPE AND THE WORLD**

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#### **Foreign policy dilemmas**

All countries foster myths about themselves, for they are essential to a national self-image. One of Britain's myths is to do with its world position, based on the lingering afterglow of a bygone glory. For 200 years, until the 1950s, Britain's view of the world was dominated by its overseas territorial possessions and trade. Britain was reluctantly involved in continental Europe, usually only when its own security was directly threatened. Since the disappearance of its empire and the comparative decline in its power, Britain has adjusted its world view with difficulty. In 1959 the Prime Minister asked his intelligence services to review the likely world position of Britain by 1970. This review challenged the maintenance of a nuclear weapons programme, foresaw that the Commonwealth would become increasingly useless as an economic unit, and forecast that Britain would be dwarfed politically and economically by the new European Common Market. But the conclusions were watered down by senior civil servants before they reached the Prime Minister. They contradicted too many assumptions of Britain's world position. There are still occasions when Britain acts as if it were of greater importance than it is. In the words of one retired diplomat, once ambassador to Paris and then to Washington, 'We don't brag as some countries do, but we do tend to assume we'll be treated as a great power.'

As a result, Britain's foreign policy has tended to lag behind the reality of its world position and to conflict with its true economic interests. It has repeatedly adjusted its overseas political and military commitments since 1945, by troop reduction or political withdrawals, but after, rather than before these had become a burden. The legacy of empire has distracted Britain from concentrating on its economic and political future. During the 1970s Britain was dogged by a sense of economic and political weakness, and by the apparent inevitability of post-imperial decline. During the 1980s Prime Minister Thatcher sought to reverse the process, and claimed, 'Once more

Britain is confident, strong, trusted ... Strong, because our economy is enterprising, competitive and expanding. And trusted, because we are known to be a powerful ally and a faithful friend.' Not everyone agreed with such an assessment. Britain's military strength (discussed below) was achieved at the expense of the civil economy. Furthermore, even with economic prosperity, Britain's comparative world position remained bound to decline on account of the rise of the Pacific and Latin American economies.

Britain found it difficult to adjust following the loss of its colonial territories in the 1960s. For approximately 25 years Britain seemed uncertain where its primary interests lay, whether it was with the United States, its most important military ally, or with the European Community, its most important economic arena. It found it difficult to decide which was the more important politically. Because of this uncertainty it was slower than its European allies to invest economic and political effort in the newly free countries of Eastern Europe, and more anxious than others that America's involvement in Europe should not decline. It remained a keen advocate of the North Atlantic Treaty Organisation (NATO), in which it plays a leading role. Behind its strategic concerns lay another fear, that without the role it plays in NATO, it might return to what it was until the seventeenth century, an offshore island on the edge of European affairs.

In 1945 Britain had been a founder member of the United Nations. By dint of its international importance it became one of the five permanent members of the Security Council and found itself playing two

implicitly contradictory games. On the one hand, as a NATO member it was an ardent participant in the Cold War contest. On the other, it paid lip service to the peaceful and conciliatory criteria, declarations and treaties of the UN. With the end of the Cold War, but also with its comparative decline, Britain faces another dilemma. Should it hang onto its permanent seat in order to maximise its influence at the UN, or should it resign it in favour of a Security Council more representative of UN global membership? And if it chose to resign its seat, should it be as willing as it has been in the past to provide troops for UN peace-keeping missions? During the 1990s Britain seemed increasingly to act as the junior partner of the United States in ensuring that US policy prevailed in the Security Council, particularly with regard to the Middle East.

Ever since the Second World War, Britain has believed in a 'special relationship' with the United States. This relationship is based upon a shared language and Anglo-Saxon culture, and particularly strong relationships between Churchill and Roosevelt during the war, and between Thatcher and Reagan during the 1980s and between Blair and Clinton at the end of the century. For Britain the relationship was vital to its own world standing after 1945. For the United States it was useful for strengthening the European commitment to NATO. But the United States has seldom valued the special relationship as highly as Britain has done, and it can only last if both have something to gain from it. In spite of Britain's difficult relations with other members of the European Union, there were signs in the 1990s that its relationship with the United States was weakening, as the implications of growing political and economic unity in Europe became harder to ignore.

In 1997 Labour dramatically announced that human rights considerations would become central to British foreign policy. All governments pay lip service to human rights requirements but few honour them. In stating its position so firmly, Labour's record was bound to be judged by this difficult standard it had set itself. Sceptics believed it would only occasion embarrassment as Labour discovered the irreconcilable clash of interests, particularly with regard to arms sales.

Britain has encouraged the development of a strong arms industry to supply the armed forces and also to make profitable sales internationally. During the 1980s it became the second largest arms trader internationally. In 1996 it took 25 per cent of the total world market in weaponry. No other export sector achieves anything like the same proportional value. Critics claim that well over half British arms sales go to states with bad human rights records. In the mid-1990s the Conservative government was gravely embarrassed by the Scott Inquiry when it emerged that it had secretly condoned the sale of arms to Iraq during the late 1980s, in contradiction of its own public prohibition of such sales to Iraq. The export of arms is an area in which the sincerity of Labour's foreign policy will be severely tested.

### **Britain in Europe**

In the long term Britain is bound primarily to Europe, despite its sometimes unenthusiastic view of the European Union (EU), as the Community became in 1992. Britain did not share the same passion to create an economic and political network as the founder members of the Community. It had not experienced foreign European armies on its soil, and relied economically on trade with Commonwealth members and colonies.

Britain joined the Community in 1973, but it remained diffident, with several MPs of both main parties believing membership to be a mistake, and demands for conformity irksome. In 1980 it was still possible that Britain could leave the European Community. British resentment at interference from Brussels was well expressed by one Conservative MP: 'Almost overnight and largely unnoticed by our fellow citizens, Britain's right to decide many practical matters, even her own destiny, is being surrendered to the majority vote and the interests of other nations, not all of whom share our parliamentary traditions.' Against such an attitude a British Commissioner to the European Community argued the harsh pragmatic case that, 'Only on a European rather than a national basis can we hold our own in the world.' By 1990 few could disagree with this assessment, and although it remained the most argumentative member of the Community, there was no longer any question of it leaving. But it continued to show it was less enthusiastic than other major members about accepting the implications of membership.

Britain's economy is closely interrelated with the other members of the Community. By 1995 57 per cent of UK exports and 15 per cent of GDP were accounted for by the EU market. Moreover, most large companies

now operate across frontiers. With progressive economic integration, national political sovereignty has reduced meaning.

Yet the question of Europe and national sovereignty produced the crisis within government which led to the downfall of Margaret Thatcher in November 1990, and to the split in Conservative ranks which made defeat for the subsequent Major administration inevitable. Britain's relations with Europe deteriorated further under Major. In 1992 he agreed to the Treaty of Maastricht with two important provisos. He declined to sign the Social Chapter safeguarding minimal employment conditions throughout the Union, on account of the strong Conservative belief in a free market economy with an unregulated labour force. He also insisted on Britain's right to opt out of the planned single currency for the Union. Later the same year apprehensions concerning the dangers of a single currency were confirmed in many British minds when Britain was forced out of European Exchange Rate Mechanism

(ERM) by intense speculation on the pound sterling. Yet it was the crisis over contaminated British beef, so-called 'mad cow disease', in 1995-6 which brought British relations with the rest of the Union to an unprecedented low point. Britain did everything it could to avoid the Union's safety requirements, with its behaviour, according to one British journalist, 'a mixture of lofty abuse and abject whining'.

Labour adopted the few more positive European policies of its predecessor, urging rapid completion of the single market for every sector of economic activity, and also advocating the progressive enlargement of the Union to include Central and Eastern European states. It also immediately signed the Social Chapter, and indicated that it would make membership of the single currency contingent on a referendum. It recognised more readily than the Conservatives that the question was not whether to join the single currency but when.

Europe occupies two extreme positions on the spectrum of popular esteem. For a long time there has been strong middle-class support for membership of the European Union, based not only upon Britain's pragmatic interests, but also upon interest in European culture. Many middle-class Britons take their holidays exploring different parts of Europe. They are largely pan-European in outlook. However, there is also another, smaller, category of British visitor to the Continent. These are the young holidaymakers who drink heavily and sometimes become violent, for example, on Spain's Mediterranean coast, or following English football teams. Their behaviour is not solely to do with social problems in Britain. It also reflects a contemptuous attitude for those who are not British. Many other British people, while not behaving in such anti-social ways, do not yet feel culturally European.

### **The Commonwealth**

Beyond its immediate foreign policy priorities, its ties with Europe and the United States, Britain has important relations across the rest of the world, primarily through the Commonwealth. The Commonwealth is a voluntary association of members of the former British Empire and Colonies, which allows for a new relationship between Britain and its former possessions. Its purpose is the promotion of international understanding and cooperation by working in partnership with each other. It is as much an association of peoples as of states, with a plethora of informal non-governmental links. There were only 11 members in 1960, which grew to 21 by 1965, when Britain resigned the permanent chairmanship in favour of an international secretariat, and then 53 in 1998. Some have resigned, for example Ireland, others have been suspended, like Fiji and Nigeria, while others which withdrew to avoid expulsion have returned to the fold, like Pakistan and South Africa. Recent admissions have included countries with no previous connection with Britain, for example in 1995 the ex-Portuguese territory of Mozambique. Yemen and the embryo state of Palestine have both expressed interest in membership. The Queen is titular head of the Commonwealth, even though half the member states are republics. She remains an ardent supporter of the Commonwealth idea

Why is the Commonwealth so popular? A chief reason is that it is an international forum that lacks the formality and pomposity of the United Nations. In the words of Peter Lyon, head of the Institute for Commonwealth Studies, 'It is a comfortable form of international cooperation where people can talk confidentially without feeling threatened. It hasn't got a centre or periphery. All have equal status.' One of the major attractions for the prime ministers of the member states is that at the conferences they have direct personal contact with each

other, frequently without any officials present. The Commonwealth also operates by consensus rather than by voting. This allows for a more gradualist approach to problems than is possible in the United Nations

The heads of government of member states meet every two years to consider current issues, and sometimes to make declarations on agreed principles. For example, in 1971 the Singapore Declaration stated: 'We believe in the liberty of the individual, in equal rights for all citizens regardless of race, colour, creed or political belief, and in their inalienable right to participate by means of free and democratic political processes in framing the society in which they live.' As with the United Nations, many members fall short of their undertakings.

It is easy to think of the Commonwealth as a cosy association. In fact it has times of great stress, three of which were a direct consequence of British policy. When Britain refused to send troops to restore Rhodesia to British rule in 1964, the Commonwealth came close to disintegration. Its entry into the European Community greatly damaged relations with Commonwealth trading partners in the 1970s, and its refusal to apply economic sanctions against South Africa nearly resulted in the relocation of the Secretariat to Toronto. Meanwhile a number of Conservative MPs openly expressed the view that the Commonwealth was no longer worth having. It was the quiet diplomacy of the Queen herself which healed this rift.

The current popularity and growth of the Commonwealth may signal its success. Yet the great virtue of the Commonwealth in the 1960s and early 1970s was the intimacy of this varied club. The larger the Commonwealth becomes, the harder it is to ensure it remains a place for the uninhibited exchange of views and to achieve consensus.

### **The end of Empire?**

In 1997 Britain relinquished sovereignty of Hong Kong. Under the 1984 accord with Beijing, Hong Kong is designated a Special Administrative Region with its own government and legislative council composed of Hong Kong people. But it is less democratic than the last British governor had wanted. The existing elected legislative council was replaced with an appointed provisional legislature by the Chinese government, followed by fresh elections for a legislative council in 1998 with a severely reduced franchise. Of the six million people in Hong Kong, just over three million are British passport holders, but only 50,000 of these have rights of residence in Britain. Britain retains a strong interest in Hong Kong, partly because of the embarrassment it will feel if Beijing does not honour its obligations, but also because Hong Kong remains Britain's second largest export market in Asia.

Many viewed the loss of Hong Kong as the final end of empire, but in fact Britain retains another 16 'dependent' territories, with a total population of about 200,000. The largest is Bermuda, with 60,000 inhabitants, which, like most of the others, is British by choice. Britain claims all these territories may freely exercise self-determination, but there is one glaring exception. In the early 1970s Britain removed the 1,800 or so islanders from the Indian Ocean island of Diego Garcia to Mauritius in order to make it a base for US forces. They have not been allowed back or allowed to determine their future. Government conduct contrasts with its willingness to fight for the self-determination of the Falklands/Las Malvinas which Argentina occupied in 1982. Although

ejected by British forces, Argentina continues to claim the Falklands, South Georgia and the Sandwich Islands. Gibraltar, acquired in 1713, is claimed by Spain, which from time to time has tried to pressure this territory into accepting Spanish sovereignty. In the latter two cases the inhabitants strongly wish to remain under British rule.

In 1981 the British Nationality Act stripped the people of these dependent territories, including Hong Kong, of full British citizenship with the exception of the Falklands and Gibraltar whose citizens are largely of European origin. Many believed this to be overtly racist. The other area of discontent concerns a sense of under-representation in London and a desire for direct representation in the Commonwealth.

## I.9. KAREN HEWITT

### ENGLAND, IRELAND, SCOTLAND, WALES...

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'England, Ireland, Scotland, Wales!' In school playgrounds throughout Britain children have for generations chanted the names of the countries that make up their part of the world. They tell funny or crude stories, 'Once upon a time there was an Englishman, an Irishman and a Scotsman and...' Small children try to fit together the complicated pieces of the Union Jack, our national flag. Sporting leagues arrange games among the four countries, and stamps are regularly issued which distinguish Scotland and Wales from 'standard' England.

How important are these national identifications? How United is the United Kingdom? These are difficult questions, partly because the old 'England, Ireland, Scotland, Wales' divisions have been blurred recently by other issues of race and national identity that are the result of recent immigration. (These issues will be dealt with in the next chapter.) Also, we need to consider the widely divergent feelings of millions of people, some of whom care passionately about, say, Scottish independence, while for others independence is simply irrelevant. Only in Northern Ireland are these questions of intense daily concern, unescapable.

Let us start with some definitions, for which a map would be useful.

On the north west coast of Europe lie two substantial islands. The larger one, a straggling irregular triangle about 1,200 kilometres in length is called *Great Britain*. The other, to the west, which is roughly rectangular is *Ireland*. Since 1922 most of Ireland has been an independent republic which took the name *Eire* in 1937. This book is not concerned with *Eire* which has a separate (Roman Catholic) history and culture, although the two countries are very close and citizens of one country can vote in the other, for example. The north-east corner of Ireland, sometimes known as *Northern Ireland*, sometimes as *Ulster*, is a part of *The United Kingdom of Great Britain and Northern Ireland*. Officially it is not a country but a province or 'constituent region'.

Great Britain is divided into three countries: England, Scotland, and Wales. Citizens of the United Kingdom are known as British, and a useful short form for the United Kingdom is Britain. As I explained in the last chapter, I shall use this term sometimes for simplicity's sake, but the people who live in these islands tend to think of themselves as '*English*' or '*Scottish*' or '*Welsh*'. (In Northern Ireland definitions are more complicated - '*British*' would be a very politically-loaded self-description.) You can often hear remarks like, 'I'm half English, half Welsh', or 'my parents were both Scots but I've lived in England almost all my life so I suppose I'm English'. Since we have no category of 'nationality', statistics can tell you how many people live in Scotland, but nobody can tell you how many of them think of themselves as Scots; and no statistics will tell you where the Scots live outside Scotland.

Statistics can, however, tell us something about the comparative importance of the member countries of the United Kingdom. Consider this: England is about the size of Lithuania and Latvia combined, but it has almost as large a population as Ukraine (47-48 million).

Wales is less than half the size of Estonia but it has twice the population (nearly 3 million).

Northern Ireland is about one-third the size of Estonia but it has almost the same population (1.5 million).

Scotland is rather larger than Georgia but has about the same population (5.1 million).

Geographical comparisons have to be made with the smaller and relatively densely populated republics, but even Wales, a deserted country to English eyes, is four times more densely populated than Estonia. Only Scotland which has sometimes been described as the last wilderness in Europe is less densely populated than that other mountainous area, Georgia. Scotland has been losing population to emigration for decades and the Highlands are indeed deserted. But in England we live 'cheek by jowl' and if you look at the figures you may believe that we live in one permanent suburb. (However, you will find in Part 2 that living conditions are not quite so intimate.)

Since I am English (with some Scottish and Irish ancestry) and since England, with about five times the population of the other three countries combined, is inevitably dominant, I shall be writing mostly about the English experience. But Scotland, Wales and Northern Ireland cannot be ignored, if we are to have a self-respecting Britain. The English, for example, take for granted the United Kingdom; they never worry about the fact that London is the capital of both England and Britain, they contemplate Wales and Scotland as wonderful wild places for holidays, and they consider Northern Ireland to be a miserable, problem-area. These countries are on the periphery; England is at the centre.

For the other countries in the Union, the 'centre' needs to be questioned. Wales, the mountainous area in the west of Great Britain, was the refuge for the Celtic population at the time of the Saxon invasions (6th-7th centuries). To judge by their descendants, the Celts were short, dark, curly-haired and vivid, with a passion for rhetoric, song and language. Wales is rich in mediaeval poetry and myth, and is the reputed home of King Arthur. Many mountains, caves and wild corners are associated with him, though it is not at all clear that he was an historical character. More important, the Welsh have their own language, which is still the first language of some hundreds of thousands of Welshmen, especially in the north-west of the country. It is the language of teaching in many schools and some university colleges. However, the majority of the Welsh, especially in the industrialised southern coastal region, do not speak the language. What they share is a strong sense of being not-English which derives partly from the fact that Wales was once an independent principality that was conquered by the English in the early fourteenth century, partly from their long poetical and musical traditions that are distinctly un-English, and partly from their solidarity associated with a hard industrial life in the mountains that was lightened by political and religious fervour.

Feelings of nationalism are expressed almost exclusively in *cultural terms*, for the Welsh are not economically strong and there is little support for economic independence from England. Occasional outbursts of violence and arson have been protests against English cultural 'colonialism' and arrogance. Although you may not realise it, Wales feels like a distinct foreign country (and a very beautiful one) to the English. Dylan Thomas was only one of many poets to celebrate this distinctiveness.

Scotland has a long history of vigorous independence. When the Romans marched northwards across the country in 55 AD. they found it impossible (or impractical) to subdue the Pictish tribes who lived in the north. Eventually they built a wall {*Hadrian's Wall*, some of which still stands today) right across the country, separating Roman Britain from an area which roughly corresponds to present-day Scotland. The kingdom of Scotland has existed for many centuries (Think of *Macbeth*, based on a historical character in eleventh century Scotland!) and, despite repeated attempts by the English at conquest and endless border raids from both sides, the two countries were eventually united peacefully. In the early sixteenth century an England princess married a Scottish king, and a century later after the death of Queen Elizabeth of England, the Scottish James inherited the English throne as well. He was the son of Mary Queen of Scots about whom Russians, like Germans, are absurdly sentimental. Mary Queen of Scots was a menace to everyone including herself (this was the view of her son as well as almost everyone around her), capable of treason, murder and sheer stupidity. After James united the thrones in 1603, the two countries continued to be independent, and sometimes at war with each other until they were united in the Act of Union in 1708.

Scotland has its own legal and educational systems, but there is no autonomous Scottish Parliament. Once elected, Scottish members of parliament go to Westminster to the British House of Commons. From the Scottish point of view, London is a long way away, and the small group of Scottish MP's can do little to advance Scottish interests. Recently the Scottish Nationalist Party has been very successful at elections. It demands a separate Parliament for Scotland and much greater independence in economic affairs. Scotland, like Wales, has much mountainous country and a central valley, once heavily industrialised but now suffering from unemployment and the decline of industry. Nonetheless, the Scottish Nationalists argue that Scotland produces and passes on to England more than it receives in goods and social benefits. They believe they would be better off if Scotland was independent and directly profiting from the fish, oil and gas in its coastal waters. The British Government argues that Scotland gets money and other government support for its poorer regions which would suffer from economic



independence. In any case, central governments tend to favour a strong 'United Kingdom'. If there were a referendum tomorrow, probably the majority of Scots would vote for a Scottish Parliament and greater autonomy.

The Scots also insist on their national cultural distinctive-ness, although the Highlands, a beautiful depopulated region of poor farmers and foresters among whom Gaelic (the old Celtic language) is still sometimes spoken, is culturally quite different from the Lowlands, central valley and eastern coastal regions, areas of strong Protestantism and a tradition of hard, practical work. The Scots can certainly claim that they take education more seriously than the English: more of their pupils stay on at school, more go to University, and even today, the cities of this relatively poor country show great official respect for traditions of learning. Edinburgh and Glasgow are both cultured cities.

Of Northern Ireland and its one and a half million people I shall say little. The country - mountains, lakes and wild sea coast - is beautiful as Wales and the Highlands of Scotland are beautiful. The people are friendly and hospitable to outsiders, and show all the enthusiasm for language, poetry and fantastic stories of their fellow-Irish in Eire. But for the last quarter of a century, Northern Ireland has been synonymous with 'the Troubles', the guerilla fighting that has claimed hundreds of lives and shown the intractability of sectarian conflict.

The actual violence has been small-scale compared with destruction in a similar dispute over Nagorno-Karabakh, but the province has been occupied by the British Army for twenty-five years and a generation has grown up knowing that their lives are and will be defined by their identity as Catholics or Protestants. From an outsider's point of view, the problem can be described as follows:

The English have been eager to colonise Ireland since the Norman Conquest (the eleventh century) and efforts were made to do so for centuries, although the Irish were always rebelling against the English rule imposed on them wherever it was more or less successful. Consequently, the Irish showed no interest in the conversion to Protestantism of the English in the mid-sixteenth century. Their Catholicism (and Catholic allies) became a crucial part of their defiance of the more powerful country. In the 1650's Cromwell put down an uprising in the northern Irish province, Ulster, with considerable brutality, and then, to keep the region loyal, settled there large numbers of Scottish Protestants. In Ulster the descendants of these Protestants became a majority, whereas elsewhere in Ireland they were virtually non-existent.

When, after centuries of struggle, Ireland finally won the right to independence in 1922, part of the settlement with Britain was that the province of Ulster should separately decide whether it wanted to join the Irish Republic or stay with Britain. Since the majority of the population (about 60%) were Protestants who did not wish to join a Catholic Ireland where they would be a minority, they voted to join a 'United Kingdom of Great Britain and Northern Ireland'. Under this arrangement the minority of Catholics in the province were badly treated politically and legally for many years, and the terrorist Irish Republican Army (which is NOT supported by Eire) gained considerable sympathy among the Catholic population. Eventually, in the late nineteen-sixties, resentment turned to violence, the Protestant para-military groups and the IRA turned on one another using terrorist tactics which killed civilians - and the British Army was sent in, originally to protect the Catholics and to keep order. They are still there. The Army is resented by both sides, and has added its own share of violence to the situation - but nobody knows whether things would be worse if it was withdrawn. Most people in Great Britain would be perfectly willing for Northern Ireland to be handed over to Eire; the province for outsiders is simply a 'problem', a running sore which will not heal, and few soldiers in the British Army enjoy their turn of duty in the area. But we are a democracy. If one part of the democracy consistently votes to stay in the United Kingdom, by what right can the other parts of the Kingdom turn them out? There will always be a majority of Protestants in that corner of Ireland. They have been there for three hundred years and more, so it is their home as much as it is the home of Catholics. It is impossible to know how many individual Protestants would be willing for Northern Ireland to join the Republic, and how many individual Catholics are happy to remain as part of the United Kingdom. As references get swallowed up in religious or national identification - which itself becomes a cause for bitter fighting. And that, for all the efforts of many many people, is where the situation rests today. (Since September 1994 a precarious, much desired peace has existed in the Province.)

Nevertheless, the Northern Irish insist that the rest of us should not judge their province exclusively by the Troubles; and neither the Scots nor the Welsh would want to be defined primarily as nationalists trying to

break up the United Kingdom. Emotionally we are aware of being citizens of four different countries which simply feel different from one another. But the problem is about finding a proper relationship between the centre and the member countries, not a question of whether our Union should break up altogether. In the face of an outsider, we are, inevitably, British.

## **I.10. KAREN HEWITT**

### **A MIXED POPULATION**

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If you watch scenes of British life on television or if you stand in a street in central London you will be instantly aware of our mixed population. All capital cities like to represent themselves as cosmopolitan (even Moscow in years when it was most difficult for foreigners to visit your country) but there is one obvious difference between London and Moscow today. The streets of London are full of white, black and brown people, who originated from all over the world. Moscow is still, essentially, a white city. Forty years ago London was much more like Moscow: as a child I remember that seeing a black man on a bus was a rare excitement. The influx of non-white people into Britain has had very striking effects on our attitudes, culture and values, and it is important for any Russian visitor who has been brought up on out-of-date textbooks or novels of the first half of this century to understand that contemporary Britain is a different world.

In previous centuries, Britain, like all European countries from Ireland to the Urals, was shaped by mass movements, conquest, settlement and reconquest. Even in more peaceful times whole populations have moved in response to industrial development, technological change, agricultural catastrophe and political and religious conflicts, so that every country in Europe has a constantly shifting mixture of peoples, whatever its current national aspirations.

In our protected corner of Europe, less immediately affected by some of the wars, we have been able and, until recently, willing to accept refugees from conflicts on the European mainland. Large groups of Protestants from France and the Low Countries in the seventeenth century, small groups of French Royalists after the Revolution, and individual radicals and revolutionaries of all kinds in the nineteenth century have settled here. Irish Catholics emigrated in their hundreds of thousands to Britain after the Great Famine of the 1840's, bringing with them a Catholic culture which is quite different from English Protestantism in its traditions, values and family patterns of upbringing. In the late nineteenth and early twentieth centuries many Jews from Poland and Russia came here, often working as whole communities in the clothing trades of east London. Britain had previously had few Jews (though one of them, Disraeli, was an important nineteenth century Prime Minister). Anti-Semitism was endemic, as in the rest of Europe, but at a low, grumbling, sneering level which very rarely erupted into violence. Nevertheless, it was possible for educated people to write contemptuously about the Jews in pre-War Britain in a way which would be impossible today.

Anti-Semitism has not been eradicated, but the disaffected urban poor who were the traditional enemies of the Jews have, in recent decades, had other scapegoats upon whom to wreak their bitterness. Our Jewish population is largely assimilated, mostly professional, and does not (as in the United States) represent a powerful 'interest group'. There are no Jewish politics" as such. There is of course (as I explained in Chapter 1) no concept of 'Jewish nationality' \*. You are a Jew, presumably, if you think you are one - but you will probably define yourself as an 'English Jew' or a 'Welsh Jew'. Even the refugees from Nazi Germany have by now been assimilated, and their children and grandchildren have ceased to have those strong central European roots which enlivened our universities just after the War.

So far, our 'mixed population' is traditional enough, with counterparts of the groups mentioned here found all over Europe. But Britain has also been a colonising power. Living on an island with many natural resources and instant access to the sea, British traders, from the sixteenth century onwards, established contacts with the Indian subcontinent, with Africans and Arabs, and the settlers in North America. Trading soon meant

colonisation. During the eighteenth and nineteenth centuries, Britain built up a powerful Empire which was ruled from London. To run this Empire we needed a foreign Civil Service, a 'Colonial Service' - to which many young men were recruited. (You can read about the Indian Civil Service and attitudes of the British towards their Empire in many novels, especially Rudyard Kipling's *Kim*.)

Consequently, thousands of people left Britain to work as administrators and officials in our Empire, and as civil engineers, teachers, fanners, missionaries and traders. Emigration was always greater than immigration in this period. Very few of the colonised peoples had an opportunity to settle in Britain until after the Second World War.

After 1945 Britain suffered from a shortage of labour, especially in unskilled, poorly-paid jobs. West Indians, and then Indians and Pakistanis were invited to come and work in our country. Between 1955 and 1962 about a quarter of a million West Indians and rather fewer from the Indian sub-continent arrived in Britain on *British citizen passports*. Such numbers alarmed many of the white population, partly because they feared for their jobs and housing, partly because they disliked these non-white people coming into 'white' Britain. In 1962, the Government, in response to this panic, passed the first of a series of laws restricting right of entry into Britain and changing the status of British Commonwealth citizens. Commonwealth immigration was much reduced, though the families of those already here continued to arrive throughout the seventies and early eighties. Small groups of Hong Kong Chinese, Africans and Vietnamese were also accepted into the country during these years. But as people move around all over the world, Britain has become notably less welcoming.

The island is heavily populated, and our obligations to Commonwealth citizens are complex. Meanwhile we have acquired our own non-white (and mixed white/non-white) population - but 5% of the population at large.

Why should four million people among fifty-five million see such a difference to our life? And why are so many of in London (far more than 5%)?

First, some definitions. The polite word for describing the one whose ancestors came from Africa used to be 'Negro'. This is no longer so. The standard polite word is 'black'. It exists as both noun and adjective. Most blacks came to Britain from the West Indies, and a currently popular term is 'Afro-Caribbean'. The immigrants from the Indian sub-continent can be divided nationally and culturally into Indians, Pakistanis and Bangladeshis. The current general word for describing them is 'Asians' though 'blacks' is also used. For the Asians themselves, one word is not sufficient because the major distinction is between the Muslim population (mostly Pakistanis and Bangladeshis) and the Sikh and Hindu population.

When the blacks and Asians arrived in Britain they settled in the big cities where they were required to work: London, the urban West Midlands and (for Asians) West Yorkshire, especially Bradford. You can travel through the south-west of England and believe that everyone in the country is white, whereas in some districts of London, if you watch the school children you will think that well over half the population is black.

During the last thirty years Britain has undergone a sometimes painful education about people, race, colour, prejudice and different cultural values. There have been victims, mostly among the black and Asian groups, but also among the poorer white groups who have felt their own way of life to have been utterly changed by the arrival of the immigrants. Blacks and Asians have suffered higher unemployment, poorer living conditions and discrimination of many kinds. Nevertheless there is much good in this story because the experience of living in a multi-racial society has undoubtedly changed people's attitudes. Anybody who reads the literature of our Empire knows that the colonised black peoples were regarded as less capable, less intelligent than the white people, more like children than adults. It is impossible to continue holding such opinions when children of all races grow up together.

The younger blacks are not of course immigrants at all. More than forty per cent of blacks and Asians were born here and are (for example) as much Londoners as their white neighbours. Ask a young woman whose parents came from the West Indies about her childhood, and although the life she describes has many West Indian rather than white English characteristics, for her it is simply her London childhood.

"I can remember a big, old, cold house with hundreds of stairs. It was always a big ordeal getting to my bedroom because it was right at the top of the house and I thought there was a lion half a way up. I always had to weigh up the chances of getting to my bedroom and being eaten by the lion.

When we were first there we all slept in one room. There was no floor space, the room was all old-fashioned double beds. The two boys slept in one bed, two sisters in another, and I and my two younger sisters in the third bed... My mum and dad slept in the big front upstairs room because it was the warmest room in the house. It was really cold elsewhere with rickety windows and no carpets. Because it was warm we all lived in their bedroom and it always seemed funny when we went round to other people's houses because you'd never go into their parents' bedroom like you would in our house..."

Later this family moved downstairs and lived in the 'living room' like all English.

Meanwhile, white British expectations of what is normal have broadened. We eat different kinds of food, enjoy different kinds of parties, music, festivals, we learn directly about different religions and traditions. We are simply less narrow than we were. In this respect, my children are growing up in a livelier world than I did. Racial prejudice still exists and occasionally flares into violence, but somehow we have become a society of mixed races. White British people coming to Moscow immediately notice the difference, which is a measure of how far we have come to take our black citizens for granted.

Consequently, if you discuss the need for national groups to preserve their identity by protecting themselves against immigrants (as, for example, many nationalists from the Baltic States would argue) you will find most of your British friends bewildered by what they will interpret as 'racism'. However, the desire to preserve operates in both directions. We are always asking how far the immigrant groups should try to assimilate and how far they should try to preserve their own traditions. The first language of the Asian population is not English. Should the first priority be to teach them good English, or to help them protect their native languages? How far should English schools adapt to the immigrants and their children and how far should the children be expected to take for granted a white British way of life? Here is a Muslim boy from Bradford reflecting on the problem.

"To be a strict Muslim in Britain can at times be awkward but by no means impossible. But to be a strict Muslim and at the same time accepted by society is not so easy. Integration of any minority can be difficult, but the recent Gulf conflict has not made things easy for Muslims in Britain... The west at the moment needs an enemy, as the old favourites such as communism have gone... Of course it's very easy to blame the West, but do the Muslim communities want integration? Unfortunately my experience suggests that some communities do not. They are quite happy to live their lives doing business with fellow Muslims. This negative attitude is just as dangerous as any racism, for in itself it's a form of racism.

It's important wherever integration does occur that the culture and way of life does not change much. Politically I am British, but my religion, culture and way of life, although influenced by the British way of life comes from my Muslim background. I have friends of various backgrounds, and continue with life normally (at least, what I perceive as normal). But friends of mine who were brought up in a Muslim community all their life have friends only of Muslim background and have in no way experienced other cultures. If this continues, integration will never come about.

The only way to reduce racism is to increase awareness, to educate people. Simple as it sounds, we're failing..."

## **I.11. KAREN HEWITT**

### **BRITAIN AND THE WORLD**

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Heathrow Airport, just outside London, is the busiest international airport in the world. Millions of people, citizens of every country queue, shuffle, hurry and drag luggage through it every year. At its busiest, planes fly off to one or another part of the world every ninety seconds. Anyone who spends much time in one of its four terminals quickly learns that London is just one city among thousands, the United Kingdom just one of the one hundred and seventy or so independent states of the world. 'How exotic to be in Britain,' exclaim Russian visitors as they arrive at Terminal 2. But they are wrong! 'Exotic' is out there in Arkhangelsk or Samarkand or Bangkok or Nairobi. 'Britain' is home, the centre, the place from which to view the rest of world. But whereas it was once easy to believe that our home was indeed a centre, not just for us but for millions in other countries as well, now it is no longer a centre for any except the British and even many of them are wondering about new kinds of national self-identification.

In this chapter I try to describe what the British see when they look out from their beautiful, heavily-populated, offshore island. How do we relate those other countries and their people to MS? And how is the situation changing?

Because we were a populous people on a fertile island, the British long ago developed long-distance trading and became an early colonial power. In the modern world we have never been able to live isolated, and in recent years we have been offered successively by politicians, merchants and military men, three major affiliations: with the British Empire, with the United States of America and with 'Europe'.

At the beginning of the twentieth century, the British Empire was the largest empire the world had ever known. We administered, more or less efficiently, enormous areas of the globe and established a great network of trading links and social models. School children before the war and in the years immediately afterwards were taught to be proud of the Empire. It included countries settled almost exclusively by white Europeans, like Canada and Australia, areas like the Indian sub-continent which had a long history of being ailed by successive civilisations, and parts of Africa which had little experience of foreign interference until the British arrived. Somehow, we were told, these countries were all welded into one Empire with common values and a sense of common patriotism. Or so it seemed to many in Britain... By the 1930s, the protests of colonised people were becoming uncomfortably clear to many professional people and to the colonial administrators; after the Second World War, the Empire collapsed.

First India achieved independence, which was followed by a devastating war between the newly created India and Pakistan. African and Caribbean countries began to break away; even Canada and Australia wanted reduced links with the 'motherland'. Within a few years we no longer had an Empire, and, judging by the bitterness with which some countries struggled for their independence, we had never been exactly the much-loved colonial power we had claimed. But the Empire did not disappear entirely. Those countries which wished to do so (the vast majority) remain within the 'Commonwealth', a 'family of nations', that at the beginning of its creation supported all kinds of economic and cultural links.

How much does the Commonwealth mean to the British today? The answer seems to be closely associated with age. Anyone over fifty will have grown up with at least some memories of the glory of Empire; anyone under forty will probably not understand either the concept or the emotions surrounding it.

On the other hand, others among this generation feared and maybe still do fear that we have been swamped by American culture. They used to argue that we had become not allies but slaves to American policies. American bases and air forces dotted our countryside (they still do) and American interests were being put above British interests. Films, fashions, and, more importantly, attitudes and values were becoming 'American'.

For the generations who were young in the late sixties, in the seventies and in the eighties, these worries have little meaning. They take for granted the classic symbols of America such as Coca-Cola and the fast food industry represented by, for example, McDonalds, but for many years there has been no intense pressure to follow American fashions. Maybe the Beatles and the Rolling Stones ensured that British youth would no longer feel inferior! Certainly the desperate efforts to copy American fashions which Western visitors to Moscow can observe everywhere are reminiscent of British youth several 'youth-generations' ago. Some individuals choose to follow what is happening on the other side of the Atlantic; for others it is irrelevant.

Like you, many of us know America chiefly through films which provide plenty of good stereotypes. Two developments have modified our traditional ideas. First, many new films are dark and troubling portrayals of contemporary life; there has been no simple American dream since the Vietnam War. Secondly, the American tourists who come to Britain in their millions are giving us a new account of their country. Those of us who spend much time talking to Americans hear increasingly of economic difficulties which are affecting not just the long-term poor, but also the sons and daughters of the fairly wealthy. The comfortable positions enjoyed by their parents will not be theirs. So, although more and more Britons are visiting America, there is no rash to try to settle there. The United States of America is a fascinating country, loved by some, hated by others; but no longer is it for either group simply triumphant.

Today, in the 1990's, our most important affiliation is with 'Europe' by which I mean the other eleven countries of the European community. As I write, in the aftermath of the Maastricht treaty which is planning for a 'single European currency' by the end of the decade, British ambivalence about our connections with continental Europe is being discussed in every kitchen and at every street corner. As a nation, we are not sure what we think about it all.

We have always been less enthusiastic about the idea of a European community than our neighbours in Europe, perhaps because living on an island makes us insular. Probably a majority of the population believe that, on the whole, we have and will have greater prosperity within the Community. We are more uncertain about political links. Will we have to give up some of our sovereignty to a European 'centre'? All over the world people are suspicious of 'centres' that do not seem to belong wholly to them; as a consequence every centre is unpopular for some. People in Scotland, and Wales are more sympathetic to a European Parliament than the English are, because they already resent the 'centre' at London which does not truly represent them. English sympathy for a European centre depends chiefly on whether individuals prefer European or national policies on particular issues. Personally, I think that working out an effective democratic system for examining and legislating on such policies will take a long time. It is important that Britain is one of the partners in the process.

While government and opposition are arguing about the politics and economics of the situation, the enthusiasms and doubts of ordinary citizens are related to vague feelings about 'our culture'. People say such things as, 'Why should foreigners dictate the way we behave? If we like to eat and drink, design our houses, educate and entertain ourselves, treat our parents and children, old and young, rich and poor, healthy and sick, in ways which suit us, why should we change? We speak our own language, enjoy our own customs and obey our own laws. We don't want foreigners to interfere, thank you!'

Such uneasy feelings must be common to the citizens of all countries, but they are being loudly proclaimed as signs of 'patriotism' in ours. Unfortunately, they seem very xenophobic. In Britain we have much to celebrate in our past, but the past is no longer the answer to the problems of the present. A country needs both stability and change. We do not live in the 1930's (though some of your textbooks about Britain describe that world). We do not live in the aftermath of world war, nor in the nineteen sixties when we had low unemployment and pulled down the hearts of cities in order to put up big gaunt concrete blocks, nor in the nineteen eighties when we had high unemployment and many more people managed to buy their own houses. We live in the 1990's, in a multi-cultural society that will soon be open to citizens from any of the European community countries. We shall have to get used to them, just as they will have to get used to us, because we will all be able to live and work freely in each other's countries. Culturally, we cannot remain isolated; we never have been isolated, from the time of the Romans to the height of the British Empire. The arguments of some tiny countries that want, above all, to 'preserve their culture' make no sense at all for us. Our culture is very important, but it must, as always, absorb, adapt and respond.

The argument is not about whether foreigners should dictate to us, but about how each of the countries of the European Community can make decisions for all the citizens of the community. We shall have to learn to think of it not as 'theirs' but 'ours'. Opinion polls show that the young are much more willing to embrace this 'Europe' than older people. The young can see more clearly where new opportunities lie.

The real sufferers in the world today are the peoples of the developing countries. We have residual links with those developing countries which are also part of the Commonwealth; otherwise we are officially distant

from them, although, as part of the wealthy section of the world economy, we certainly exploit them. The Government allots a very small percentage of our wealth to 'overseas aid' - smaller than that of most Western European countries. We do, however, like America and Russia, trade in arms. The British people contribute to a number of charities which raise money to help those who are living in poor areas of the world. 'Oxfam', for example, raised ?70.000.000 last year which it uses partly to provide disaster relief (in earthquakes and floods, for instance) and partly for developing small local enterprises in poor villages which will be of practical benefit to villagers in countries where it is often a struggle to stay alive. National campaigns (not state ones) encourage children as well as adults to become involved in fund-raising and practical help, so that at least some people grow up believing they have an obligation to fellow-human beings in other parts of the world. Not all of us feel such an obligation, but enough, I think, to surprise many Russian visitors who often tell me how astonished they are at our concern for other nations. Many of us would say that our Government is not sufficiently concerned. As with so many other issues, there is a constant straggle between groups working on behalf of people from poorer countries and groups of our own businessmen and politicians who are anxious to develop markets that will improve our own situation. Often there is a conflict between the interests of the British and the interests of their suppliers from poorer countries. Our responsibility to the peoples of developing countries is therefore part of an endless but essential debate.

## **II.1. B.Strang**

### **Standard English**

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A standard language is used as a model in the speech community at large. There are four defining characteristics involved in the process of standardization: selection, acceptance, elaboration and codification. That this is necessary is evident in the cases of many indigenous languages in Third World countries which for lack of a native standard have adopted a standardized European language such as English, hoping in this way to ease the path to 'economic prosperity, science and technology, development and modernization, and the attractions of popular culture' and paying the price of loss of self-expression and diminishment in feelings of cultural worth (Bailey 1990; 87) The result is that 'the old political empire with its metropolis and colonial outposts has nearly disappeared, replaced by a cultural empire of 'English-speaking peoples' (ibid: 83) This quotation indicates that codification can also be overdone if English becomes the instrument of cultural imperialism. In order for English to occupy a more deeply rooted position within post-colonial societies it must draw on the every day usage of its speakers, and this includes the recognition not only of non-standard forms, but also of non-native ones. While this is a current which moves contrary to Standard English, it is also one which is likely to invigorate English worldwide and make it more flexible.

To look at it from another angle, Standard English is 'the kind of English which draws least attention to itself over the widest area and through the widest range of usage' (Quirk and Stein 1990, 123). It is most clearly associated with the written language, perhaps because what is written and especially what is published is more permanent and is largely free of inadvertent slips and is transmitted in spelling, which is far more standardized than pronunciation is. Two criteria may be set to establish what 'draws least attention to itself' over the widest geographic spread and stylistic range. For one, there is the criterion of educated usage, sometimes broadened to include common usage and probably to be most reasonably located somewhere between the two. The other criterion is appropriateness to the audience, topic and social setting. However these criteria are finally interpreted, there is a well established bias towards the speech of those with the most power and prestige in a society. This has always been the better educated and the higher socio-economic classes. The speech - however varied it may be in itself - of the middle classes, especially the upper middle class, carries the most prestige: it is the basis for the overt, or publicly recognized, linguistic norms of most English-speaking societies. This is not to say that working class speech or, for example, what is called Black English are without prestige, but these varieties

represent hidden or covert norms in the groups in which they are current. Not to conform to them means to distance oneself from the group and its dominant values and possibly to become an outsider. Language, then, is a sign of group identity. Public language and the overt public norm is Standard English.

Although a great deal of emphasis has been put on what Standard English is, including lists of words and structures often felt to be used improperly, it is perhaps more helpful to see how language use is standard. One useful view is that accommodation is what makes language usage standard as speakers communicate in a manner which is 1) socially appropriate (whether middle class or working class), 2) suitable to the use to which the language is being put and 3) clear. Comments on points 1) and 2) have been made above, and these are important criteria underlying the description of Standard English. This means that while recognizing the effects of the varying characteristics of users as well as the diverse uses to which the language is put, it is necessary to orient oneself along the lines of educated usage, especially as codified in dictionaries, grammars, phonetic-phonological treatments and a wide assortment of other sources.

The third criterion listed above, clarity, is often evoked. Its loss, and the resultant demise of English, is often lamented by popular grammarians and their reading public. This is best treated in connection with the question of language attitudes.

## **II.2. B.Strang**

### **Language attitudes.**

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Language can be evaluated either positively or negatively, and the language which is judged may be one's own, that of one's own group or that of others. It may be spoken or written, standard or non-standard, and it may be a native, a second or a foreign language variety. Whatever it is, an evaluation is usually reached on the basis of only a few features, very often stereotypes which have been condemned, or stigmatized, as 'bad' or have been stylized as 'good'. And because language is such an intimate part of everyone's identity, the way people regard their own and others' language frequently leads to feelings either of superiority or of denigration and uncertainty.

These feelings are strengthened by the attitudes prevalent in any given group. In England, for example, the attitudes people have towards PR ('Oxford English', 'the Queen's English') vary from complete identification with it, including all sorts of attempts at emulation, to rejection of it as a 'cut-glass accent'.

Few people would hold up RP as a worldwide model and most seem to accept the many different English pronunciations used, hoping to understand them, joking about unexpected or odd differences, yet inadvertently judging people by the attitudes which these accents call forth. Tests have revealed many such attitudes. The results have revealed such things as the tendency of English speakers in England to associate speakers of RP with intelligence, speakers of rural accents with warmth and trustworthiness, and speakers of non-RP urban accents with low prestige.

With the enormous variety and strength of feeling engendered, it is natural to ask where all this comes from. Fundamentally, attitudes are anchored in feelings of group solidarity or distance. It is normal to identify with one's own group, therefore, what is really curious is why some people have such negative attitudes towards the speech of their own group. To a large extent this is a result of the explicit and implicit messages which are constantly being sent out in the name of a single set standard. When this standard came into being in the centuries after 1600, it was the upper class, educated usage of southern England that was adopted. The force of the Court, the Church, the schools and the new economically dominant elite of London stood behind it, and it was supported by the authority of a huge and growing body of highly admired prose (above all the King James Version of the Bible of 1611). To belong to this privileged elite, it was felt that a command of 'proper' language was



necessary. This led to increasing codification and to the growth of a new class of grammarians who prescribed the standard. In this atmosphere keeping the standard became and still remains something of a moral obligation for the middle class and those who aspire to it; the bible of this cult is the dictionary; its present day prophets condemn the three 'deadly sins', improprieties, solecisms and barbarisms.

*Improprieties* chiefly concern similar words which historically had distinct meanings, but are commonly used as if identical. Most people, for example, are disinterested as if it were an alternate form of uninterested. Imply and infer, flaunt and flout, lie and lay, and many other pairs are often no longer distinguished in the way they once were. Some of the many improprieties often named are malapropisms which are due to ignorance or carelessness, but others are fully in the current of a changing language, which dictates that when enough (of the 'right') people are 'wrong', they are right.

*Solecisms* comprise what are felt to be violations of number concord, the choice of the 'wrong' case for pronouns (It's him; or between you and I) and multiple negation (They don't have none). These are all phenomena which are considered to relate to logic. But the appeal to logic is not enough. Most people accept and use That's me rather than the grammatically 'logical', but unidiomatic That's I; yet educated people would be hesitant to use multiple negatives except in jest although they have no trouble understanding them. Multiple negation is, to put it directly, socially marked; it is non-standard.

*Barbarisms* include a number of different things. For example, they may be foreign expressions deemed unnecessary. Such expressions are regarded as fully acceptable if there is not a shorter and clearer English way to the meaning or if the foreign terms are somehow especially appropriate to the field of discourse (*glasnost*, *Ostpolitik*) *Quand* meme for *anyhow*, or *bien entendu* for *of course*, in contrast, seem to be pretentious. But who is to draw the line in matters of taste and appropriacy? Other examples of 'barbarisms' are archaisms, regional dialect words, slang, cant and technical or scientific jargon.

## II.3. B.Strang

### Standard and General English

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StE and GenE both are dialects of English, but they are not dialects in the full sense of the term which includes vocabulary and grammar as well as pronunciation. StE and GenE are special cases. The main reason is that, since they are used widely throughout the English speaking world, they may be described in terms of their grammar and vocabulary only with a great variety of different accents while staying within certain grammatical and lexical bounds. In contrast, the local speech-ways of the traditional dialects of Great Britain are all associated with specific local, dialect pronunciations. Nevertheless, StE in England is closely, though not necessarily, associated with one particular accent, RP.

**The emergence of RP.** RP is one of the products of the process of standardization. This pronunciation arose in the middle of the nineteenth century in the great public schools (in Great Britain not state run but private schools) of England, where it was and still is maintained and transmitted from one student generation to the next without being deliberately taught. It is maintained by virtue of the prestige and power of its speakers, who have traditionally formed the social, military, political, cultural and economic elite of England (and Great Britain). It is, for example, still practically a prerequisite for entry into the diplomatic service. As such it is a socially rather than regionally based accent. Although it has considerable (overt) prestige, there are signs that it is giving way to a more regionally based pronunciation, that of the lower Thames Valley, a variety (involving more than just pronunciation) sometimes termed 'Estuary English'.

In most of the other English speaking countries there is nothing quite like RP. There is a pronunciation which is recognized as the national standard in Scotland, the United States and so on, but in all of these cases the basis of the standard pronunciation is regional and not social.

**Standard English.** Standard English is a relatively narrow concept and the type of language associated with StE is closely associated with a fairly high degree of education. It represents the overt, public norm. Standard English is that variety of English which is usually used in print, and which is normally taught in schools and to non-native speakers learning the language. It is also the variety which is normally spoken by educated people and used in news broadcasts and other similar situations. The difference between standard and non-standard has nothing in principle to do with differences between formal and colloquial language, or with concepts such as 'bad language'. Standard English has colloquial as well as formal variants, and standard English speakers swear as much as others.

**General English.** General English, in contrast, is much wider and includes variants which are excluded from StE, but are widely used and understood. In this sense GenE represents a covert norm. However, since its possible variants include those which are associated with StE, it is possible to say that GenE is the more general term and includes StE.

**Traditional dialect.** Traditional dialect, finally, is a term which covers varieties which are not so closely related as StE and GenE. It is possible to compare ScE, GenE and traditional dialect using five criteria which are sometimes applied to language varieties: historicity, vitality, autonomy, reduction and purity. Historicity is similar for all here in the sense that they all may be traced back to earlier stages of the language. Only the English pidgins and creoles are different in this point because they are the product of a relatively late process (in historical terms), which was independent of the historical dialects of English.

**Vitality** is a characteristic of ScE, GenE and English pidgins and creoles, all of which have expanding groups of speakers. Only traditional dialects differ here since they are involved in a general pattern of decline.

Autonomy, which refers to whether the variety is regarded (by users at large) as an independent language, is doubtless the case for StE, which in fact is very often regarded as the language. In contrast to this some people regard GenE as somehow imperfect or 'substandard' and see the traditional dialects as antiquated. The pidgins and creoles are sometimes mistakenly regarded as non-languages.

**Reduction** includes reduction of status or form. Standard English has lots of 'dialects' and a well developed vocabulary of technical and similar terms; and it can be used in numerous registers (especially styles). It is certainly not reduced; however, this cannot be claimed for GenE, the traditional dialects, and pidgins and creoles, which are used for communication in fewer domains or areas of activity.

**Purity** is perhaps the one point where the traditional dialects have an advantage over StE. While StE includes thousands of borrowings from other languages, the dialects are generally regarded as pure - at least if it is possible to find those mythical older, rural, uneducated, immobile speakers which still speak broad, or 'pure', dialect. Pidgins and creoles with their mixed origins are regarded as the very opposite of purity.

## II.4. B.Strang

### Sociolinguistic dimensions of English

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Sociolinguistics is concerned with the social aspects of a language. It describes how social identities are established and maintained in language use. The area itself can be divided into the macro level of the sociology of language and sociolinguistics proper, which is sometimes seen as involving the 'micro' patterns of language use in context.

The sociology of language covers 'external' questions such as language planning and language policy, and also areas such as language birth, maintenance, shift and death, pidgins and creoles, language imposition, monolingualism, bilingualism and diglossia. Diglossia is the use of two languages or distinct varieties of one single language for, on the one hand, written literature, state institutions and established religion, and, on the other hand, for everyday, colloquial communication.

Language planning itself consists of **status planning** and **corpus planning**. The former is concerned with the domains, that is the uses and functions of a language in a society, their relative prestige, and how the various languages in a society are acquired. Concretely, what is the language of the schools/education, administration, the media, etc.

**Sociolinguistics proper** examines the languages used by various groups - be they based on age, class, ethnicity, region, gender or something else. It looks into questions of group identities within societies according to these criteria and how variation in pronunciation, grammar, lexis or pragmatics (communicative strategies or speech acts) correlates with such groups. While the external perspective is more a matter of policy, the internal is more of prestige.

Power and **solidarity**. Both the external and internal perspectives involve the central dimensions of social power and social solidarity. It is the aim of much language policy to create communities of solidarity and national identity, an important goal in many of the more newly independent states of Africa and Asia. Yet the instruments used are clearly ones of power, be they military, economic, social or cultural. The power of the state (or some other comparable institution) is the guarantor of the effective language policy: the goal is a reinforcement of the feeling of solidarity with the group in power, no matter whether its base is a region, a caste, a class, an ethnic group or some other group (including the dominant male gender). Frequently, language policy is enforced by the school system, other instruments are religious institutions, the military or the market place.

In many parts of the world where English is used, what language(s) road signs are in can be a highly political question (e.g. English and Gaelic in Northern Ireland or English and French in Canada). For many citizens in these countries it is not simply a symbolic point that state documents and information should be easily available in more than just English (e.g. voting ballots in the US in Spanish, Chinese etc. all depending on the demographic character of the population).

Within the world context the imposition of English is of great relevance. Planning recognizes the importance of acceptance, which means coming to terms with :

- linguistic assimilation - how likely is the adoption of a language (such as English) by everyone in a given society?
- Linguistic pluralism - can different language groups/variants coexist?
- Vernacularization - is there a native language/variety which can serve as the vernacular?
- Internationalization - what level of language uniformity is necessary to guarantee access to science and technology, international contact and communication on a widespread basis?

Historically some of the most important factors involved in language imposition have been: military conquest; a long period of language imposition; a polyglot subject group; and material benefits in adopting the new language. In the modern world further factors include: urbanization, industrialization/economic development; educational development; religious orientation and political affiliation. The change from one language from one language to another involves the certain phenomena of bilingualism and code-changing which are prominent in numerous societies where English is used. Attitudes within the various communities help decide which languages will be maintained and which may eventually die.

In sociolinguistics, solidarity is perhaps more prominent than power, yet the relationships between the various groups are very frequently governed by the relative power of the groups. Within the dominant groups in a given society there are conventions concerning what is politically correct, which is one of many ways of maintaining existing power relations: the dominant group defines what group exist and how they should be regarded. In the United States, for example, the predominant, though not exclusive, ethnic-racial division is the Black-White divide (also Hispanic-White and Native American-White). It is the relatively more powerful groups who are the source of overt norms. Public language is middle class language, is men's language, is white language, is the language of the relatively older (but only up to a certain age, after which increasing - or even abrupt - powerlessness sets in). Certain text types are favoured, e.g. scientific, legal, economic ones.

The characteristic features of the language of a given group is determined by in-group solidarity or covert norms. In the case of slang the factor of solidarity is primary; slang is a case of group resistance to the

language of power. Much the same is true of tabooed language as well as of many secret languages. Of course, the in-group language may, by chance, be the same as the powerful language of the overt norm; this 'default' language is, in countries like the United Kingdom, the United States, Australia, Canada, New Zealand most typically that of White, middle class males.

The traditional dialects are fairly distinctively divergent from GenE in grammar, morphology, vocabulary and pronunciation. Usually these divergences are unpredictable because they do not stand in a regular correspondence with GenE.

Within the cities there has been a great deal of levelling to a common denominator of forms, and here the more common, overarching, public, media-oriented linguistic culture of General English has become dominant. This is not to say that there are no regional distinctions between the areas. For although there are, they are hardly as extreme as those between many of the traditional dialect areas.

The major division within England is between the north and the midlands, on the one hand, and the south, on the other. The chief differences lie in several features of pronunciation. In southern England, the vowel in such words as *luck*, *butter*, *cousin*, *love* is pronounced with a low central or fronted vowel /a/ and is therefore distinctly different from that of *pull*, *push*, *could*, *look*, all of which have /u/. In the north the two groups of words have an identical vowel, namely /u/, so that *look* and *luck* are homophones. In a second group of words, namely *quarry*, *swath*, *what*, which have a /w/ preceding the vowel, the northern vowel is fronted /a/ while the south has back /o/. A final distinction is the presence of the short low back vowel /o/ preceding a voiceless fricative in words like *moss*, *off*, *broth* in the north. The south has a long vowel here /o:/. (RP once had /o:/, and some older speakers still use it while younger ones use /o/.)

Regional variation in vocabulary is infrequent outside the traditional dialects. Where it does exist, it is often restricted to the domestic, the local, the jocular or the juvenile. A wide display of different terms is provided, for example, by children's words for 'time out' or 'truce' in games: *fainties* (southwest and southeast), *cree* (Bristol), *scribs* (mid southern coast), *barley* (western midlands and northwards to eastern Scotland), *exes* (East Anglia), *crosses* (Yorkshire and southwards), *skinch* (Durham-Newcastle).

Grammatical variation within GenE is probably less a regional dimension, though this can be the case, than it is an educational one. Those who value education are likely to use StE habitually while those whose orientation lies elsewhere are more likely to use non-standard GenE, which shares a number of characteristics which transcend not only the regional boundaries of England, but its national borders as well and are to be found among native speakers of the language all over the English speaking world. These features include the following:

1. third person singular *don't* (*she don't know*);
2. non-standard past and past participial forms (*they come to see us yesterday*; *you done a good job*; *have you went to see them yet?*);
3. multiple negation (*she don't have none*);
4. widespread use of *ain't* for *be* and the auxiliary *have* (*I ain't interested*; *he ain't comin'*; *we ain't seen him*);
5. *never* for (*do*) *not* (*Did you take them sweets? No, I never*);
6. various non-standard relative pronouns such as *what* or *as* (*he was the man what/as did it*); or none at all as the subject of a restrictive relative clause (*he was the man did it*);
7. the demonstrative determiner *them* (*where did you get them new glasses?*);
8. the reflexive pronouns *hissself* and *theirselves* (*he hurt hissself playing football*);
9. no plural form after numbers (*she's five foot five tall and weighs eight stone*);
10. not quite so widespread is the use of the ending (-S) for all persons in the west of England (*I likes it, you likes it, she likes it*), but the lack of any (-S) in East Anglia (*she like it*).

Scots is commonly subdivided into four regional groupings. **Central Scots** runs from West Angus and northeast Perthshire to Galloway in the southwest and the River Tweed in the southeast. It contains both Glasgow and Edinburgh and includes over two thirds of the population of Scotland; it also includes the Scots areas of Ulster. **Southern Scots** is found in Roxburgh, Selkirk and East Dumfriesshire. **Northern Scots** goes from East Angus and the Mearns to Caithness. **Island Scots** is the variety in use on the Orkney and the Shetland Islands. The Shetlands are further distinguished by the continued presence of numerous words which originated in Norn, the Scandinavian language once spoken in the Islands.

The situation of Scots vis-?-vis Scottish Standard English may be summarized with regard to its historicity, its standardization, its vitality and its autonomy, all criteria useful in assessing language independence.

The **historicity** of Scots as the descendant of Old Norumbrian is clearly given, and Scots is consequently a cousin of the English of southeastern England, which was the basis of Standard English. Of course, Scots has been highly influenced by Standard English, **not least in the form** of the King James (Authorized) Version of the Bible (1611). Perhaps it is the success of the English Bible which has inspired the various more recent translations of the Scriptures into Scots. Lallans, as a language with literary ambitions, has drawn heavily on the older Scots language for much of its vocabulary, but this is not a natural process and the words it has adopted have no real currency, for few will seriously use *scrieve* rather than *write* or *leid* rather than *language*.

**Standardization** is the goal of the creators of Lallans, but the tendencies of its champions are to reject as vulgar the Scots forms which have the most **vitality** or actual currency in everyday speech, namely those of the urban working class. A limited amount of success within the Lallans effort has been achieved in the area of standardization of spelling.

The **autonomy** of the Scots dialects is, in general, least visible in vocabulary, for virtually all Scots speakers have long since orientated themselves along the lines of English, even though

Scots has retained numerous dialect words such as *chaft* 'jaw', *lass* 'girl', *ken* 'know'. The lack of a Scots standard is also reflected in the fact that there is sometimes a variety of local words for the same things, e.g. *bairn*, *wean*, *littlin*, *geet* ('child') or *callant*, *loon*, *chiel* ('boy') without there being any generally recognized Scots word.

More divergent, and hence more autonomous are some of the grammatical forms. Among these note, for example, such non-standard morphology as the past and past participle forms of the verb *bake*, namely, *beuk* and *baken* or those of *work*, where both forms are *wrocht*. A few words also retain older plural forms: *coo* 'cow', plural *kye* 'cows' or *ee* 'eye', plural *een* 'eyes'.

The second person pronoun often retains the singular-plural distinction either using *thou/du* vs *ye/you* or *yiz/youse*.

Prepositions beginning in Standard English with *be-* often begin with *a-* in Scots, so *afore*, *ahind*, *aside* and *atween*. The verb is negated by adding *na(e)* to the auxiliary, e.g. *hasna(e)*, *dinna(e)*. Furthermore, the auxiliaries are used differently; for example, *shall* is not present in Scots at all.

The syntax of Scots includes the possibility of an (-S) ending on the present tense verb for all person as a special narrative tense form, e.g. *I comes*, *we says*.

The pronunciation of Scots, finally, is tremendously important in defining its autonomous character. These are some of the more notable features of Scots pronunciation:

/x/ in *daughter*

/kn-/ in *knock*, *knee* (especially Northern Scots)

/vr-/ in *write* (especially Northern Scots)

/u:/ in *house*, *out*, *now*

/hw-/ in *what*, *when* etc.

Glasgow speakers have lost much of the traditional vocabulary of Scots; in its place, they have available an extensive slang vocabulary of varying provenience, but it does include such Scots expressions as *plunk* 'to play truant' or local Glasgow *heidbanger* 'lunatic'. Grammatical features of Glasgow English which differ from Standard English are a mixture of Scots forms such as verb negation using *-nae* (e.g. *isnae* 'isn't') and general non-standard forms which can be found throughout the English speaking world (e.g. multiple negation).

## II.5. B.Strang

### Growth and structure of the English vocabulary

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**The English** vocabulary, as with all languages, grows either by borrowing from external sources (those are called loan formations) or by internal means, using English word formation processes and, to a much smaller extent, by a combination of the two.

English has changed dramatically over the centuries from a language whose lexis was almost completely Germanic to one which has taken in words from all the major languages of the world. It would seem that most new loan words nowadays refer to new things for which the foreign term has been taken over (so called cultural borrowings), while other factors are of minor importance today. Loan words were imported in the past because the term arrived with new imports or because of the tendency to complete word families. Borrowings also occurred out of love of a new term (which may have sounded better, more learned or more fashionable). In more recent times, English has increased its range of donor languages, the main contributors being French, Japanese, Spanish, Italian, German, African, Yiddish, Russian and Chinese. The prominence of the Asian and African languages is qualitatively new. Often, loans are changed in form and particularly in spelling.

#### New words

While great numbers of foreign words have been taken into English from other languages even more are formed by productive word formation processes from items that are already in the language. The study of neologisms presents the most important developments in the twentieth century. While the typical lexical growth areas of the 1980s were the media, computers, finance, money, environment, political correctness, youth culture and music, the media and the Internet.

The *digital revolution* has progressed far beyond the *PC* (*personal computer*) and given us the *digital compact disk* (*CD*) as well as the *digital video disk* (*DVD*). Information in all walks of life is *digitized* (= put into digital form) and *high-tech(nology) industries* have produced such things as *smart bombs and weapons* (that are fired from aircraft and guided by a computer), *smart buses* (equipped with all sorts of electronic device to improve service and security) that can use *intelligent highways* (that monitor traffic flow and help drivers to avoid bottlenecks) and *smart cards* that allow people to load their *mobile/cell phones* (*mobiles/cellulars*) with *electronic cash* (also *e-cash*).

As the telecommunication market has opened up with private competition challenging the old national monopoly carriers, the dream of merging telephones with computers and the Internet seems to be growing nearer. This has usually resulted in a lowering of costs and has led to the setting up of *call centres* which sell goods via the phone (*telemarketing, telesales*). The major growth sector in telecommunication is however that of *mobile telephony*. In the not too distant past there were only *fixed* or *landline* telephones, which allowed people only to talk to each other while holding a *receiver* in their hand, while the main part of a mobile phone is a *handset*. To make *mobiles* or simply *cells* indispensable to customers, their function is being vastly extended. Smart new phones may allow people also to check their e-mail, consult the Internet, shop (there is talk of *m-commerce=mobile commerce*), plan their schedules (up to now the job of an *electronic organizer* or *personal digital assistant* (*PDA*), manage their bank accounts and load their phones with electronic cash (and thus make

*cash machines* superfluous) and send *text messages* or *text* them. To save time and money, the *digerati* (people who understand computers and high tech) use various *emoticons* (graphic symbols that are added at the end of a message and convey emotions), such as a *smiley*. The same function is served by a great number of new abbreviations used in e-mail as well as in *SMS* (short messaging system): *AFAIK* = as far as I know; *GIGO* = garbage (= invalid data) in, garbage out; *ROTFL* = rolling on the floor (laughing).

The Internet, informally referred to as the *Net* or the *Web* (short for *World Wide Web*) has changed the way we live and learn, do business and keep informed. To make use of it you need to sign up to an *access provider* (or *ISP* = *Internet Service Provider*) that will link (wire) your computer to the Net for a fee and you also need specialized software (a *browser*) to view the billions of web pages. To save time and frustration, many people use *search engines* or *meta-engines* that allow classified searches by field of interest and come up with lists of web pages. More and more *portals* are set up that serve as gateways to other sites. Modern browsers are more than just *HTML* (= Hypertext markup language, used to produce pages that can be put on the Net) viewers; they are multimedia tools in their own right: they can play music and videos, allow you to handle e-mail, make safe connections to *e-commerce* sites, *download* (=transfer) information from the Web onto your own computer and much more.

Two common elements used to produce new words related to the Internet are (*cyber-*) and (*e-*): *cyber-* (*cybercafe* = a cafe that offers its customers computers with Internet access; *cyberfraud*; *cyberland*; *cyberterrorist* = a criminal who uses the Internet to do damage to computer systems; *cyberwidow* = the wife of a man who spends a lot of time with his computer rather than with his wife); *e-*, short for electronic, which is almost universally combinable, as in : *e-hub* (a central site for a particular field); *e-cash*; *e-currency* (money that can be used only on the Internet); *e-signature* (a code that identifies the author of a document); *e-ticket*; *e-business*; *e-trade*; *e-tailer* (= electronic retailer); *e-fit* (a computer-generated picture of a suspect); *e-book* (that is not printed but can be read on a computer); *e-publishing* and *e-zine* (electronic magazine, which can be read on the Internet).

This fabulous new medium can also be a nuisance and is certainly open to abuse. *Screenagers* (*screen* and *teenagers*) spend too much time with their computers; vain people go in for *ego-surfing* (checking how often their name or company is mentioned on the Web). More serious are *hackers* and *hacking*; *bugs* (also *debug* = remove mistakes from a computer program); *spyware* (software concealed in other programs that reports back to its programmers how they are used); and all sorts of *viruses* (software that causes damage to computers). To combat these problems, one needs *cybercops* and *firewalls* (that control access between the public Internet and private *LANs* = *local area networks*).

### Shortenings

Under the heading of shortenings come back formations, initialisms, clippings or stump words and ellipses. The smallest group is back formations which have lost what is mistakenly thought to be an affix or inflection. The major patterns are loss of *-ion* (e.g. *intuit* ≤ *intuition*), *-er* or *-ing* in nouns, and loss of *-ic* in adjectives to form new nouns. There are also a host of new formations. Most striking among these are perhaps the result of the loss of *-y* (*complicit*, *funk*, *glitz*, *laze*, *raunch*, *sleaze*), the loss of a presumed prefix as in *ept* (*inept*) and *flappable* (unflappable), various additions after shortening (especially *-e*: *back-mutate*, *decapitate*, *enthuse*). Native speakers get a lot of fun out of forming new back formations which might one day make it into the dictionaries, for example, 'She was a *descript* person, a woman in a state of total *array*'.

Initialisms are historically the most recent group; two types are usually distinguished, acronyms and abbreviations. Though both consist of a number of first letters, acronyms are pronounced as words (they are also called syllable words) whereas abbreviations are pronounced as a series of letters (letter words). Well established acronyms are *laser* (lightwave amplification by stimulated emission of radar) and *scuba* (self-contained underwater breathing apparatus); more recent are *AIDS* (acquired immune deficiency syndrome), *dinky* (dual income, no kids yet), *NIMBY* (not in my backyard), *WYSIWYG* (what you see is what you get) and *yuppy* (young upwardly-mobile professional).

There are about 150 acronyms as opposed to 460 abbreviations. The latter consist for the most part of three letters, usually all capitals, and belong to fields like chemistry, health, transport, the military, computers or education.

There are two major types of clipping - front- and back-clipping. The second is the more frequent, while medial and mixed shortenings, though not uncommon, are less frequent.

Mixed: comp - accompany; van - advantage

Medial: vegan - vegetarian; veggies - vegetables

Front: fiche - microfiche; 'tude - attitude

Back: glam - glamorous; rehab - rehabilitation

In the case of ellipses, a new word has been formed by leaving out one of the two original words with the remaining part taking on the meaning of the whole. This is an extremely common process, typical of colloquial and informal English: *Alzheimer's*, *Parkinson's* - disease; a *non-profit* -organization; *anchor* - anchorman or - woman; *daily* cleaning woman or newspaper; *life* - sentence, as in *he got life*; *mobile* - phone.

### Euphemisms

Euphemisms are the result not of changes in the real world but of changes in the conscience of a society in areas where it feels guilt or is afraid to talk about a taboo subject. These areas have traditionally been the human body, death, sex, violence and money. But other fields are also involved - for example prisons, which have become *correctional centres* or *rehabilitative correctional facilities*, or menial jobs, so that servants can be referred to as *domestic engineers*, and refuse/garbage collectors as *disposal operatives*. These euphemisms soon lose their force and new ones have to be created that are (as yet) free of the guilty or embarrassing association and in this way euphemisms increase the word stock of English. Not only are euphemisms the cause of increased lexical turnover, but they can also cause the loss of a lexical unit. A recent case is that of *gay*, both noun and adjective, which is currently used exclusively in the sense of 'homosexual' and has completely lost its older sense of 'happy'.

### PC Language

While euphemisms are universal, politically correct (PC) language (especially non-sexist) is employed to different degrees in English speaking countries. It was first developed, and is most regularly and frequently used, in the US, particularly in official documents while Britain is less keen to right past wrongs in the language it uses. A well known case is the terminology for people 'of African heritage' in the US. Some prefer to be called *African-American*, a word which has partially replaced *Afro-American*, which (partially) replaced the term *Black*, which (partially) replaced *Negroes*, which in turn largely replaced *Coloured*.

In any discussion of nationalism, identity or current affairs language is never 'innocent'. The choice of words reveals the underlying outlook of the speaker. So for example, the word 'foreign' in English is much more hostile than the *etranger/estrangeiro* found in most romance languages or than the German *ausländer*. No doubt, national prejudice is encoded in the English language: to welsh is to cheat or renege; to scotch is to thwart, to squash, to prevent; an Irish lanyard is an untidy rope. In other words the names of the three 'subsidiary' nations in the British Isles have negative connotations in the language of the dominant one.

For people with disabilities, new phrasal adjectives like *hearing-impaired*, *mentally/physically challenged* and *visually impaired/challenged* have been coined, which are, however, also used to make fun of PC language, e.g. *residentially challenged* (=homeless), *vertically challenged* (=short) or *financially challenged* (poor).

Investigations have revealed that the sexist use of language is or has been commonplace in a wide variety of words. In general, dissatisfaction with sexist language leads to the replacement of lexical items considered exclusively male in reference and of ones with a pejorative meaning or connotation with regard to women. To begin with there has been considerable interest in unpaired words ending in -man, for which there are no traditional equivalents with a suffix designating a female. One of the demands of reform minded language users has been to replace such exclusive terms with more inclusive ones. So it is that for many people firemen have become firefighters, mailmen have become letter carriers and chairmen have become either chairwomen or



chairpersons. There are other terms which do not end in -man, but which are also unpaired. For some of these there are no generally accepted non-exclusive equivalents: bachelor's degree, master's degree, for university fellowship there are no solutions readily available.

In English a large number of designations for persons are paired. This includes areas such as religion (*nun/monk, prioress/prior*, but *priestess* is not equivalent to *priest*!) and aristocratic titles (*duke/duchess, king/queen, prince/princess, count/countess* etc.) and kinship (*sister/brother, mother/father, aunt/uncle* etc.). In these examples feminine and masculine terms are roughly equivalent. However, a great number of further pairings are one-sided with the masculine term being positive and the feminine 'counterpart' pejorative: *major* (an officer) vs *majorette* (a woman dressed in a short skirt and marching ahead of a band); *courtier* (an officer of the court) vs *courtesan* (a prostitute with wealthy or aristocratic clients); *master* (boss, expert etc.) vs *mistress* (lover); *governor* (high political office holder) vs *governess* (private teacher).

It is debatable whether such asymmetrical pairs are the results of structural features of English or the way in which the language is used. It seems to be possible to 'repair' many of these imbalances. The counterpart of a governor who is male, for example, may be called a woman governor if it appears necessary to indicate the sex of the governor at all. This seems to indicate that the alleged sexism of the language is, to a large extent, the result of sexist usage, and this usage is rooted in the linguistic stereotypes of the users. For example, women are often thought of as friendly, gentle, enthusiastic, smooth and who talk gibberish on trivial topics, while men can be thought of as forceful, loud, dominating and who get straight to the point. Studies indicate that we attribute specifically male and female traits to very young children: people observing the same videotape of an infant of nine months interpreted one and the same reaction (the child's startled reaction to a jack-in-the-box) as anger if they thought they were watching a boy and as fear if they were told it was a girl.

Along with terms which designate people, there is the related field of vocatives, or terms used to address people. Once again, there is a certain asymmetry to the language system inasmuch as the title for a man is simply *Mr* while a woman is *Mrs* if married and *Miss* if unmarried. For many language users (but by no means all) this disequilibrium has been remedied by the introduction of the title *Ms*, the abbreviation of *Miz*.

## II. 6. David McDowal

### THE FINAL DISTINCTIONS OF SPEECH

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A picture of the British as both individualist and yet community-minded is a cosy one, and in many respects the British have a deep sense of cultural cohesion and unity. Yet, in the words of a leading educationist, 'The trouble with the British is that they accept and enjoy the nice distinctions of social class. They love hierarchy and see nothing wrong in the deferential attitude that it breeds.' Nowhere is this clearer than in the question of speech. For the way English is spoken gives away not only regional identity but to some extent class status too. It is, for one sociologist, 'the snobbery which brands the tongue of every British child'. Since the days of Shakespeare, the English of the south-east of England has been considered the 'standard', for no better reason than that the south-east is the region of economic and political power. The emergence of an upper and upper-middle-class mode of speech, 'received pronunciation' (RP), was systematically established through the public school system attended by the sons of wealthier families. It is a recent invention, barely a century old, yet RP persists as the accepted dialect of the national elite.

Broadly speaking, there are two kinds of RP. 'Unmarked' RP suggests no more than that the speaker is well educated (although of course many equally or better educated people speak with a regional accent). This is the dialect of the BBC, and thus it has a kind of authority. Through radio and television, unmarked RP is becoming a more widely spoken accent. As recently as 1981 an internal BBC handbook advocated the pronunciation 'of a person born and brought up in one of the Home Counties, educated at one of the southern Universities'. Then there is 'marked' RP, which indicates high social class and is spoken, for example, by many army officers who

come from upper-class families. In both the Falklands and Gulf wars (1982 and 1991), marked RP was fashionable since it suggested leadership and authority at a time of national crisis. Although spoken by less than 5 per cent of the population, those who speak RP enjoy a social authority that contradicts democratic ideals.

Yet RP's social authority is rapidly declining, since it is suggestive of social snobbery and superiority. It no longer elicits such widespread deference. Some regional accents have acquired greater standing. In the early 1990s companies locating telephone-call centres sought the accent that would most suggest trustworthiness, competence and friendliness. While a Yorkshire accent suggested reliability and a West Country accent amiability, it was the Scots accent that scored highly in all three. Prejudice remains against certain accents. One experiment showed that people with a West Midlands accent are trusted less than those with other regional accents. There is prejudice also against some London accents.

Do dialect (a matter of grammar and vocabulary) and accent enrich or impoverish the language? This is a continuing matter for debate among linguists. Some argue that regional accents enhance the sense of local community and that to abandon them is to give way to the accents of the ruling class. Others argue that regional dialects, given their class associations, are socially divisive. Dialect is unlikely to disappear and the debate is likely to continue. At the moment, however, regional accents seem to be prevailing.

### **III.1. Karen Hewitt**

#### **ARE WE A GODLESS SOCIETY?**

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We are often described as a godless society. Are we? Certainly not in Northern Ireland where people of different religions face each other in what seems to be ineradicable conflict. This is a bitter situation similar to several others in Europe. In Great Britain, the position is of pluralistic muddle, which, if there is a God, is perhaps preferable to Him: willingness to die and kill others for one's faith seems to be an odd way to celebrate creation.

In England we have a State Religion - the Church of England. It is a very broad church (we use the term 'broad church'), a Protestant Church, following closely the Catholic liturgy, with a theology which allows for a wide range of beliefs and styles of worship. For the English, the Church of England is simply there: an institution which we are entitled to use if we wish, and which provides the setting for many of our national, local and personal ceremonies. All the medieval churches which had been Catholic before the Reformation when there was no alternative to allegiance to the Pope, simply became churches within 'the Church of England' when Henry VIII announced that he was to be Head of the Church. After the Reformation many new churches were built, right down to the mid-twentieth century, as the population grew.

There are nearly 17,000 Church of England churches scattered over the country, one in every village, three or four in every small town and correspondingly more in the larger towns. Many of them are extremely beautiful and a precious part of our historical heritage. People come in their millions to examine our great cathedrals, or they drift in and out of small village churches, each of them built more than 600 years ago. But the interests of these visitors are cultural and aesthetic, not religious.

The English are born with the right to use the Church; 'members' are those people who actually do so. Since the beginning of the century, membership has declined from about 2.8 million to 1.6 million. During the same period, the population has nearly doubled.

The other Christian churches are much smaller but proportionately much more active. Of about five million baptised Roman Catholics, about 1.8 million are fairly regular attenders at Mass. The other Protestant churches - Baptists, Methodists, Congregationalists and others - were historically more radical in their theology and more democratic in their structure. They appealed particularly to the newly educated urban populations, and have been strongest in the northern industrial regions of England, in Wales (especially Wales, partly as a protest against

English domination) and in Scotland where the Presbyterian protestant church is actually the official church. Between them they claim another 1.8 million active members.

All these churches have a declining membership (including the Catholics). However, tiny informal groups, only remotely connected with traditional Christianity have been growing apace. These independent 'churches' often have no special building for their worship; some of them are of West Indian origin and have been taken up in England because of their liveliness, vigour and intense personal and group commitment. Nobody knows how many they are, but the groups often and perhaps rightly compare themselves to the early Christians.

Our religious population now includes significant numbers of Muslims, who claim that they have more members than the Church of England, and smaller numbers of Hindus, Sikhs and Jews. (Religious Jews are also declining in members; at present there are about 100,000 of them.)

So we have a population (outside Northern Ireland) of whom about 10% attend a Christian Church at least four or five times a year, and another 3 or 4% who belong to a non-Christian religion. That leaves about 85 % of the population who have no committed religious affiliation. Many of these say that they believe in 'some kind of personal God' and a large majority say that in times of trouble they pray privately. Does this show deep-seated religious belief or vestiges of superstition which are fading away? Interpretations differ. What we can be sure of is this: that when the young Russian exclaimed, 'Of course I am a Christian!' he spoke like a soldier in a battle who knows he is on the winning side. The forces of darkness have at last been overthrown! But in Britain, Christians are an officially approved and supported minority who choose to work with secular organisations.

When I am told that 'Russia needs religion', my reaction is not quite what the speaker expects. Religious toleration is essential in any society; individuals, provided they are not harming other individuals, should be free to worship as they wish. A religion which is endorsed by the state is a different matter. In our country we have a state religion: the Queen is the Head of the Church of England. She is the only person who has no freedom of choice in her religious beliefs. She has to believe in the doctrine of the Church of England. But if she travels north to visit her subjects in Scotland, she becomes the head of the Presbyterian Church of Scotland, which is also Protestant, but which has different beliefs. In England, for example, she has to believe in the need for Bishops; in Scotland she has to believe that Bishops are anathema. (The distinction was once of immense theological and political significance; religious wars were fought over this issue.)

The sublime hypocrisy of this agreement solves a problem which must be in the minds of many of you who have studied your own history. A state religion can be, as it was in Russia, a colossal tyranny. 'God's Will' can be used to justify any cruel and repressive regime. Indeed, Soviet Communist ideology, although originally a protest against this church-state absolutism, was formed out of such a culture, so that the goal of 'pure Communism' became equivalent to 'God's Kingdom on Earth' - a justification for total power over helpless subjects, many of whom, of course, were devout believers in the faith which repressed them.

This problem continues to emerge in one country after another. Iran is an obvious example. Now, in terms of attitude and belief, Britain is at the other end of the spectrum. If you are to understand anything else about us, you must understand the depth of our rejection of religious belief as the right source for political power. By making the Queen head of both churches and giving her a purely ceremonial role, we actually separate religious conviction from secular political power. This is what I mean by 'sublime hypocrisy'.

For those of you who are interested in the Protestant tradition, I can make another general point about typical British reactions to Russian Orthodoxy. We find the rich, elaborate rituals, the beautiful liturgy and the art immensely impressive; but the remoteness of the services which seem to suggest the mysterious powers of the priests and the blind devotion of the believers disturbs many of us. Our rituals are less intense, sometimes plain and perfunctory, although the singing of English Cathedral choirs is, of its kind, unexcelled anywhere in the world. Protestant worship emphasises the community of priest and congregation; explanation and understanding; and the individual's personal relationship with God. It is mistrustful of priests as the bearers of God's mysterious truth who must treat the people as though they were little children or uneducated peasants. In the Protestant view, all of us are adults in the sight of God. This cultural distrust of priests who claim remote authority runs deep;

our Churchmen have many styles of behaviour, but it is difficult to imagine an English Protestant equivalent of, for example, Mr Yeltsin in his Presidential role half-bowing to an Orthodox priest. It alarms us.

'How can we bring up our children to recognise the difference between right and wrong without religion?' ask anxious Russian parents who are now free to worship openly. Many British people would agree that having a firm Christian structure to family life gives it a moral stability which is good for children. But many of us have no religious belief or only a very vague sense that God exists somewhere. Do our children turn out to be virtuous or delinquent according to the religious beliefs or lack of them in the family home? Certainly not. Yes, there is general agreement that children should be kind, helpful to neighbours, honest and loving. But these are not exclusively Christian virtues. In difficult moral areas such as attitudes to those in power, sexual morality, and the need for choices which involve pain and distress for others - all those moral problems which human beings face - Christianity has no clear answer. There are a multiplicity of answers, and individuals have to work out for themselves what they should do. Children inevitably grow up into this complex world.

My Russian friends are not always satisfied with this openness! 'What about Christian morality in schools? Don't children need such teaching?' Well, our education system has one curious oddity: religious education was, until recently, the only obligatory subject on the school curriculum. In theory, if not in practice, all British schoolchildren have grown up with daily Christian worship, regular Bible lessons and regular Christian moral teaching. (Jews, Muslims and others are allowed to 'opt-out' of these lessons.) Those children who listened eagerly learnt many Bible stories with their peculiar moral lessons deriving from ancient Hebrew myth. They also learnt about a Jesus who was always kind, humble, hardworking, devoted to his parents and loving little children. (The angry, urgent, complicated Jesus of the Gospels who had disciples among the poor, challenged the rulers and overturned the money-lenders in the temple was not considered suitable. Maybe you can find parallels.) I do not know what specifically Christian moral virtues I or my children learnt from school. State religious education will teach the lessons required by the state - with emphasis on hard work, cooperation, truthfulness and obedience. Nothing wrong with that, provided there are always alternative moral views, but they are not the special virtues of Christianity.

I have said nothing about personal belief because it is personal and cannot be easily brought into a social and cultural analysis. But I now quote from the thoughts of a Church of England priest who is much concerned with contemporary Christianity in contemporary Britain.

"If religion is about discovering and expressing people's value in society, then shops are Britain's churches today. But the eclipse of religious faith by zealous consumerism is incomplete and unacknowledged. The assumptions of Christian moral teaching remain enmeshed in the fabric of British law and social consciousness. Churches and chapels abound, hospitals, prisons and colleges employ chaplains, and there are special safeguarded programmes on television for Christian worship and sentiment.

But look below the surface - and discover a country in deep confusion about its ethical and spiritual condition.

The greatest shock to the self-understanding of British Christians this century is surely the growing number of people subscribing to other faiths. Churches which have seen themselves for centuries as struggling against ""belief have now to understand their place in a society where other religious beliefs are strongly held and are a vital element of cultural and ethnic identity for many.

For the churches, the alternatives are competition (between churches, between religions and between 'the church' and 'the world') and co-operation - not only the coming together of churches and of faiths, but the conviction that Christian aims are advanced by working, where possible, with secular groups and trends rather than against them. Older conflicts were centred on doctrine and worship rather than relations between the church and the social order. The new internal conflicts, especially within the Church of England, are between those sections which - outraged by political treatment of social deprivation - are trying to explore the unusual position of the Church in opposition.

In the end, however, religion is a side-show for most Britons. The church is significant at times of family celebration: baptisms, weddings (about half the weddings in Britain are performed as a religious ceremony)

and funerals (most people have some form of religious service at their funeral). But a Christian daily life is only for enthusiasts."

This rather melancholy account perhaps underestimates the value of 'sacred ground' for ordinary people who want to give meaning and value to their private ceremonies. But I may be wrong; in a society when families move from place to place every five or six years or so, deep attachment to the local church because it is old, beautiful and has been a place of celebration for centuries may no longer exist. In other words, it is not just materialism, not just education and not just the facts of the age which diminish religious participation. Moving around in the way I described may also contribute to the feeling of the majority, especially the majority of young people, that religion is irrelevant for their lives.

In any university or college you will find small devoted groups of Christians. Apart from Bible study and group worship, they are often busy with charitable work among the poor or disabled in Britain and abroad. Charitable work is an essential part of the churches' activity. But that does not mean that the 85% who have no religious commitment do not care about their neighbours. Ecological movements, voluntary charitable work, groups to protect our heritage, peace groups, and vigorous student activity to combat racism - all these are flourishing, and much of the energy which was once put into missionary movements and church organisations now goes in these directions. In Oxford, for example, we have hostels for the homeless - alcoholics, the mentally disturbed and helpless, those with little or no hope in life. Many of these people should be in institutions supported by the Government which do not exist. Instead they are in voluntary hostels to which students and ex-students devote large parts of their free time. One or two of the students will be inspired by religious commitment, most will not.

In a final extract from a young British Muslim, the dilemma for those with religious commitment is put from the other side. Do you stay true to all the demands of your faith if they keep you outside the main flow of your society, or do you, in principle, try to integrate?

"To be a Muslim means to believe in One God and Muhammed as the Messenger of God; to pray five times a day; to give a certain amount of money to the poor; to perform a pilgrimage; and to fast during Ramadan. I am faced with the question, do these facets of being Muslim affect the way I live with other people in Britain? The answer is 'no' since my religious duties are very personal. Then I ask, 'Should Muslims assimilate themselves into British society?' I don't think Muslims should abandon their principles and ideals; they should retain their Islamic identity. But at the same time they should mingle and merge with the rest of society."

This young man is unusually sure about his religious beliefs, and expects to be able both to integrate and to preserve his cultural identity. In other countries this has been proved to be very difficult. Bitter tensions can be preserved for decades. In Britain, however, I think his dilemma will take a different form. He may be sure of his beliefs, but his son will be much less sure, if our society succeeds in being tolerant, sympathetic and open-minded. Intelligent respect for different points of view seems to mean an inevitable gentle slide into secularism and religious indifference. Personally, I think that it is a great deal better than killing each other in the name of God

## **III.2. David McDowal**

### **The Church of England**

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Barely 16 per cent of the adult population of Britain belongs to one of the Christian churches, and this proportion continues to decline. Yet the regional variation is revealing. In England only 12 per cent of the adult population are members of a church. The further one travels from London, however, the greater the attendance: in Wales 22 per cent, in Scotland 36 per cent and in Northern Ireland no fewer than 75 per cent.

Today there is complete freedom of practice, regardless of religion or sect. However, until the mid-nineteenth century, those who did not belong to the Church of England, the official 'established' or state church,

were barred from some public offices. The established church still plays a powerful role in national life, in spite of the relatively few people who are active members of it

There are two established or state churches in Britain: the Church of England, or Anglican Church as it is also called, and the Church of Scotland, or 'Kirk'.

In 1533 the English king, Henry VIII, broke away from Rome and declared himself head of the Church in England. His reason was political: the Pope's refusal to allow him to divorce his wife, who had failed to produce a son. Apart from this administrative break, the Church at first remained more Catholic than Protestant. However, during the next two centuries when religion was a vital political issue in Europe, the Church of England became more Protestant in belief as well as organisation.

Ever since 1534 the monarch has been Supreme Governor of the Church of England. No one may take the throne who is not a member of the Church of England. For any Protestant this would be unlikely to be a problem, since the Church of England already includes a wide variety of Protestant belief. However, if the monarch or the next in line to the throne decided to marry a Roman Catholic or a divorcee, this might cause a constitutional crisis. It has always been understood that if such a marriage went ahead, the monarch or heir would have to give up their claim to the throne, and to being Supreme Governor of the Church. In 1936 Edward VIII, who had only just succeeded to the throne, abdicated in order to marry a divorcee. Today it is more likely that the monarch or heir would marry the person he or she loved, and would renounce the title of Supreme Governor of the Church. It might pose a constitutional crisis, but is less likely to be one for the Church. The monarch is crowned by the senior Anglican cleric, the Archbishop of Canterbury, but if the monarch renounced Supreme Governorship of the Church, this ceremony might be abandoned or radically changed.

As Head of the Church of England, the monarch appoints the archbishops, bishops and deans of the Church, on the recommendation of the Prime Minister, who might well not be an Anglican. The Prime Minister makes a recommendation from two nominee candidates, put forward by a special Crown Appointments Commission (composed of bishops, clergy and lay members of the Church). All Anglican clergy must take an oath of allegiance to the Crown, a difficult proposition for any priest who is a republican at heart. Thus Church and Crown in England are closely entwined, with mutual bonds of responsibility.

The most senior spiritual leaders of the Church of England are the Archbishop of Canterbury, who is 'Primate of All England', and the Archbishop of York, who is 'Primate of England'. They are head of the two ecclesiastical provinces of England, Canterbury and York. Both provinces are divided into dioceses, each under a bishop. Canterbury is the larger province, containing 30 dioceses, while York contains only 14. The choice of Canterbury and York is historical. Canterbury is the site of where St Augustine reestablished the Christian church in England at the end of the sixth century. The see of York was founded in the early seventh century by an envoy of St Augustine to this capital of Northumbria. (The Celtic churches which survived in Ireland and Scotland were well established two centuries earlier.)

The senior bishops are those of London, Durham and Winchester, but there is no guarantee of promotion according to seniority. George Carey, for example, the present (103rd) Archbishop, was previously Bishop of Bath and Wells, no longer considered a senior bishopric. Because of the growth in population, some bishops are assisted by deputies assigned to a geographical part of the diocese. These are 'suffragan' bishops. Each diocese is composed of parishes, the basic unit of the Church's ministry. Each parish has a vicar, or sometimes a team of vicars, if it includes more than one church.

The Archbishop of Canterbury is head of the Anglican 'Communion'. This Communion is composed of the various independent churches which have grown out of the Church of England in various parts of the world. In fact England accounts for only two of the 28 provinces of the Anglican Church. In theory, about 40 per cent of the English might say they were members of the Church of England. Far fewer ever actually attend church and only one million regularly attend, a drop of over 13 per cent since 1988. It is also a small proportion of the 70 million active Anglicans worldwide. More Nigerians, for example, than English are regular attenders of the Anglican Church. Within the worldwide Anglican Communion are some famous people, for example Desmond Tutu, head of South Africa's Truth and Reconciliation Commission and once Archbishop of Cape Town. It is said that most of the

'ruling establishment' of Washington belong to the Episcopal Church, the Anglican Church of the United States. The Scottish Episcopal Church, the Church in Wales and the Church of Ireland are members of the Anglican Communion but are not 'established' churches and have memberships of not more than about 100,000 each.

Once in every 10 years the Archbishop of Canterbury invites all the bishops of the Anglican Communion to a conference at Lambeth in London to exchange views and debate issues of concern. Rather like the Commonwealth Conference, the Lambeth Conference provides an opportunity for the sister churches from every continent to meet and share their different concerns and perspectives.

The Church of England is frequently considered to be a 'broad' church because it includes a wide variety of belief and practice. Traditionally there have been two poles in membership, the Evangelicals and the Anglo-Catholics. The Evangelicals, who have become proportionately stronger in recent years, give greater emphasis to basing all faith and practice on the Bible. There are over one million British evangelicals of different Protestant churches belonging to an umbrella group, the Evangelical Alliance. The Anglo-Catholics give greater weight to Church tradition and Catholic practices, and do not feel the same level of disagreement as many Evangelicals concerning the teaching and practices of the Roman Catholic Church. There is an uneasy relationship between the two wings of the Church, which sometimes breaks into open hostility.

Yet most Evangelicals and Anglo-Catholics are united in their deeper dislike of the liberal theologians within the Church of England. These have challenged the literal validity of several beliefs of the Church, and have argued that reinterpretation must constantly take place, partly as a result of recent biblical scholarship, but also because they maintain that theological understanding changes as society itself changes and develops over the years. In that sense, one can divide the Church of England in a different way, into conservatives and modernists. It is estimated that 80 per cent of the Church of England are of evangelical persuasion, and the balance is divided almost equally between Anglo-Catholics and liberals.

However, a large number of church-goers either feel no particular loyalty to any of these traditions, or feel more comfortable somewhere between these poles. Since most bishops are theologians, the liberals are more strongly represented among the bishops than sheer numbers in church membership justifies.

The Church of England is above all things a church of compromise. It is, in the words of one journalist, 'a Church where there has traditionally been space on the pew for heretics and unbelievers, doubters and sceptics'. It takes a long view and distrusts zealous theological or ideological certainty. It prefers to live with disagreements of belief rather than apply authoritarian decisions. It fudges issues where it can, to keep its broad body of believers together. Most of its members are happy with the arrangement. In that sense the Church of England is profoundly typical of the English character. It distrusts the rigid logic of a particular tradition of theology and prefers the illogical but practical atmosphere of 'live and let live' within a broader church climate. Consequently there is always a concern to ensure that all wings of the Church are represented among the bishops, and that those appointed as archbishops shall be neither too controversial in their theology, nor too committed to one particular wing of the Church as to be unacceptable to others.

The Church is governed by its bishops. In that sense it is a hierarchical organisation. Nevertheless its regulating and legislative body is the General Synod, made up of three 'Houses', the House of Bishops (53 diocesan and suffragan bishops), the House of Clergy (259 representatives of the clergy) and the House of Laity (258 representatives of lay members of the Church). The General Synod meets twice yearly with two functions: (1) to consider matters concerning the Church of England, and to take any necessary steps for its effective operation; (2) to consider and express its opinion on any matters of religious or public interest. In order to reach agreement on any issue, General Synod requires a majority in each House, in the words of one religious commentator, 'a clumsy and largely ineffective cross between a parliament and a democracy. It is a typical Anglican compromise.'

This has been particularly true in the two areas of greatest controversy within the Church since the mid-1980s: the ordination of women and of homosexuals (and the acceptance of homosexuals already in the priesthood). In both cases the modernists are ranged against the conservatives. After a long and often contentious debate, the Church finally accepted the ordination of women in 1992, and the first were ordained in 1994, long after the practice had been adopted in other parts of the Anglican Communion. Some 200 clergy, fewer than

expected, chose to leave the Church of England rather than accept women priests. They were almost all Anglo-Catholic. While great passion was aroused among some clergy and lay people on this issue, the large majority of church-goers did not feel strongly enough, either way, to force a decision. It is unlikely that any woman will become a bishop for some years. Having accepted women priests, a fresh controversy arose over the question of homosexuality with, if anything, even greater vehemence. This time the contest is primarily between modernists and evangelicals, but the essence of the debate is the same: biblical and traditional values versus contemporary social ones. The director general of the Evangelical Alliance claims that 'a vast number of churches stand by 2,000 years of biblical analysis which concludes that homosexual sex is outside the will and purpose of God'. The modernists argue that it is ludicrous to pick one out of many culturally specific prohibitions in the Old Testament, and that a judgmental posture excludes Christians who quite sincerely have a different sexual orientation and perspective from heterosexuals. Modernists say the church should listen and learn from them. It is a controversy likely to persist well into the twenty-first century.

The Church of England was traditionally identified with the ruling establishment and with authority, but it has been distancing itself over the past 25 years or so, and may eventually disengage from the state. 'Disestablishment', as this is known, becomes a topic for discussion each time the Church and state clash over some issue. Since 1979 the Church has been ready to criticise aspects of official social policy (see below).

Nevertheless, the Church of England remains overwhelmingly conventional and middle class in its social composition, having been mainly middle and upper class in character since the Industrial Revolution. Most working-class people in England and Wales who are religious belong to the nonconformist or 'Free' Churches, while others have joined the Catholic Church in the past 140 years.

Because of its position, the Anglican Church has inherited a great legacy of ancient cathedrals and parish churches. It is caught between the value of these magnificent buildings as places of worship, and the enormous cost of their upkeep. The state provides about 10 per cent of the cost of maintaining the fabric of historic churches.

### **III.3. David McDowal**

#### **THE OTHER CHRISTIAN CHURCHES**

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The Free or nonconformist churches are distinguished by having no bishops, or 'episcopacy', and they all admit both women and men to their ministry. The main ones today are: the Methodist Union (400,000 full adult members); the Baptists (150,000); the United Reformed Church (110,000) and the Salvation Army (50,000). These all tend towards strong evangelicalism. In the case of the Methodists and Baptists, there are also smaller splinter groups. In addition there are a considerable number of smaller sects. Most of these churches are, like the Anglicans, in numerical decline.

In Scotland the Church, or Kirk, vehemently rejected the idea of bishops, following a more Calvinist Protestant tradition. Its churches are plain. There is no altar, only a table, and the emphasis is on the pulpit, where the Gospel is preached. The Kirk is more democratic than the Anglican Church. Although each kirk is assigned a minister, it also elects its own 'elders'. The minister and one of these elders represent the kirk at the regional presbytery. Each of the 46 presbyteries of Scotland elects two commissioners to represent it at the principal governing body of the Church, the General Assembly. Each year the commissioners meet in the General Assembly, and elect a Moderator to chair the General Assembly for that year. Unlike the Church of England, the Church of Scotland is subject neither to the Crown nor to Parliament, and takes pride in its independence from state authority, for which it fought in the sixteenth and seventeenth centuries. In keeping with its democratic nature, it admits women as well as men to the ministry.



Among all these Protestant churches, but particularly among the larger English ones, there has been a recent important development called the 'house church' movement. This began in the 1970s and has a membership of roughly 90,000, although attendance is far higher. This movement is a network of autonomous 'churches' of usually not more than 100 members in each. These churches meet, usually in groups of 15 or 20, in members' homes for worship and prayer meetings. Most of those joining such groups are in the 20-40 year-old age range and belong to the professional middle classes - solicitors, doctors and so forth - who have felt frustrated with the more ponderous style of the larger churches. They try to recapture what they imagine was the vitality of the early church. But it is doubtful how long these house churches will last. If they are anything like some of the revivalist sects of the nineteenth century, they in their turn will lose their vitality, and discontented members may return to the churches which their predecessors left, or drift away from the Christian church altogether.

The Protestant churches of Britain undoubtedly owe part of the revival taking place in some evangelical churches to the vitality of the West Indian churches. West Indian immigrants in the 1950s and 1960s were not welcomed into Anglican churches, and many decided to form their own churches. Their music and informal joyfulness of worship spread quickly in evangelical circles. As Philip Mohabir, a West Indian, describes:

*Congregations that would have been cold, dull and boring, would now sing to guitar music, clap their hands, and even play tambourines. Those were things that only West Indian churches did .... Now people would raise their hands in the air and clap and even dance. English, white, evangelical Christians dancing and clapping their hands, praising God. That in itself is a miracle we West Indian Christians never thought would happen.*

The Roman Catholic Church only returned to Britain in 1850. During the preceding 300 years the few Catholic families which refused to accept the new Church were popularly viewed as less than wholeheartedly English. The English Protestant prejudice that to be Catholic is to be not quite wholly English only really disappeared in the 1960s.

The Roman Catholic Church grew rapidly after 1850, particularly among the industrial working class. By the mid-1980s it had about 5.7 million members, of whom 1.4 million were regular attenders. By the mid-1990s this had fallen to 1.1 million attenders, a decline of over 17 per cent. Alongside growing secularism in society, many have left the Catholic Church because of its authoritarian conservatism, particularly in the field of sexual mores. It is estimated that attendance will barely exceed 600,000 by the year 2005. The Catholic Church in England is composed of four main strands: immigrants from Ireland; working-class people in deprived areas among whom Catholic effort was concentrated in the nineteenth century; a few upper-class families; and finally middle-class converts, for example a bishop of London and two government ministers who all left the Anglican church and became Catholics over the Anglican ordination of women in 1992. The senior English cleric is the Archbishop of Westminster. All the formal churches are in numerical decline. Each time there is a census of church attendance and membership, the numbers in almost every church have fallen. In 1970 there were an estimated 8.6 million practising Christians. By 1994 the figure had fallen to 6.5 million. At Christmas, the major festival, perhaps 5 million will attend church, but on a normal Sunday it is barely half this figure. One must conclude that numerical decline will probably continue in an age when people feel no apparent need for organised religion. But the decline may not be as dramatic as the figures suggest. Many church-goers have ceased to be regular simply because they often go away at weekends. Within the Church the debate is bound to continue between the modernists who wish to reinterpret religion according to the values of the age they live in, and conservatives who believe it is precisely the supernatural elements which attract people in the age of science.

On the national stage the Church has made its greatest mark in recent years in the area of social justice. In 1985 the Church of England produced a report, *Faith in the City: A Call for Action by Church and Nation*, which examined inner-city deprivation and decline, and recommended measures both by church and state to reverse the trends. The Roman Catholic and Free Churches showed similar concern at increased social deprivation in the 1980s. Today the Church is no longer seen as an integral part of the establishment but as possibly its most formidable critic.

Besides these 'orthodox' churches which accept the doctrine of the Trinity, there are others which have their own specific beliefs, and are consequently viewed as outside orthodoxy. The Mormon Church which is

strong in the United States, has doubled its membership to about 200,000 in the past 20 years. Other non-Trinitarian churches have also grown, part of an alternative form of spirituality which has been attractive to many people since the 1960s.

### **III.4. David McDowal**

## **THE OTHER CHRISTIAN CHURCHES**

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Apart from Christianity, there are at least five other religions with a substantial number of adherents in Britain. These are usually composed of either immigrants or the descendants of immigrants.

The oldest is the Jewish community, which now numbers barely 300,000, of whom fewer than half ever attend synagogue and only 80,000 are actual synagogue members. Today the Jewish community in Britain is ageing and shrinking, on account of assimilation and a relatively low birth rate, and is in rapid decline. A survey in 1996 revealed that 44 per cent of Jewish men under the age of 40 are married to or are living with a non-Jewish partner. Between 20 and 25 per cent of Jewish women in this age range also marry outside the community. Even so, it is the second largest Jewish community in Western Europe. Two-thirds of the community live in London, with another 9,000 or so in Manchester and Leeds respectively, and another 6,000 in Brighton.

Jews returned to England in the seventeenth century, after their previous expulsion in the thirteenth century. At first those who returned were Sephardic, that is, originally from Spain and Portugal, but during the last years of the nineteenth century and first half of the twentieth century a more substantial number of Ashkenazi (Germanic and East European) Jews, fleeing persecution, arrived. Ashkenazis form 70 per cent of British Jews.

As a result of these two separate origins, and as a result of the growth of Progressive Judaism (the Reform and Liberal branches), the Jews are divided into different religious groups. The largest group, approximately 120,000, are Orthodox and belong to the United Synagogues. They look to the Chief Rabbi of Great Britain for spiritual leadership. A much smaller number of Sephardic Orthodox still recognise a different leader, the Haham. The two Progressive groups, the Reform and Liberal Jews, which roughly equate with the broad church and modernists of the Anglican Church, have no acknowledged single leader, but they do have a number of rabbis who command a following among those who admire their wisdom. The Progressives account for 17 per cent of the entire community. Thirty-seven per cent of Jews claim no religious affiliation at all.

There are also more recently established religious groups: Hindus, Sikhs, Buddhists and Muslims. The most important of these, not only on account of its size, is the Muslim community. There are 1.5 million Muslims and over 1,000 mosques and prayer centres, of which the most important (in all Western Europe) is the London Central Mosque at Regent's Park. There are probably 900,000 Muslims who regularly attend these mosques. Most are of Pakistani or Bangladeshi origin, but there are also an increasing number of British converts. Apart from London, there are sizeable Muslim communities in Liverpool, Manchester, Leicester, Birmingham, Bradford, Cardiff, Edinburgh and Glasgow. Islam gives coherence and a sense of community to people of different ethnic origins. It also gives Britain informal lines of communication with several Muslim countries.

During the past quarter century, since large numbers of Muslims arrived in Britain, there has been a tension between those Muslims who sought an accommodation between Islam and Western secular society, one might call them modernists, and those who have wanted to uphold traditional Islamic values even when these directly conflicted with secular social values. The tension has been made worse by the racism Asian Muslims feel in British society. Until 1989 it might be said that those Muslims who were relatively successful economically and socially were the prevailing example of how Muslims could live successfully in the West. However, in 1988 many Muslims were deeply offended by the publication of Salman Rushdie's book *The Satanic Verses*, which they considered to be blasphemous.

Many Muslims were offended by the reaction they saw from the rest of society and from government. The blasphemy law, mainly on account of its age, only applied to Christianity, so they were unable to prosecute Rushdie. But perhaps what they found most offensive was the patronising attitude of non-Muslim liberals, who lectured them on the values of a democratic society in a way which was dismissive of Muslim identity and feeling. Muslims found themselves in conflict with those who had previously been perceived as their friends, those of the secular left who had championed immigrant rights and most strongly opposed racism.

Within the British Muslim community as a whole, which like Jewish and Christian communities, is divided into different sects and traditions, modernists lost influence to traditionalist leaders. Mosque attendance increased and religious observance became an outward symbol of Muslim assertion. In 1985 only about 20 per cent of Muslims were actually religiously observant. By 1995 that figure had risen to about 50 per cent.

Yet the Islam of young British Muslims is different from that of their parents. It is less grounded in the culture of the countries from which their parents came. Young Muslims come from several different ethnic origins but they all share their religion and their British culture and education. This is leading to a 'Britain-specific' form of Islam. As a result, in the words of one religious affairs journalist, 'For every child who drifts into the moral relativism of contemporary Western values, another returns home with a belief in a revitalised form of Islam. Many parents find the second just as difficult to come to terms with as the first.'

British Islam is sufficiently vibrant that a Muslim paper, Q-News, now appears regularly. One of its editors is a woman, Fozia Bora, itself a statement on the relatively liberal culture of British Islam. Indeed, a new sense of self-confidence emerged out of the initial feeling of alienation over The Satanic Verses. It is partly self-assertion against

anti-Islamic prejudice, but it is also the comfort felt in a relatively tolerant environment. Fozia Bora believes that 'Britain is a good place to be Muslim. There is a tradition of religious and intellectual freedom.' In the opinion of Dr Zaki Badawi, one of Britain's foremost Muslims, 'Britain is the best place in the world to be a Muslim - most Muslim states are tyrannies and things are harder elsewhere in Europe.'

Anti-Islamic feeling, however, remains a factor in racial tensions in Britain. In the words of the Runnymede Trust, which concerns itself with race relations, 'Islamophobic discourse, sometimes blatant but frequently subtle and coded, is part of the fabric of everyday life in modern Britain, in much the same way that anti-Semitic discourse was taken for granted earlier this century.'

There are other areas of Muslim frustration. Some want Muslim family law to be recognised within British law, a measure which would allow Muslim communities in Britain to follow an entirely separate lifestyle governed by their own laws. Others want state-supported Muslim schools, where children, particularly girls, may receive a specifically Muslim education in a stricter moral atmosphere than exists in secular state schools. The state already provides such funding for Anglican, Catholic and Jewish schools within the state system. It was only in 1997 that the first Muslim school obtained financial support from the state.

Smaller communities include about 450,000 Sikhs who mainly originate in the Indian Punjab. They live mainly in London, Manchester and Birmingham. There are over 200 gurdwaras or temples in Britain. There are about 320,000 Hindus living mainly in Leicester, London and Manchester. There are about 150 mandirs in which Hindus worship, the largest, in Neasden, north-west London, is also the largest outside India.

Outsiders sometimes see possible tensions between one religion and another. They are less aware of the often greater tensions within each religion or sect between conservatives and liberals. In many religious groups there is a conservative wing which has little time for, or interest in, other religions and which disapproves of its own liberal co-religionists. By contrast, these liberals usually welcome dialogue and warm relations between religions, and enjoy the rich pluralism of a multi-faith society. But regardless of viewpoint, most people in Britain whether religious or not, consider the matter of faith to be a private and personal matter

## **IV.1. Karen Hewitt**

### **The Great Education Debate**

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If you ask almost any teacher in Britain what he or she thinks of the situation in our schools today, you will receive everything from torrents of articulate anger to frenzied cries by those who think they are going crazy! Ask parents and you will find they are confused and often distressed. Ask the Government, and you will be faced with proposals, commissions, investigations and endless alterations to a mass of rules and regulations. Ask statisticians, and you will discover that more children are leaving school with better qualifications than ever before. Ask the children, and naturally you will hear contradictory verdicts.

Our education is in a state of crisis. The reasons are extremely interesting, and if explained fully would reveal to you much about the workings of our society and the conflicting philosophies on which it is based. In a short chapter, I can only outline a few of the issues. In no way is this a comprehensive account.

Russian textbooks on English education still tend to examine the arguments about grammar-and-secondary -modern schools versus comprehensive schools. This was the great educational debate of the nineteen sixties. Today the issues are different. My description is of the present system in England and Wales - arrangements in Scotland are not quite the same. and there are variations in Northern Ireland. In all parts of the United Kingdom, although laws govern the ages at which our children must attend school, and the hours that they must work during the year, the organisation of education is the responsibility of each local authority (elected council controlling a certain area). Therefore there are many variations of detail from one authority to the next.

The present government would like the system to be more centralised, as it is in France or, indeed, was in the Soviet Union. Since, in practice, education is paid for by the state (from our taxes) with only a small proportion of the costs paid from local taxes, the government argues that it should have more control over what happens in schools. Local authorities argue that they understand local conditions better, and that they are more directly responsible to the parents of the children they educate. One educational consequence of this quarrel is that the government passed laws to ensure that all children spent a high proportion of their time on a group of 'core subjects' - English, mathematics, science, and, in the secondary schools, a foreign language. Nobody doubts that these are very important subjects; problems arise when teachers or local authorities argue that other subjects should be given more time because they also are important. How do you squeeze into a timetable not only the core subjects but also history and geography, other sciences (a choice of physics, biology, chemistry, instead of a general science course), art, another foreign language, music, practical subjects like woodwork and needlework, maybe Latin, even Greek, P.E. (physical education), religious studies, courses for personal development - and what about economics, politics, commercial subjects...? The list can continue for a long time if we count all the different kinds of courses offered in normal comprehensive schools across the country. Not all courses exist in all schools; but local authorities argue for variety, central government is concerned that all children should have a proper basic education.

Arguments about what should be studied in the schools are closely related to the structure of the schools, and also the relationship between state and private schools. In England, about 93% of children attend state schools. The other 7% attend 'private' schools, sometimes called 'independent' schools. A minority of these private schools are boarding schools where children live as well as study. You will probably have read about such schools in English novels and stories, and you may have the impression that most British school children go to them. In fact, probably less than 3% of children are 'boarders'. Private schools are very expensive, whether they are day schools or boarding schools, so the pupils at them are the children of our privileged elites. But many

parents who could afford to send their children at least to a day school actively choose not to do so. The vast majority of children, including those from professional and business homes, attend state schools.

All children are required by law to attend school full-time between the ages of 5 and 16. For younger children there are a few state kindergartens, some private kindergartens and a few 'nursery classes' in ordinary schools. About half our four-year-olds have a few hours of education a week, but for un-der-fours very little is provided.

A typical school day starts at about 9 a.m. with three hours of lessons (divided by short breaks) in the morning, followed by a 'dinner hour' at which cheap meals are provided, and then two more hours of lessons in the afternoon. So school finishes around 3.30 or 3.45. For younger children the day is shorter. We have no school on Saturday or Sunday. Instead of one very long holiday in the summer with very short breaks at other times, our children have three 'terms' in a year, with about 214 weeks of holiday at Christmas/New Year, 2 weeks at Easter and 6 or 7 weeks in the summer. In addition there are short mid-term breaks of a few days. (This pattern is specific for this country. In the rest of Europe school days usually start and end earlier, and the summer holiday is much longer, with correspondingly shorter breaks at other times.)

For the first two years of schooling (5-6) children are expected to learn to read and write, to do simple sums, to learn basic practical and social skills, and to find out as much as they can about the world through stories, drama, music, crafts and through physical exercise. A good infants school is rather like the older years in one of your good kindergartens, except that much more emphasis is put on reading and writing, and children are perhaps more strongly encouraged to do and make things *themselves*.

It is assumed that most children can read by the time they start their third year of schooling. Some of them will be fluent, others will still need help. For school work now depends on reading and writing. From 7 to about 11 or 12, children are at a school where the class teacher is still a central figure for them, because he or she teaches many basic lessons. But increasingly there is emphasis on subjects with subject teachers. There will probably be a special teacher for maths, another for crafts, another for French, if French is provided at this age. But at these ages, except perhaps for maths, children are not usually divided into different levels of ability. However, *within each class* there may be several different groups, each working on a different part of the subject, requiring different intellectual understanding. Classrooms are often informal in arrangement. Children work at tables, and move around fairly freely in the course of studying a practical topic. Such learning methods are the pride of many teachers, parents and educationalists, and the despair of others. Do children learn essential skills and knowledge best if they are sitting in rows listening to a teacher in front of a blackboard, or if they can follow their own inclinations and work in their own way at their own pace? Of course, an obvious answer is that a mixture of both methods is probably best - and probably most often practised - but the discussion tends to divide people into opposing camps. 'My child isn't learning anything! He just wastes time talking and playing!' says one exasperated parent. 'My child is bored to death! The teacher just talks at the children and never asks them for any response,' says another. Or, if the parents are pleased, you can hear one parent saying proudly, 'Annie was thrilled by the class study of 'water'. They did all sorts of things - physics experiments, learning about the Indian monsoons and measuring rainfall, reading legends about the sea, writing poems about wet autumn days, and catching frogs in the local pond.' And another parent will be saying, 'Tom really knows his grammar and his rules of arithmetic. And he has written an interesting report of the geography expedition the teacher organised last week - and no misspellings. Not bad for a ten-year-old!'

Which sort of teaching gives a better education? We know some answers. Clever children flourish in either type of class, and slow children will find both difficult, though they will probably enjoy the more active, informal teaching. The children in the middle - the majority - provide conflicting evidence. Formal teaching gives them solidly based skills, informal teaching encourages them to ask questions and understand relationships. But can you ask questions and understand relationships if you haven't got a solid basis of skills first?

The government is worried that children may be learning in an anarchical situation, and has introduced national testing of basic knowledge. Teachers complain that this takes up too much precious time, and that mechanical testing does not demonstrate real understanding.

At about 11 or 12 children move to a new school, usually a 'comprehensive' that will accept all the children from three or four neighbouring junior schools. Changing to the 'big' school is a great moment in life for them.

At this stage comes the debate about 'streaming' - that is, dividing pupils into different groups according to ability. A few local authorities still send clever children to one school and slow children to another but now that the vast majority of secondary schools are comprehensive (i.e. accept children of all abilities) the decisions have to be made within the schools. Very few teachers believe that it is possible to educate children of all abilities together if some are going to study advanced mathematics, for example. On the other hand, few teachers want to go back to rigid streaming where children were kept apart, and those at the bottom were always at the bottom.

Since Soviet schools did try to educate all children together, it is natural for your teachers now to be enthusiastic about streaming. But rigid streaming is considered reactionary in this country and unfair to children who are denied opportunities for educational advancement because they are put into categories at an early age. However, it is easier to organise special help for slower children if they are all together in one group. And clever children like to work with clever children. So the schools are always in a dilemma. Parents are eager for 'their' child to do best; but the school and the teachers have to consider all children. The most common solution is to organise children into both classes of mixed ability and groups of similar ability, and to organise timetables in which they are moving between classes and groups.

When the pupils reach the age of 14-15, some of those problems tend to solve themselves because of subject 'options'. Russian school children sometimes believe that life in British schools must be wonderful because pupils can decide for themselves what they are going to study. Life is not quite so simple! Every pupil has to take a national examination at 16, called GCSE (General Certificate of Secondary Education). The examination must be taken in 'core' subjects, plus three or four or five other subjects. These are chosen, in discussion with teachers, from a list. But there is no 'free choice' because of timetables and demands for a coherent education. One of the subjects must be practical, another must be part of 'social studies' - geography, history, etc. Academic pupils will be able to choose mostly academic subjects, those who find school work more difficult can concentrate on practical and technical subjects. The examinations involve written (and sometimes practical) papers, sometimes two papers in each subject, and they are marked nationally. There is a complicated (and changing) system of marking. We never have anything as simple as your '5' or '4' or '3'. Exams are usually marked, out of 100, and then 'converted' into grades - maybe five or seven or eight grades. This means that there is far less subjective impression of whether this or that pupil deserves a good mark or a not-so-good mark.

At the end of the year in which he or she reaches 16, a British pupil can leave school. Many do; though of these, some go on to further training for employment. Although the situation has been improving slowly, far fewer children in the United Kingdom stay on after 16 at school than in most European countries including Russia. Why do children rush to leave school, even if their future is probably unemployment? Has school failed them? Are they already condemned to miserable lives because they have not been properly taught the essentials? Have they suffered from a lack of discipline? Or have they had too much discipline? Should lessons be devoted more to practical skills and 'training for jobs' so that, at least, they will find that school has been useful? (This is the present government's view.) Or is that a philistine approach? Would it be better to give these children a broad, liberalising education, so that their lives will not be too much bounded by work? Or should there be ever-greater insistence on qualifications, qualifications, qualifications? These are the questions that are constantly raised in our intense and often bitter debates about what education is *for*.

Such debates are really about the nature of society. Should we be educating workers to become workers, thereby limiting the lives of children but making the system perhaps more efficient (from which they may possibly benefit) or should we be using education to break down these barriers? Is education primarily intended to turn children into citizens - in which case there should be a lot of emphasis on social education and working together in groups? Or should education be essentially 'child-centred', which is a phrase meaning that as far as possible the needs of the individual child should be put above the needs of the group. And is 'child-centred

education' eventually a way of confirming differences which separate children from each other, or is it a way of bringing them together in co-operation?

The school inspectors have a clear message. Teachers are the most important element in education, and children will better or worse according to the expectations of their teachers. If a teacher has decided that a particular boy is stupid, he will do badly. If another teacher decides that he is intelligent, he will do better. Teachers too often expect too little of their pupils, say the inspectors. They should demand more. Teachers reply that improvement requires more books and other resources, and above all more time. They are spending too much time on administration and paperwork!

Pupils who stay at school can take a variety of further courses. The most important is the 'A-level', which is usually studied in three subjects. Pupils who want to enter university spend their last two years at school (17-18) studying intensively just those three subjects. It means that when they start their university course they are already much more advanced than undergraduates in most other countries, and a first degree in three years is common practice. (And our undergraduates compare well with others.) But is that too narrow an education for adolescents? It is convenient for the universities, but is it fair on the pupils to be forced to specialise so soon? Some teachers and educationalists want a broader education for these older pupils, others support the present 'deep' education.

All British universities and polytechnics are state institutions. Entry is by academic merit, and those who win places get their fees paid and are also paid a grant (stipend), as in your country. Students enter university at 18 or 19, are almost always living away from home, and are probably more independent in outlook than your students. Most of them complete their degrees in three years, a few in four years. A degree is awarded on the basis of examination, and sometimes of 'course work'. (I discuss this problem below.) Afterwards a minority compete for places to do graduate research work; the rest go out into the world to look for jobs. Jobs are not easy to find; and undergraduate unemployment can be quite high in the first few months after leaving university. Polytechnics also provide degree courses; and for those who do not reach university or polytechnic, there are all sorts of lower courses and qualifications by studying part-time at local colleges.

Another major debate at university level is about 'assessment', which, in turn, requires university lecturers to reconsider what is actually taught. This particular argument is now becoming ever more urgent in the secondary schools. It illustrates some of the biggest differences between your system and ours.

British education has traditionally been directed towards academically clever children. These children have to 'prove' themselves from an early age by writing long examination papers. Emphasis has therefore been on memory, on clear expression of arguments, on intelligent selecting of evidence and reaching of conclusions - not just a memory test, but a test of knowledge and rational judgment. The same process happens in universities, where a degree used to be awarded on the basis of many examination papers taken at the end of the course.

Since the seventies, step by step, teachers have been introducing 'continuous assessment' on the basis of 'course work' - that is, the work which a pupil does during a course. Most of this will also be written, but some will be oral. It will be part of the normal day's lessons, a description perhaps, or a map with personally researched information about a distant country; or an effort to imagine (and write down) an account of contrasting lives of rich people and poor people in Victorian England. Teachers say that this kind of work should provide some of the marks for results at GCSE - and in many schools pupils follow a syllabus in which course work is marked as well as exam papers. Now, similar proposals are being made about degree courses. Should they depend wholly upon examinations, or should weekly or fortnightly essays also be taken into account? If so, there is much more opportunity for selecting 'optional short courses' which together make up a degree.

Some university lecturers are delighted at the freedom to build 'mixed' courses, while others worry that pupils will have no coherent body of knowledge but just a mixture of bits and pieces for their degree. And there is another problem. Students quickly learn which lecturers are generous with their marks, which ones are harsh; and not surprisingly they join the courses where they can expect to get good marks even if they prefer the other topics or teachers. Results are crucial! Such a situation, which is bound to tempt some teachers into academic corruption, is mostly avoided if anonymous examination papers are marked instead. However, many

university lecturers and even more school teachers feel that continuous assessment and assessment of course work are fairer ways of judging a pupil than end-of-year exams.

It should be clear that neither in schools nor universities do we put much emphasis on oral work, and very little indeed on oral tests. The kind of oral examinations I have observed in Russian universities are unknown here. Perhaps that is why Russians are so fluent at talking while so many English adults hesitate and stumble. But most of us expect to be able to write fairly fluently.

The emphasis on written exams means that for long periods schoolchildren do not have to worry about any marks. Teachers are not expected to give marks for each lesson, or indeed for a whole week of lessons. And if they do, they often try to distinguish between 'effort' and 'achievement'. Every teacher knows the little boy who is trying very hard but who will never be very successful and the bone-idle boy or girl who can get good marks without effort. So they are always looking for ways, of rewarding the first, and challenging the second. Written school reports which pupils have to present to their parents at the end of each year try to make these distinctions.

Teachers will recognise at least some of the problems I have tried to describe here. But why the sense of crisis? Consider: over the last few years, schools have been at the centre of quarrels between local and central government; they have been restructured within and without in response to local demands for comprehensive schooling, or because of falling birth-rates, or rearrangements of age-groups. Teachers have had to re-plan all their syllabuses and time-tables; some subjects have become central, others have been abandoned, even if the skills of the teachers do not fit with what is required. New national examinations (GCSE) have been introduced and new methods of assessment (GCSE by course work); the government has planned national 'age-tests' against the wishes of most teachers; streaming has been abolished, re-introduced, re-organised, and is still the subject of fierce debate; more and more children stay on to compete for university places but there are in some subjects fewer teachers to teach them. Meanwhile an alarmingly high proportion of children leave school early. Written reports have been revised, restyled, and made mandatory; this takes a long time. Politicians are forever questioning teachers about their methods and expecting them to justify them. Behind it all there are three conflicting philosophies of education. Should schools provide training and vocational skills to prepare pupils for working life? should they be providing social skills and prepare them to be good citizens; or should they be encouraging each child to develop his or her sense of their own worth? Each philosophy requires a different approach from the teacher, and conflicting methods of assessment. Every morning, it seems, teachers wake up to new directives from the government contradicting previous directives. Everybody is full of ideas but the ideas develop in opposite directions. This has been going on for several years. British teachers now feel utterly exhausted at trying to respond to everything that has been demanded of them. Now they want money, time and quiet. But they will not get what they want - or maybe they will get just a little!

## **IV.2. David McDowal**

### **THE STORY OF BRITISH SCHOOLS**

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For largely historical reasons, the schools system is complicated, inconsistent and highly varied. Most of the oldest schools, of which the most famous are Eton, Harrow, Winchester and Westminster, are today independent, fee-paying, public schools for boys. Most of these were established to create a body of literate men to fulfil the administrative, political, legal and religious requirements of the late Middle Ages. From the sixteenth century onwards, many 'grammar' schools were established, often with large grants of money from wealthy men, in order to provide a local educational facility.

From the 1870s local authorities were required to establish elementary schools, paid for by the local community, and to compel attendance by all boys and girls up to the age of 13. By 1900 almost total attendance had been achieved. Each authority, with its locally elected councillors, was responsible for the curriculum. Although



a general consensus developed concerning the major part of the school curriculum, a strong feeling of local control continued and interference by central government was resented. A number of secondary schools were also established by local authorities, modelled on the public schools (see below).

The 1944 Education Act introduced free compulsory secondary education. Almost all children attended one of two kinds of secondary school. The decision was made on the results obtained in the '11 plus' examination, taken in the last year of primary school. Eighty per cent of pupils went to 'secondary modern' schools where they were expected to obtain sufficient education for manual, skilled and clerical employment, but where academic expectations were modest. The remaining 20 per cent went to grammar schools. Some of these were old foundations which now received a direct grant from central government, but the majority were funded through the local authority. Grammar school pupils were expected to go on to university or some other form of higher education. A large number of the grammar or 'high' schools were single sex. In addition there were, and continue to be, a number of voluntary state-supported primary and secondary schools, most of them under the management of the Church of England or the Roman Catholic Church, which usually own the school buildings.

By the 1960s there was increasing criticism of this streaming of ability, particularly by the political Left. It was recognised that many children performed inconsistently, and that those who failed the 11 plus examination were denied the chance to do better later. Early selection also reinforced the divisions of social class, and was wasteful of human potential. A government report in 1968 produced evidence that an expectation of failure became increasingly fulfilled, with secondary modern pupils aged 14 doing significantly worse than they had at the age of eight. Labour's solution was to introduce a new type of school, the comprehensive, a combination of grammar and secondary modern under one roof, so that all the children could be continually assessed and given appropriate teaching. Between 1965 and 1980 almost all the old grammar and secondary modern schools were replaced, mainly by coeducational comprehensives. The measure caused much argument for two principal reasons. Many local authorities, particularly Conservative-controlled ones, did not wish to lose the excellence of their grammar schools, and many resented Labour's interference in education, which was still considered a local responsibility. However, despite the pressure to change school structures, each school, in consultation with the local authority, remained in control of its curriculum- In practice the result of the reform was very mixed: the best comprehensives aimed at grammar school academic standards, while the worst sank to secondary modern ones.

One unforeseen but damaging result was the refusal of many grammar schools to join the comprehensive experiment. Of the 174 direct-grant grammar schools, 119 decided to leave the state system rather than become comprehensive, and duly became independent fee-paying establishments (see below). This had two effects. Grammar schools had provided an opportunity for children from all social backgrounds to excel academically at the same level as those attending fee-paying independent public schools. The loss of these schools had a demoralising effect on the comprehensive experiment and damaged its chances of success, but led to a revival of independent schools at a time when they seemed to be slowly shrinking. The introduction of comprehensive schools thus unintentionally reinforced an educational elite which only the children of wealthier parents could hope to join.

Comprehensive schools became the standard form of secondary education (other than in one or two isolated areas, where grammar schools and secondary moderns survived). However, except among the best comprehensives they lost for a while the excellence of the old grammar schools.

Alongside the introduction of comprehensives there was a move away from traditional teaching and discipline towards what was called 'progressive' education. This entailed a change from more formal teaching and factual learning to greater pupil participation and discussion, with greater emphasis on comprehension and less on the acquisition of knowledge. Not everyone approved, particularly on the political Right. There was increasing criticism of the lack of discipline and of formal learning, and a demand to return to old-fashioned methods.

From the 1960s there was also greater emphasis on education and training than ever before, with many colleges of further education established to provide technical or vocational training. However, British education remained too academic for the less able, and technical studies stayed weak, with the result that a large number of less academically able pupils left school without any skills or qualifications at all.

The expansion of education led to increased expenditure. The proportion of the gross national product devoted to education doubled, from 3.2 per cent in 1954, to 6.5 per cent by 1970, but fell back to about 5 per cent in the 1980s. These higher levels of spending did not fulfil expectations, mainly because spending remained substantially lower than that in other industrialised countries. Perhaps the most serious failures were - the continued high drop-out rate at the age of 16 and the low level of achievement in mathematics and science among school-leavers. By the mid-1980s, while over 80 per cent of pupils in the United States and over 90 per cent in Japan stayed on till the age of 18, barely one-third of British pupils did so.

### **IV.3. David McDowal**

#### **THE EDUCATIONAL REFORMS OF THE 1980s**

Печатается по изданию: David McDowall, Britain in Close-up, Longman, 2000

The Conservatives accused Labour of using education as a tool of social engineering at the expense of academic standards. The dominant right wing of the party argued that market forces should apply, and that the 'consumers', parents and employers, would have a better idea of what was needed than politicians or professional educationists who lived in a rarefied and theoretical world. They also condemned low teaching standards and poor performance by many pupils. Through the Education Act (1986) and the Education Reform Act (1988) the Conservatives introduced the greatest reforms in schooling since 1944.

Most educational experts saw good and bad features in these reforms. A theme running through most of them was the replacement of local authority control with greater central government power combined with greater parental choice, based on the philosophy of freedom of choice for the 'consumer'.

The main reforms included the introduction of a National Curriculum making certain subjects, most notably science and one modern language, compulsory up to the age of 16. These had previously often been given up at the age of 13. But there was also unease that the compulsory curriculum, taking up over 70 per cent of school time, would squeeze out important wider areas of learning. Periodic formal assessments of progress at the ages of seven, 11, 14 and 16 were also introduced. Independent fee-paying schools (see below), to which most Conservative government ministers sent their children, were exempted from teaching according to the National Curriculum. Critics questioned why these schools did not have to follow the same national objectives.

In keeping with its philosophy of consumer choice, the government gave parents the right to enrol their children - given appropriate age and aptitude - at any state school of their choice, within the limits of capacity. Parents already sent their children to the local school of their choice. The decision to publish schools' examination results, however, gave parents a stark, but not necessarily well-informed, basis on which to choose the most appropriate school for their child. Increasingly parents sought access to the most successful nearby school in terms of examination results. Far from being able to exercise their choice, large numbers of parents were now frustrated in their choice. Overall, in 1996 20 per cent of parents failed to obtain their first choice of school. In London the level was 40 per cent, undermining the whole policy of 'parental choice' and encouraging only the crudest view of educational standards. Schools found themselves competing rather than cooperating and some schools, for example in deprived urban areas, faced a downward spiral of declining enrolment followed by reduced budgets. Thus the market offered winners and losers: an improved system for the brighter or more fortunate pupils, but a worse one for the 'bottom' 40 per cent. Schools in deprived parts of cities acquired reputations as 'sink' schools. As one education journalist wrote in 1997, 'There is a clear hierarchy of schools: private, grammar, comprehensives with plenty of nice middle-class children, comprehensives with fewer nice middle-class children and so on.'

In 1988 schools were given the power to opt out of local authority control, if a majority of parents wanted this. The government hoped that many schools would opt for this new 'grant-maintained' status, and that local education authorities would be marginalised. In fact far fewer schools opted for grant-maintained status than the government had hoped or the public had expected. By 1997 only 18 per cent of English secondary schools had opted for it, and only 5 per cent in Wales. The few that opted out tended to be in the wealthier middle-class areas

with a large measure of parental support and ambition. Most schools valued the guidance and support of the local education authority.

Secondary schools and larger primary schools were also given responsibility for managing their own budgets. Each school board of governors, composed of parents and local authority appointees, was given greatly increased responsibility, including the 'hiring and firing' of staff. Once again, schools with support from highly educated parents did better than those in deprived areas. The additional work added greatly to the load carried by the school principals, while still denying them full executive powers over their staff. By 1996 head teachers were resigning in record numbers as a result of stress. Inner London schools, for example, were notorious for discipline problems, in 1995 40 per cent of inner London headships were readvertised.

These reforms were insufficient to change the face of British education. Too many children left school with inadequate basic skills, specifically weakness in literacy, numeracy, science and technology. Although A level science pupils are among the best internationally, they are a small group. Internationally Britain's standard of science at primary level remains an embarrassment. One reason is that British children, along with American children, spend a lot of time watching television or playing computer games, and there is an established negative association between these habits and high achievement in science and mathematics. The teaching cadre suffered from low morale, discipline problems, poor pay, inadequate training and the increased workload resulting from the reforms. Many teachers took early retirement or sought alternative employment. The wastage rate had become so high that by 1989 there were as many trained teachers not teaching as teaching. Inadequate pay resulted in teachers avoiding posts in areas where housing was expensive, particularly in the south east. By the 1990s teacher vacancies in London primary schools were twice as high as the national average. The worst shortages were in the subjects identified as of greatest national importance: mathematics and science. But perhaps this was not surprising. Public funding per student had fallen by 25 per cent between 1987 and 1997. Britain still spent less of its gross domestic product on education than other industrialised countries, had one of the highest pupil-teacher ratios, was one of the poorest providers of nursery education, and boasted one of the lowest proportions of young people going on to full-time tertiary education. Indeed the steep drop in enrolment at the end of the compulsory cycle told its own story. In 1996 71 per cent of 16-year-olds, 59 per cent of 17-year-olds and only 40 per cent of 18-year-olds were still in full time education. It was therefore probably true that Britain suffered from a much stronger anti-education culture than its European competitors.

#### **IV.4. David McDowall**

### **EDUCATION UNDER LABOUR**

Печатается по изданию: David McDowall, Britain in Close-up, Longman, 2000

Education was the central theme of the new Labour government. It promised a huge range of improvements: high-quality education for all four-year-olds whose parents wanted it and lower pupil-teacher ratios, in particular that children up to the age of eight children would never be in classes of over 30 pupils. It also declared that all children at primary school would spend one hour each day on reading and writing, and another hour each day on numeracy, the basic skills for all employment. When Labour took office only 57 per cent of children reached national literacy targets by the time they left primary school, and only 55 per cent reached similar targets in maths. The government pledged to raise these proportions to 80 per cent and 75 per cent respectively. It also established a new central authority responsible for both qualifications and the curriculum, to ensure that these were, in the government's own words, 'high quality, coherent and flexible'. It warned that it intended to evolve a single certificate to replace A levels and vocational qualifications, and possibly to reflect a broad range of study rather than the narrow specialism of the A-level system. Because 30 per cent of students who started A-level courses failed to acquire one, it also wanted to create a more flexible system that would allow students still to attain recognised standards of education and training on the road to A levels. However, unlike France or Germany, an increasing proportion of those taking exams at this standard were actually passing.

The government also promised to improve the quality of the teaching staff, with a mandatory qualification for all newly appointed heads of schools, to improve teacher training, to establish a General Teaching Council, which would restore teacher morale and raise standards, and to introduce more effective means of removing inefficient teachers. It also promised to look at the growing problem of boys underachieving at school compared with girls. Finally, Labour asked for its record to be judged at the end of its first term in office, in 2002.

### **The private sector**

By 1997 8 per cent of the school population attended independent fee-paying schools, compared with under 6 per cent in 1979, and only 5 per cent in 1976. By the year 2000 the proportion may rise to almost 9 per cent, nearly back to the level in 1947 of 10 per cent. The recovery of private education in Britain is partly due to middle-class fears concerning comprehensive schools, but also to the mediocre quality possible in the state sector after decades of inadequate funding.

Although the percentage of those privately educated may be a small fraction of the total, its importance is disproportionate to its size, for this 8 per cent accounts for 23 per cent of all those passing A levels, and over 25 per cent of those gaining entry to university. Nearly 65 per cent of pupils leave fee-paying schools with one or more A levels, compared with only 14 per cent from comprehensives. Tellingly, this 8 per cent also accounts for 68 per cent of those gaining the highest grade in GCSE Physics. During the 1980s pupils at independent schools showed greater improvement in their examination results than those at state schools. In later life, those educated at fee-paying schools dominate the sources of state power and authority in government, law, the armed forces and finance.

The 'public' (in fact private, fee-paying) schools form the backbone of the independent sector. Of the several hundred public schools, the most famous are the 'Clarendon Nine', so named after a commission of inquiry into education in 1861. Their status lies in a fatally attractive combination of social superiority and antiquity, as the dates of their foundation indicate: Winchester (1382), Eton (1440), St Paul's (1509), Shrewsbury (1552), Westminster (1560), The Merchant Taylors' (1561), Rugby (1567), Harrow (1571) and Charterhouse (1611).

The golden age of the public schools, however, was the late nineteenth century, when most were founded. They were vital to the establishment of a particular set of values in the dominant professional middle classes. These values were reflected in the novel *Tom Brown's Schooldays* by Thomas Hughes, written in tribute to his own happy time at Rugby School. Its emphasis is on the making of gentlemen to enter one of the professions: law, medicine, the Church, the Civil Service or the colonial service. The concept of 'service', even if it only involved entering a profitable profession, was central to the public school ethos. A career in commerce, or 'mere money making' as it is referred to in *Tom Brown's Schooldays*, was not to be considered. As a result of such values, the public school system was traditional in its view of learning and deeply resistant to science and technology. Most public schools were located in the 'timeless' countryside, away from the vulgarity of industrial cities.

After 1945, when state-funded grammar schools were demonstrating equal or greater academic excellence, the public schools began to modernise themselves. During the 1970s most of them abolished beating and 'fagging', the system whereby new boys carried out menial tasks for senior boys, and many introduced girls into the sixth form, as a civilising influence. They made particular efforts to improve their academic and scientific quality. Traditionally boarding public schools were more popular, but since the 1970s there has been a progressive shift of balance in favour of day schools. Today only 16 per cent of pupils in private education attend boarding schools, and the number of boarders declines on average by 3 per cent each year.

Demand for public school education is now so great that many schools register pupils' names at birth. Eton maintains two lists, one for the children of 'old boys' and the other for outsiders. There are three applicants for every vacancy. Several other schools have two applicants for each vacancy, but they are careful not to expand to meet demand. In the words of one academic, 'Schools at the top of the system have a vested interest in being elitist. They would lose that characteristic if they expanded. To some extent they pride themselves on the length of their waiting lists.' This rush to private education is despite the steep rise in fees, 31 per cent between 1985 and 1988, and over 50 per cent between 1990 and 1997 when the average annual day fees were £5,700 and boarding

fees double that figure. Sixty per cent of parents would probably send their children to fee-paying schools if they could afford to.

In order to obtain a place at a public school, children must take a competitive examination, called 'Common Entrance'. In order to pass it, most children destined for a public school education attend a preparatory (or 'prep') school until the age of 13.

Independent schools remain politically controversial. The Conservative Party believes in the fundamental freedom of parents to choose the best education for their children. The Labour Party disagrees, arguing that in reality only the wealthier citizens have this freedom of choice. In the words of Hugh Cairns, the Labour leader in 1953, 'We really cannot go on with a system in which wealthy parents are able to buy what they and most people believe to be a better education for their children. The system is wrong and must be changed.' But since then no Labour government has dared to abolish them.

There can be no doubt that a better academic education can be obtained in some of the public schools. In 1993 92 of the 100 schools with the best A-level results were fee-paying. But the argument that parents will not wish to pay once state schools offer equally good education is misleading, because independent schools offer social status also. Unfortunately education depends not only on quality schools but also on the home environment. The background from which pupils come greatly affects the encouragement they receive to study. Middle-class parents are likely to be better able, and more concerned, to support their children's study than low-income parents who themselves feel they failed at school. State-maintained schools must operate with fewer resources, and in more difficult circumstances, particularly in low-income areas. In addition, the public school system creams off many of the ablest teachers from the state sector.

The public school system is socially divisive, breeding an atmosphere of elitism and leaving some outside the system feeling socially or intellectually inferior, and in some cases intimidated by the prestige attached to public schools. The system fosters a distinct culture, one based not only upon social superiority but also upon deference. As one leading journalist, Jeremy Paxman, himself an ex-public schoolboy remarked, 'The purpose of a public school education is to teach you to respect people you don't respect.' In the words of Anthony Sampson, himself an ex-pupil of Westminster, the public school elite 'reinforces and perpetuates a class system whose divisions run through all British institutions, separating language, attitudes and motivations'.

Those who attend these schools continue to dominate the institutions at the heart of the British state, and seem likely to do so for some time to come. At the beginning of the 1990s public schools accounted for 22 out of 24 of the army's top generals, two-thirds of the Bank of England's external directors, 33 out of 39 top English judges, and ambassadors in the 15 most important diplomatic missions abroad. Of the 200 richest people in Britain no fewer than 35 had attended Eton. Eton and Winchester continue to dominate the public school scene, and the wider world beyond. As Sampson asks, 'Can the products of two schools (Winchester and Eton), it might be asked, really effectively represent the other 99.5 per cent of the people in this diverse country who went to neither mediaeval foundation?' The concept of service was once at the heart of the public school ethos, but it is questionable whether it still is. A senior Anglican bishop noted in 1997, 'A headmaster told me recently that the whole concept of service had gone. Now they all want to become merchant bankers and lawyers.'

There are two arguments that qualify the merit of the public schools, apart from the criticism that they are socially divisive. It is inconceivable that the very best intellectual material of the country resides solely among those able to attend such schools. If one accepts that the brightest and best pupils are in fact spread across the social spectrum, one must conclude that an elitist system of education based primarily upon wealth rather than ability must involve enormous wastage. The other serious qualification regards the public school ethos which is so rooted in tradition, authority and a narrow idea of 'gentlemanly' professions. Even a century after it tried to turn its pupils into gentlemen, the public school culture still discourages, possibly unconsciously, its pupils from entering industry. 'It is no accident,' Sampson comments, 'that most formidable industrialists in Britain come from right outside the public school system, and many from right outside Britain.'

Britain will be unable to harness its real intellectual potential until it can break loose from a divisive culture that should belong in the past, and can create its future elite from the nation's schoolchildren as a whole.

In 1996 a radical Conservative politician argued for turning public schools into centres of excellence which would admit children solely on ability, regardless of wealth or social background, with the help of government funding. It would be a way of using the best of the private sector for the nation as a whole. It is just such an idea that Labour might find attractive, if it is able to tackle the more widespread and fundamental shortcomings of the state education system.

### **Further and higher education**

Further education has traditionally been characterised by part-time vocational courses for those who leave school at the age of 16 but need to acquire a skill, be that in the manual, technical or clerical field. In all, about three million students enrol each year in part-time courses at further education (FE) colleges, some released by their employers and a greater number unemployed. In addition there have always been a much smaller proportion in full-time training. In colleges, some released by their employers and a greater number unemployed. In addition there have always been a much smaller proportion in full-time training. In 1985 this figure was a meagre 400,000, but by 1995 this had doubled. Given Labour's emphasis on improving the skills level of all school-leavers, this expansion will continue. Vocational training, most of which is conducted at the country's 550 further education colleges is bound to be an important component.

Higher education has also undergone a massive expansion. In 1985 only 573,000, 16 per cent of young people, were enrolled in full-time higher education. Ten years later the number was 1,150,000, no less than 30 per cent of their age group.

This massive expansion was achieved by greatly enlarging access to undergraduate courses, but also by authorising the old polytechnics to grant their own degree awards, and also to rename themselves as universities. Thus there are today 90 universities, compared with 47 in 1990, and only seventeen in 1945. They fall into five broad categories: the medieval English foundations, the medieval Scottish ones, the nineteenth-century 'redbrick' ones, the twentieth-century 'plate-glass' ones, and finally the previous polytechnics. They are all private institutions, receiving direct grants from central government.

Oxford and Cambridge, founded in the thirteenth and fourteenth centuries respectively, are easily the most famous of Britain's universities. Today 'Oxbridge', as the two together are known, educate less than one-twentieth of Britain's total university student population. But they continue to attract many of the best brains and to mesmerise an even greater number, partly on account of their prestige, but also on account of the seductive beauty of many of their buildings and surroundings.

Both universities grew gradually, as federations of independent colleges, most of which were founded in the fourteenth, fifteenth and sixteenth centuries. In both universities, however, new colleges are periodically established, for example Green College, Oxford (1979) and Robinson College, Cambridge (1977).

Scotland boasts four ancient universities: Glasgow, Edinburgh, St Andrews and Aberdeen, all founded in the fifteenth and sixteenth centuries. In the Scottish lowlands greater value was placed on education during the sixteenth and later centuries

than in much of England. These universities were created with strong links with the ancient universities of continental Europe, and followed their longer and broader course of studies. Even today, Scottish universities provide four-year undergraduate courses, compared with the usual three-year courses in England and Wales.

In the nineteenth century more universities were established to respond to the greatly increased demand for educated people as a result of the Industrial Revolution and the expansion of Britain's overseas empire. Many of these were sited in the industrial centres, for example Birmingham, Manchester, Nottingham, Newcastle, Liverpool and Bristol.

With the expansion of higher education in the 1960s 'plate-glass' universities were established, some named after counties or regions rather than old cities, for example Sussex, Kent, East Anglia and Strathclyde. Over 50 polytechnics and similar higher education institutes acquired university status in 1992. There is also a highly successful Open University, which provides every person in Britain with the opportunity to study for a degree, without leaving their home. It is particularly designed for adults who missed the opportunity for higher education

earlier in life. It conducts ; learning through correspondence, radio and television, and also through local study centres.

{University examinations are for Bachelor of Arts, or f of Science (BA or BSc) on completion of the undergraduate course, and Master of Arts or of Science (MA or MSc) on completion of postgraduate work, usually a one- or two-year course involving some original research. Some students continue to complete a three-year period of original research for the degree of Doctor of Philosophy (PhD). The bachelor degree is normally classed, with about 5 per cent normally gaining a First, about 30 per cent gaining an Upper Second, or 2.1, perhaps 40 per cent gaining a Lower Second, or 2.2, and the balance getting either a Third, a Pass or failing. Approximately 15 per cent fail to complete their degree course.

In addition there are a large number of specialist higher education institutions in the realm of the performing and visual arts. For example, there are four leading conservatories: the Royal Academy of Music, the Royal College of Music, Trinity College of Music and the Royal Northern College of Music. There are a large number of art colleges, of which the most famous is the Royal College of Art, where both Henry Moore and David Hockney once studied. Other colleges cater for dance, filmmaking and other specialist areas of artistic study.

In spite of the high fees, Britain's universities, FE colleges and English language schools host a large number of foreign students, in 1996 there were no fewer than 158,000.

Female undergraduates have greatly increased proportionately in recent years. In the mid-1960s they were only 28 per cent of the intake, became

41 per cent by the early 1980s, and were 51 per cent by 1996. There is still an unfortunate separation of the sexes in fields of chosen study, arising from occupational tradition and social expectations. Caring for others is still a 'proper' career for women; building bridges, it seems, is not. Unless one believes women's brains are better geared to nursing and other forms of caring and men's to bridge-building, one must conclude that social expectations still hinder women and men from realising their potential. Students from poorer backgrounds are seriously underrepresented in higher education. Although more in social categories C, D and E (see p.93) are now enrolled, it is the more prosperous social categories A and B which have benefited most from university expansion. For Labour there are two issues here: equality of opportunity, and maximising all of society's intellectual potential. Ethnic minorities' representation is growing: 13 per cent in 1996 compared with only 10.7 per cent in 1990. It is noteworthy that their university representation exceeds their proportion within the whole population, a measure of their commitment to higher education.

In 1988 a new funding body, the University Funding Council, was established, with power to require universities to produce a certain number of qualified people in specific fields. It is under the UFC's watchful eye that the universities have been forced to double their student intake, and each university department is assessed on its performance and quality. The fear, of course, is that the greatly increased quantity of students that universities must now take might lead to a loss of academic quality. Expansion has led to a growing funding gap. Universities have been forced to seek sponsorship from the commercial world, wealthy patrons and also from their alumni. The Conservative Party also decided to reduce maintenance grants but to offer students loans in order to finance their studies. However, the funding gap has continued to grow and Labour shocked many who had voted for it by introducing tuition fees at ?1,000 per annum in 1998. Although poorer students were to be exempted it was feared that, even with student loans, up to 10 per cent of those planning to go to university would abandon the idea. One effect of the financial burden is that more students are living at home while continuing their studies: about 50 per cent at the ex-polytechnics, but only 15 per cent at the older universities.

Today many university science and technology departments, for example at Oxford, Cambridge, Manchester, Imperial College London, and Strathclyde, are among the best in Europe. The concern is whether they will continue to be so in the future. Academics' pay has fallen so far behind other professions and behind academic salaries elsewhere, that many of the best brains have gone abroad. Adequate pay and sufficient research funding to keep the best in Britain remains a major challenge.

As with the schools system, so also with higher education: there is a real problem about the exclusivity of Britain's two oldest universities. While Oxbridge is no longer the preserve of a social elite, it retains its

exclusive, narrow and spell-binding culture. Together with the public school system, it creates a narrow social and intellectual channel from which the nation's leaders are almost exclusively drawn. In 1996 few people were in top jobs in the Civil Service, the armed forces, the law or finance, who had not been either to a public school or Oxbridge, or to both.

The problem is not the quality of education offered either in the independent schools or Oxbridge. The problem is cultural. Can the products of such exclusive establishments remain closely in touch with the remaining 95 per cent of the population? If the expectation is that Oxbridge, particularly, will continue to dominate the controlling positions in the state and economy, is the country ignoring equal talent which does not have the Oxbridge label? As with the specialisation at the age of 16 for A levels, the danger is that Britain's governing elite is too narrow, both in the kind of education and where it was acquired. It is just possible that the new Labour government, which itself reflects a much wider field of life experience in Britain, will mark the beginning of significantly fuller popular participation in the controlling institutions of state.

## **CONCLUSION**

Britain is at a crossroads now. The very idea of 'Britain' has come under a number of forceful attacks. One of the current features noticeable alongside speculations over the end of Britishness is an increase in discussion of Englishness, spurred on by the rise in Celtic nationalisms over recent years. There appears to be a rush to define Englishness because sections of white England increasingly feel they have already lost their historical monopoly on Britishness.

The recognition of differences between the countries within the United Kingdom has resulted in attempts to homogenize those within them; to rediscover the English, for example, as though people in England have remained unaltered for decades, or even centuries, despite the changes to their cultural identities brought about by Britain, Europe, the Empire, globalization and ethnic migration. Whatever the future holds for the people who live in the British Isles, what is required is a new sense of national identity.

The technological revolution has also enormously changed people's lives in the home, challenging the idea of the family unit by turning its members into consumers of a great number of domestic leisure activities, while postwar migration has greatly altered the ethnic population on the streets and the rise of the European Union has meant that British people have thought more deeply about their national identities, some wishing to call themselves primarily 'Welsh', 'Irish', 'English', 'Scottish', others 'British' and others 'European', 'Asian' or 'African'. Britain is composed of various contrasting elements: asylum seekers and moneyed gentry; settled suburban commuters and country farmers; nostalgic OAPs and young ravers - each experiencing a different version and expressing a different view of the country when talking about their relation to Britain. Any of these experiences of being British is a product of individual identity and experience, formed by a range of factors such as employment, gender, region, religion and education, and each of these alternative views would supply a picture of Britain which can only take place in a mosaic of opinions. As much as if not more than ever, in the twenty-first century it is wrong to think there is a single British character or personality, rather than a plurality of cultural identities.



## **ESSEY**

### **PART ONE**

1. Britain and European unity.
2. Britain's way from the Empire to the state in integrated Europe.
3. Wales- the revival of the nation.
4. The British society today - social characteristics.
5. Economic, social and cultural changes in Great Britain in the twentieth century.

### **PART TWO**

1. The English language and the process of globalization.
2. Social classes and dialects of the UK.
3. The English language and youth subculture.
4. The recent tendencies of the development of the English grammar and phonetic systems.
5. English and the Celtic languages of the UK. Their interaction.

### **PART THREE**

1. Religion and politics.
2. 'New' religions in the modern world.
3. The history of religion in the UK and the present-day reality.
4. The role of church in every day life of British people.
5. The problems of religious affiliations and tolerance.

### **PART FOUR**

1. Immigration and the system of national education.
2. Social basis of the British education.
3. Classic and 'new' universities.
4. The system of higher education.

5. Advantages and disadvantages of recent educational reforms in Great Britain.

## **PART ONE. THE UNITED KINGDOM - HOW UNITED IS IT ?**

### ***UNIT 1. WHAT IS NATIONAL IDENTITY ?***

#### **I. READING COMPREHENSION**

A. Pre-reading Task. Answer the following questions.

1. What is associated in your mind with the name 'Great Britain'?
2. Do you know any historical facts concerning the history of the country?

B. Now read and translate the text. You can make use of the words and expressions given below:

Fascinating - увлекательный, захватывающий

Embrace - охватывать

Prior to - до, раньше, прежде

Incorporation - объединение

Unified - единый, объединенный

Empire - империя

Demise - кончина, гибель

Transmitter - передатчик, переносчик

Survival - выживание

Identity - самосознание, индивидуальность, самобытность

Take for granted - воспринимать как должное, само собой разумеющееся

Confidence in smth - уверенность в чем-либо, доверие к чему-либо

Perform - зарекомендовать себя; успешно проявить себя

First-rate - первоклассный, превосходный

Power - держава

Drain away - опустошать, выкачивать, уничтожать

Loss - потеря

Values - ценности  
 Debilitation - слабость  
 Decay - упадок  
 Surrender - сдавать, сдаваться  
 Spread - расширение  
 Secessionist - сепаратистский  
 Sentiment - мнение, настроение, настрой  
 Cohesion - единство  
 Challenge - оспаривать  
 Shape - формировать  
 Attachment - привязанность  
 Rivalry - соперничество  
 Hostility - недружелюбие  
 Reside - жить  
 Neighborhood - (свой) район, округа  
 Merge - сливаться  
 Loyalty - верность  
 Subsume - включить в какую-либо категорию  
 County - графство  
 Override - не принимать во внимание  
 Allegiance - верность  
 awareness - осознание  
 affiliation - принадлежность  
 denomination - вероисповедание  
 origin - происхождение  
 relevant - значимый  
 influential - влиятельный  
 repudiate - отвергать, не принимать

The history of the island nation of Great Britain is rich and fascinating. It embraces three different groups - **the English**, **the Welsh** and **the Scots**. Each of them had a long history of its own prior to the incorporation into a unified state. In the modern era Great Britain became the centre of the greatest [empire](#), covering one-fifth of the world at the beginning of the XX century. After its demise the ties which were forged with peoples all over the globe are still transmitters of the nation's culture and language.



St. George's Cross, the national flag of England have been engaged in the problem of national identity because it no longer seems possible to take for granted the existence of a clearly defined and shared sense of "Britishness" among the people of the island. After World War II confidence

But in recent years there have been expressed

many doubts about its future survival. British



The national flower of England is the rose.

in the country's ability to perform effectively on an international level, as a first-rate economic and military power drained away and this has produced a corresponding loss of pride in British political institutions and cultural values. Fears of national debilitation and decay continue to grow, as sovereignty is surrendered to supranational bodies including **the European Union**, while the spread of secessionist sentiment in Wales and Scotland threatens the internal cohesion of the British population. Only when the nation's future is challenged in such ways do people begin to ask fundamental questions about how it came into being in the first place, and how it has managed to survive for so long.

Examining the phenomenon of national identity is no straightforward matter. An individual's sense of self is partly shaped by an emotional attachment to the neighbourhood in which they live, and there may be rivalry and even hostility towards those residing in other neighbourhoods. On the other hand, all of those neighbourhoods may merge together, in a different context, as part of a district or city, and this can find expression through loyalty to a school or support for a football team. Yet the whole population of a town may identify with one another when brought into contact with inhabitants from other towns. Even this distinction can be subsumed into a proud identification with a **county** in which all are located, in contrast to another county, and in its turn county rivalries may be over-ridden by allegiance to a regional identity. Most people will also think of themselves as English or Welsh or Scottish, as well as belonging to a greater British whole. All sorts of other identities have the potential to play a part in people's awareness of themselves and the way they connect with their fellow humans: whether it be common work experiences, shared leisure interests, affiliation to a particular religious denomination or ethnic origin. Looked at from this perspective, national identity must co-exist with a multitude of other social identities, and depending on the precise circumstances, it is not always the most relevant or influential. Few people are likely to repudiate their national identity entirely, but this does not mean that it is necessarily uppermost in their minds every day.

C. Now referring back to the text, answer these questions.

1. What groups does the history of Great Britain embrace?
2. What fears and doubts have been expressed in recent years?
3. When did confidence in Britain's ability to perform effectively on an international level as a first-rate economic and military power drain away?
4. What produced a loss of pride in British political institutions and cultural values?
5. What is the internal cohesion of the British population threatened by?
6. How is an individual's sense of self usually shaped?
7. What is understood by national identity?

## II. VOCABULARY FOCUS

A. Translate the following word-combination into Russian:

Supranational; phenomenon; spread of smth; fundamental questions; support for a football team; in contrast to smth; to connect with smb; leisure interests; ethnic origin; perspective

In which situations are they given in the text? Reproduce them.

B. Find the English equivalents in the text.

В современную эпоху; во всем мире; на международном уровне; частично; с другой стороны; найти свое выражение; жители; быть расположенным; принадлежать к чему-либо; сосуществовать

Think of your own sentences with these expressions

C. Translate the sentences into Russian:

1. She formed no close attachments during her time in Paris
2. They were greeted with suspicion and hostility at first
3. In these jungle areas, every day is a fight for survival
4. The new treaty subsumes all past agreements
5. The countries have kept their sense of their own identity

### III. INTERPRETATION

A. Answer the following questions:

1. Why do you think there have been expressed doubts about the future survival of Great Britain in recent years?
2. What causes fears of national debilitation and decay?
3. Is sovereignty of individual states surrendered to supranational bodies, such as the European Union?

B. Paraphrase and explain the following statements. Comment on them:

1. Examining the phenomenon of national identity is no straightforward matter.
2. This distinction can be subsumed into a proud identification with a county in which all are located, in contrast to another county, and in its turn county rivalries may be over-ridden by allegiance to a regional identity.

### IV. SPEAKING PERSONALLY

How do you understand the following statement?

National identity must co-exist with a multitude of other social identities, and depending on the precise circumstances, it is not always the most relevant or influential.

Do you agree with it? Discuss it with your partners. Using the following phrases may help you sound unbiased and not too assertive:

Just so	Surely
Quite so	On the contrary
I quite agree here	Nothing of the kind
Naturally	Just the other way round
Most likely	Certainly not
I couldn't agree more	I doubt it

## **PART TWO.THE PRESENT DAY MULTILINGUAL SETTING FOR ENGLISH**

### ***UNIT I. LANGUAGE - A MAJOR WAY OF ETHNIC IDENTIFICATION***

#### **I. READING COMPREHENSION**

A. Pre-reading Task. Answer the questions:

1. Do you think the language is the main form of national identity?
2. Why do you think English is the world's most successful modern language?

B. Now read and translate the text. You can make use of the words and word-combinations given below:

Standard English - литературный английский язык

Survey - обзор, обследование

Variety - разнообразие, разновидность

Overseas (a) - зарубежный, заграничный

Diversity - разнообразие

Be indicative of smth - свидетельствовать о чем-либо

Perceive oneself - осознавать себя

Ethnic - этнический

Ethnicity - этническая или расовая принадлежность

Contentious - спорный

Pattern - модель

Census - перепись (населения)

Inner - внутренний, центральный

Rural - сельский

Conveyor - средство передачи

Badge - символ, признак

Emerge - появляться

Implications - смысл, значение

A survey found that only 15 per cent of school pupils spoke what their teachers considered to be standard, or 'correct' English. The rest spoke twenty different varieties from the British Isles, forty-two dialects of overseas English, and fifty-eight different world languages. Another survey found that there were at least twelve languages in Britain which could claim over a hundred thousand speakers. Such linguistic diversity might seem surprising in the homeland of arguably the world's most successful modern language. These statistics, however, are indicative of the multitude of ways used by the citizens of modern Britain to communicate.

These languages, moreover, are closely linked with the ways in which people perceive themselves and their role in British society. Many people within the state think about themselves, their families, and their local communities in quite different ways. One way of describing these individuals and the groups to which they belong is in terms of 'ethnicity'. Ethnicity is a highly complex and contentious concept. It can be defined as the patterns of behaviour, cultural values, and political affiliations shared by certain individuals who come together to form a group within a larger population.

According to National Statistics agency, in 1999-2000 the 56.93 million people in the British Isles included 3,830,000 people from ethnic minorities (having risen from just over 3 million in the 1991 census). The largest ethnic minority populations are found in inner London (25.6 per cent) and [West Midlands Metropolitan County](#) (14.6 per cent), and the smallest in the rural areas of Scotland (1.3 per cent), [Yorkshire](#) (0.9 per cent) and [Northumberland](#) (1 per cent).



separate  
indigenous  
populations,  
one very  
large -  
English

Additionally, the United Kingdom comprises four



The Midlands of England

(approximately 48 million) - and three small: Scottish (5 million), Welsh (3 million), and Northern Irish (1.5). What all this means is that there is a large number of people in the United Kingdom - around 20 per cent (12 million people) of the total population who do not have a straightforward relationship with the political state in which they live. In recent years, this problematic relationship between the state and its ethnic and regional minorities has become the subject of one of the most important debates in modern British life.

Ethnic and regional identity can appear in many forms. Historians, sociologists, and anthropologists have discovered that one of the most important ways in which ethnic groups identify themselves is through language. Not only is language the principal conveyor of symbols, ideas, and beliefs which are of importance to the ethnic group, very often the language becomes a powerful possession in itself, something to be protected and preserved as the main badge of ethnic identity. Much of the time, then, the alternative allegiances which constitute ethnic identity emerge specifically as tensions about language and the social status and cultural possibilities of different accents, dialects, and vocabularies.

The recognition of ethnic status has significant legal, educational, and social implications. But ethnic status also has important sociological and psychological implications for the kind of person the individual understands himself or herself to be - that is, for an individual's identity. A significant part of our individual identity is constituted through language - the language the world uses to communicate with us, and the language we use to communicate with the world. There are three interrelated issues - the usage and status of : 1) 'standard' and 'non-standard' forms of the English language and implications for English and British identity; 2) other indigenous British languages - **Welsh, Scots, and Gaelic** - and the challenge to the domination of English; 3) non-English languages brought to Britain by immigrants and other groups, such as Chinese and West Indian.

C. Answer the following questions:

1. Do all school pupils in Britain speak Standard English?
2. How many dialects of English and different world languages are spoken in Britain today?
3. How can ethnicity be defined?
4. Where are the largest ethnic minority populations found?
5. What has become the subject of one of the most important debates in modern British life in recent years?
6. How can ethnic and regional identity appear?
7. What is the principal conveyor of symbols, ideas, and beliefs which are of importance to the ethnic group?
8. What implications does the recognition of ethnic status have?

## II. VOCABULARY FOCUS

A. Translate the following word-combinations into Russian:

To claim smth; homeland; arguably; local communities; in terms of smth; political affiliations; to comprise; indigenos; alternative allegiances; interrelated issues.

Reproduce the situations in the text in which they are given

B . Find the English equivalents in the text:

Лингвистическое разнообразие; быть тесно связанным; культурные ценности; проявляться в разных формах; многообразие средств; юридические и социальные последствия; историки, социологи и антропологи; господство английского языка; статистические данные; тема дебатов.

Use them in sentences of your own.

C. Match the words which collocate with each other:

- |                |               |
|----------------|---------------|
| 1. social      | a. values     |
| 2. ethnic      | b. status     |
| 3. indigenous  | c. concept    |
| 4. cultural    | d. minorities |
| 5. contentious | e. population |

D. Match the words which are close in their meaning:

- |               |                |
|---------------|----------------|
| 1. inner      | a. cardinal    |
| 2. emerge     | b. booming     |
| 3. standard   | c. come forth  |
| 4. principal  | d. central     |
| 5. successful | e. established |

E. Match the words having the opposing meaning:

- |              |              |
|--------------|--------------|
| 1. emerge    | a. exterior  |
| 2. principal | b. irregular |



- |               |              |
|---------------|--------------|
| 3. inner      | c. failing   |
| 4. successful | d. auxiliary |
| 5. standard   | e. dissolv   |

F. Match the words and their definitions:

1. relating to a group of people who have the same culture and traditions	a. implication
2. the fact that very different people or things exist within a group or place	b. contentious
3. causing disagreement between people or groups	c. ethnic
4. a series of actions or events that together show how things normally happen or are done	d. diversity
5. a possible effect or result	e. pattern

G. Translate the following sentences into Russian:

1. The country's population consists of three main ethnic groups.
2. We value the rich ethnic and cultural diversity of the group.
3. Sex education in schools remains a highly contentious issue.
4. Patterns of employment in urban areas are different from those in the countryside.
5. We need to consider the financial implications of these changes

H. Make the words negative. Translate them into Russian.

Use the following prefixes - un; in; dis; non; il:

- |                 |                  |
|-----------------|------------------|
| 1. standard__   | 5. appear__      |
| 2. surprising__ | 6. significant__ |
| 3. important__  | 7. legal__       |
| 4. discovered__ |                  |

I. Complete the sentences using the words in the box:

indigenous   perceive   ethnic  
 inner   comprises   linked  
 homeland   ethnic minority   implications  
 diversity

1. These languages, moreover, are closely \_\_\_\_ with the ways in which people \_\_\_\_ themselves.
2. The recognition of \_\_\_\_ status has significant legal, educational, and social \_\_\_\_.
3. Such linguistic \_\_\_\_ might seem surprising in the \_\_\_\_ of arguably the world's most successful modern language.
4. The largest \_\_\_\_ populations are found in \_\_\_\_ London.
5. The United Kingdom \_\_\_\_ four separate \_\_\_\_ populations.

J. In which meanings are the following words used in the text:

1. a survey

- a. an examination of smth to see how good its condition is
- b. an examination of an area of land in order to make a map of it
- c. a general examination of a subject or situation

2. to perceive

- a. to understand or think about smth in a particular way
- b. to notice or realize smth

3. a badge

- a. a special piece of metal, cloth, or plastic, often with words or symbols on it, that you wear or carry with you to show your rank or official position
- b. something that represents a particular quality or type of person

### III. INTERPRETATION

A. Paraphrase the following sentences. Comment on them.

1. Around 20 per cent of the total population do not have a straightforward relationship with the political state in which they live.
2. Much of the time, then, the alternative allegiances which constitute ethnic identity, emerge specifically as tensions about language and the social status and cultural possibilities of different accents, dialects, and vocabularies.

B. Answer the following questions:

1. How can you account for the fact that only 15 per cent of school pupils in Great Britain speak 'correct' English? What do you think can be considered the standard variant?
2. Does the fact of linguistic diversity in Great Britain surprise you? Why?
3. What is the location of the largest ethnic minority populations and the smallest ones on the territory of the British Isles? How could it be explained?
4. Do you think that nowadays the problematic relationship between the state and its ethnic and regional minorities is typical of practically all the countries of the world? Are they more acute in Europe or in Asia?
5. What implications for the ethnic identity do the preservation and protection of the language have? Can you give any examples from the history of our country? Other European states?

### IV. SPEAKING PERSONALLY

Discuss with your partners the following statement. Do you agree with it? Give your reasons.

Not only is language the principal conveyor of symbols, ideas, and beliefs which are of importance to the ethnic group, very often the language becomes a powerful possession in itself, something to be protected and preserved as the main badge of ethnic identity.

In the discussion you can use the following expressions:

Sounding neutral: True enough. That's right. I couldn't agree more. Definitely.

I'm not all sure, actually

Not really. That's not the way I see it.

Sounding formal: I agree absolutely

My own opinion exactly...

I don't think anyone would disagree

I can't say that I share your view

I see things rather differently myself

## **PART THREE. BRITAIN'S CHANGING RELIGIOUS ENVIRONMENT**

### ***UNIT I. ARE THE BRITISH A GODLESS SOCIETY ?***

#### **I. READING COMPREHENSION**

A. Pre-reading Task. Answer the questions:

1. Do you think Britain is a highly religious country?
2. What are the main religions in Great Britain?
3. Do you know any historical facts concerning the religious background of the country?

B. Now read and translate the following text.

You can make use of the words given below

Member of a church - верующий

Freedom of (religions) practice - свобода вероисповедания

Regardless of - независимо от чего-либо

Belong to the Church of England - исповедовать англиканскую веру

Bar smb from smth - запрещать кому-либо что-либо

Within the framework - в рамках

Prayer - молитва

Hymn - (религиозный) гимн

Vicar - священник англиканской церкви

Religions affiliation - религиозная принадлежность

Census - перепись населения

Heritage - наследие

Worship (v) - молиться

(n) - богослужение

religious identity - религиозная самобытность

derelict - заброшенный

Barely 16 per cent of the adult population of Britain belongs to one of the Christian churches, and this proportion continues to decline. Yet the regional variation is revealing. In England only 12 per cent of the adult population are members of a church. The further one travels from London, the greater the attendance: in Wales 22 per cent, in Scotland 36 per cent and in Northern Ireland no fewer than 75 per cent.

Today there is complete freedom of practice, regardless of religion or sect. However, until the mid-nineteenth century, those who did not belong to [the Church of England](#), the official 'established' or state church, were barred from some public offices. The established church still plays a



powerful  
role in  
national life,  
in spite of  
the relatively  
few people  
who are active members of it.



St. Paul's Cathedral

The presence of 'established' churches such as the Church of England is a peculiarly British phenomenon.

These churches have an official constitutional status within the legal and political framework of Britain, and the Christian religion is to some degree woven into every level of British life: government, education, architecture, the arts, broadcasting and many other areas. In Northern Ireland, religion has the extra political significance of marking the line between Catholic and Protestant paramilitary factions. At a personal level, Christianity may have been encountered in the form of prayers and hymns that are taught at school, or personal acquaintance with a local vicar. Most British people feel in some way reassured by the background presence of this religion, even if they do not wish to become actively involved with it. Only in 2001 was a voluntary question on religious affiliation included for the first time on the census form.

Yet, despite the official uniformity provided by an established church, and the shared heritage of, for example, religious music, the religious experiences available in contemporary Britain form a complex and a remarkably varied picture. The fact that Britain is commonly assumed to be a Christian country (and a majority of people feel themselves to be 'Christian' in terms of their general principles) is undermined by a number of factors: the rapidly declining levels of people's involvement with the churches to which they nominally belong; the sharp decline in the value which young people attach to Christianity; the growth of a range of **New Age** religious practices; and the presence of large [Hindu](#), **Sikh and Muslim** communities as a result of postwar immigration. All of these changes result in considerable differences between the religious identity of the segments of society and of different generations.

One way in which this religious identity of British people is communicated is through the physical landscape. The historical evolution of British religion is visible to any visitor. In the country side, every village will have one or more churches, and even quite small English towns usually have a range of different churches, representing Protestant and Catholic belief, most of which have been present in Britain for two centuries or more, though in larger towns and cities new churches such as those of [the Church of Jesus Christ](#) or [the Mormons](#), [Jehovah's Witnesses](#) or **Christian Science** and **Friends' Meeting Houses** ([Quakers](#)) may also be seen. The visitor will also notice a large range of church buildings which are no longer in use as places of worship. Some lie

derelict, while others have been converted to new uses as apartments, restaurants, warehouses or even night clubs.

Alongside this decline in Christian practice over the last fifty years, particularly in the big cities, there has been a rise in other faiths. In addition, in every town high street, bookshops have extensive sections devoted to mythology, witchcraft, palmistry, spiritualism and related subjects. Off the high street, particularly in seaside, market\or university towns, there are small shops selling incense, crystals, relaxing music, jewellery and books on magic and meditation. In gross terms, the people who attend the churches are few, elderly and overwhelmingly female, The people in the New Age shops are young, enquiring and unbound by any sense of religious duty, motivated rather by their generation's belief in personal freedom. These all indicate Britain's changing religious environment.

C. Do your ideas agree with what you have read?

## **II. VOCABULARY FOCUS**

A. Translate the following words and word-combinations into Russian:

Barely; to decline; mid-nineteenth century; public offices; to some degree; woven into; paramilitary functions; actively involved; voluntary; the census form.

In which situations are they given in the text? Reproduce them.

B. Find the equivalents in the text:

Быстро снижающийся уровень; резкий спад; ландшафт; историческая эволюция; быть превращенным во что-либо; наряду с чем-либо; главная улица; преимущественно; личное знакомство.

Think of your own sentences with these expressions.

C. Translate the following sentences into Russian:

1. He said a prayer for the safety.
2. Membership is open to anyone, regardless of religions affiliation.
3. The building has been a place of worship since the eighth century.
4. Looking at these paintings makes people proud of their Latin heritage.
5. Many churches lay derelict for years.

## **III. INTERPRETATION**

A. Now reread the text and answer the following questions:

1. Why do you think those who did not belong to the Church of England were barred from some public offices until the mid-nineteenth century?
2. How do you understand the statement that the Church of England has an official constitutional status within the legal and political framework of Britain?

3. Why does religion have the extra political significance in Northern Ireland?
4. Can you illustrate the statement that the religious experiences available in contemporary Britain form a complex and varied picture?
5. How can a rise in other faiths over the last fifty years be accounted for?

B. Paraphrase the following statements. Comment on them.

1. The regional variation is revealing
2. The presence of 'established' churches such as the Church of England is a peculiarly British phenomenon.
3. The Christian religion is to some degree woven into every level of British life.
4. A majority of people feel themselves to be 'Christian' in terms of their general principles.
5. In gross terms, the people who attend the churches are few, elderly and overwhelmingly female.

#### **IV. SPEAKING PERSONALLY**

A. Discuss with your partners how you understand the statements:

1. Most British people feel in some way reassured by the background presence of this religion.
2. The people in the New Age shops are young, enquiring and unbound by any sense of religious duty, motivated rather by their generation's belief in personal freedom.

Try to use the following expressions:

Firstly; first of all; to begin with

Secondly

At the same time, in the meanwhile; for the time being

The reason for this is; the cause of this is;

As a result of this; consequently; therefore

To sum up; in short; after all

### **PART FOUR. EDUCATION - IN NEED OF REFORM ?**

#### ***UNIT I. EDUCATING THE NATION***

##### **I. READING COMPREHENSION**

A. Pre-reading Task. Answer the following questions:

1. What part do you think education plays in our life?
2. Do you think the system of education in Great Britain differs much from that of other European states?

B. Now read and translate the text. Make use of the words and expressions given below:

Elitist - элитарный  
Elite - элита  
Counterpart - аналог, эквивалент  
Grammar school - средняя классическая школа  
Allocate - распределять, отводить (место)  
Parental - родительский  
Primary - начальный  
Secondary - средний  
Youth custody centres - специальные заведения для малолетних правонарушителей  
Fund - финансировать  
Board school - школа, руководимая местным советом  
Hedge school - очень бедная школа для бедняков, иногда под открытым небом  
Leaving age - возраст окончания школы  
fee - плата за обучение  
social strata - социальные слои  
meritocracy - 'меритократия' (система выделения людей по достоинствам; общественная система, при которой высшие должности занимают более талантливые люди)  
affluence - изобилие, богатство  
rhetoric - разглагольствования  
endorse - одобрить  
co-educational - с совместным обучением  
streaming - система потоков (в школах); распределение школьников по классам в зависимости от их способностей  
curriculum - учебная программа  
cohesiveness - однородность

Education has been a controversial issue periodically since 1945 and subject to major changes as successive governments have tried to improve it. Government policy (both **Conservative** and **Labour**) has been bitterly criticized for providing a system which is either too elitist or which is insufficiently demanding of the nation's children or which simply fails to compete with the education systems of other industrialized countries. During their long period of government, 1979-97, the Conservatives sought to eliminate some of these criticisms in accordance with their political philosophy. The results have been mixed and controversial. On coming into office Labour made education its priority for fundamental transformation. It said it wished to avoid the ideological warfare of previous administrations. But its insistence on 'serving the many, not the few' indicated that its broad position was similar to previous Labour governments in wishing to improve the mass, rather than emphasize high standards for an intelligent elite. The controversy surrounding education results partly from particular historical developments, but also from awareness that the broad mass of schools perform less well than their counterparts in other industrialized countries.

There are about 33,000 schools in Britain with 10,082,000 pupils and 597,000 teachers. There are separate state and private systems. The latter has 2,421 schools; 164 state grammar schools survive. The school year runs from September to July and children normally start school in the September following their fifth birthday. The school day is usually from 9 am to 3.30 or 4.00 pm and children are allocated places by [the Local Education Authority](#) (LEA) in the schools nearest to them, though these allocations are subject to appeal. The government has encouraged the exercise of parental choice by promoting competition among schools and adopting a policy of

incentives for 'good' schools and a laissez-faire attitude to the closure of those which are becoming less popular. League tables of school exam results have been published since the early 1990s.

The state offers 'primary' (for ages five to eleven) and 'secondary' (for ages eleven to eighteen) schooling. There are a very few 'middle' schools for children aged ten to thirteen and some 'special' schools for children with learning difficulties. These are the main state schools, although there are others in, for example, hospitals and youth custody centres. Pupils are permitted to leave school at sixteen but a majority (more than 70 per cent)



Preparatory **school** in **Britain**

stay on or  
move to  
Local-  
Authority-  
controlled  
[Further  
Education](#)  
(FE) or sixth  
form  
colleges.



**Comprehensive school** pupils

The present state system evolved from a gradual move towards universal educational provision which started in the nineteenth century. Poorly funded 'board' and 'hedge' schools (the former managed by a local school board, the latter outdoors) taught pupils up to the standard leaving age of fourteen years (most recently raised from fifteen to sixteen in 1976).

In 1944 Education Act introduced the '11 plus' examination. All children took this test at the end of primary school, and those who passed had their fees paid at the local grammar school. This change had significant social and cultural effects in Britain. It made possible a degree of social mobility hitherto unknown and eroded notions of those with ability coming only from higher social strata. It introduced to post-war Britain a 'meritocracy' and made a significant contribution to the affluence of the 1950s and 1960s.

On the negative side, it distanced children from their less educated parents. But perhaps the worst effect of [the 1944 Education Act](#) was that some people saw it as 'discarding' the 80 per cent of children who were assigned by the test to secondary-modern schools. Children were labeled as 'failures' at the age of eleven and this led to cumulative loss of ambition, achievement and self-esteem. Many became alienated and reluctant to integrate into society. In due course, this offered fertile ground for the growth of such youth-cultural subgroups as rockers and punks. Secondary-modern school pupils and teachers were demoralized by the knowledge that the most favoured students had been 'creamed off' to the grammar schools and by the fact that, despite the rhetoric of 'appropriate provision', they were part of second-class educational establishments in a system of 'separate development', a sort of cultural 'apartheid'.

Partly because of this, the Labour government in the 1960s endorsed a system of 'comprehensive' schools. These were co-educational (most grammar schools were single-sex) and for all abilities. Some 'comps' exchanged grammar-school-type streaming (grouping pupils according to performance) for mixed ability teaching. Here pupils of different capabilities shared the same classrooms in the belief that the bright would help the weak and that improved social development would compensate for any lack of intellectual achievement. It was hoped that this would eventually lead to cohesiveness rather than competitiveness in society at large. Other comprehensive schools adopted what they saw as the best of existing educational practices, including intellectual rigour, while reducing emphasis in their curriculum on classics and sport.

C. Write 10 questions giving an outline of the text:

## II. VOCABULARY FOCUS



A. Translate the following word-combinations into Russian:

Successive; hitherto; to erode; a notion; to distance; to be labeled; loss; competitiveness; rigour; educational provision; to come into office; warfare.

In which situations are they given in the text? Reproduce them.

B. Find the English equivalents in the text:

Противоречивый; внести вклад; способный (ученик); нехватка чего-либо; в целом; резко критиковать; стремиться к чему-либо; в соответствие с чем-либо; первоочередная задача; стимул.

Think of your own sentences with these expressions.

C. Translate the following sentences into Russian:

1. All endorsed the treaty as crucially important to achieve peace.
2. Many doctors have a standard scale of fees.
3. Campaign promises have proved to be empty rhetoric.
4. Our mathematics curriculum is much broader now.
5. Only a small elite among mountaineers can climb these routes

### **III. INTERPRETATION**

A. Answer the questions:

1. What developments prove that education has been a controversial issue?
2. Do you know anything about the policy of the conservatives during their long period of government (1979-1997) in other social spheres?
3. What do you think might have got Labour make education its priority for fundamental transformation?
4. Do you think that competition among schools should be encouraged?
5. What do you think is the most appropriate leaving age?
6. What were the major social and cultural effects of the Education Act of 1944?
7. What is supposed to be fertile ground for the growth of youth cultural subgroups in the 1960s?
8. What are the main features of comprehensive schools?

B. Paraphrase and explain the following statements:

1. Many became alienated and reluctant to integrate into society.
2. Pupils of different capabilities shared the same classrooms in the belief that the bright would help the weak and that improved social development would compensate for any lack of intellectual achievement.
3. Government policy has been bitterly criticized for providing a system which is either too elitist or which is insufficiently demanding of the nation's children.

4. It wished to avoid the ideological warfare of previous administrations.
5. These allocations are subjects to appeal.
6. The government has encouraged ..... a laissez - faire attitude to the closure of those schools which are becoming less popular.

#### **IV. SPEAKING PERSONALLY**

Discuss advantages and disadvantages of the '11 plus' examination.

Which adjectives can add to the description of positive sides and which of the negative effects of the examination?

Challenging; self-confident; biased; desperate; disconcerted; detrimental; spiteful; venomous; fair; worthy; harsh; beneficial; inferior; rigid; superficial; civil; impartial; inequitable

### **1. Вопросы для самопроверки**

1. Why do you think there have been expressed doubts about the future survival of Great Britain in recent years?
2. What causes fears of national debilitation and decay?
3. Is sovereignty of individual states surrendered to supranational bodies, such as the European Union?
4. What historical developments led to the formal union of England and Scotland?
5. Why do you think England was the dominant partner?
6. How was Wales absorbed into the English political system?
7. Is it true that Ireland is considered the oldest colony of England?
8. It is assumed that the British form a relatively homogeneous society. What do you think is meant by this?
9. What ramifications of the spread of affluence in Western countries can you name?
10. What made possible the emergence of a distinct 'youth culture' in the 1950s?
11. What do you think are the most characteristic features of youth culture?
12. What is meant by the phrase that in the 1960s London was the swinging place to be?
13. What new opportunities for women have recently come along? How did they make use of them? Were ramifications mostly positive or negative?

### **2. Вопросы для самопроверки**

1. The 'BBC accent' used to be the hallmark of correct spoken English and newscasters are still seen as 'custodians' of the language. Can we say the same about the present-day language of our radio and television?
2. Why do you think the social meaning of accent is so strong in English society?
3. How do you understand the idea of 'linguistic tolerance'?
4. Can you give any examples of the changes in English and Russian which were caused by the pressure of internet or text messaging?
5. How is the idea that Shakespeare's language is the pinnacle of British cultural achievement manifested in modern British education?
6. Can you say anything concerning the social aspect of regional variants in accent, vocabulary and so on? Can it be applied to our country, too?

7. How is the economic and cultural domination of the United States manifested in contemporary Britain? In other European countries? Are there any ways of resisting it?
8. Why do you think dictionary compilers are more likely to include recent slang words now than they used to be?
9. Why is it so difficult to compile dictionaries of slang?
10. What gives rise to slang as part of the subcultures of youth?
11. What are sources of slang?

### **3. Вопросы для самопроверки**

1. When and by whom was the Church of Scotland created? Do you know any facts concerning the history of the European Reformation?
2. Why is the Kirk considered more democratic than the Church of England?
3. How is it organized?
4. What persecution did the Roman Catholic Church experience in Britain after the Reformation?
5. How can you explain the fact that the Catholic community is made up of the very rich and very poor?
6. How do you understand the statement that the Church of England includes a wide variety of Protestant belief?
7. Why could the decision of the monarch or the next in line to the throne to marry a Roman Catholic or divorcee cause a constitutional crisis?
8. Is it compulsory for the Prime Minister to be an Anglican?
9. What are the two ecclesiastical provinces of England and why?
10. What are the two traditional poles in the membership of the Church of England?
11. What is the Church of England traditionally identified with?
12. Is the disengagement of the Church from the state eventually possible?

### **4. Вопросы для самопроверки**

1. 40 per cent of pupils become students at universities and colleges. What do you think of this percentage? How many school-leavers become students in our country? In other European countries?
2. The system of teachers' training in Great Britain differs greatly from that in Russia. What is the principal difference?
3. What are the main degrees in universities? How do they correspond to ours?
4. What is the reason for serious financial hardship that students experience?
5. Why are Oxford and Cambridge so attractive for new generations of students?
6. What makes the system of higher education in Scotland different from that of England?
7. How can it be accounted for historically? Are there any famous universities in other parts of the UK?
8. What are higher education institutions in the field of performing and visual arts?
9. What does the fact that the university representation of ethnic minorities exceeds their proportion within the whole population prove?
10. Many university science and technology departments are among the best in Europe. But inadequate pay and insufficient research funding made many of the best brains go abroad. Is the situation the same in Russia?
11. What are the principal social effects of the fact that people in top jobs are the products of such exclusive establishments as public schools and Oxbridge?

## 1. Тренинговые задания

A. Translate the following word-combination into Russian:

Supranational; phenomenon; spread of smth; fundamental questions; support for a football team; in contrast to smth; to connect with smb; leisure interests; ethnic origin; perspective

In which situations are they given in the text? Reproduce them.

B. Find the English equivalents in the text.

В современную эпоху; во всем мире; на международном уровне; частично; с другой стороны; найти свое выражение; жители; быть расположенным; принадлежать к чему-либо; сосуществовать

Think of your own sentences with these expressions

C. Match the words which collocate with each other:

- |                  |                 |
|------------------|-----------------|
| 1. unified       | a. institutions |
| 2. cultural      | b. cohesion     |
| 3. political     | c. values       |
| 4. supranational | d. state        |
| 5. internal      | e. bodies       |

D. Match the words which are close in their meanings:

- |                |                  |
|----------------|------------------|
| 1. merge       | a. supreme       |
| 2. fundamental | b. deterioration |
| 3. first-rate  | c. withstand     |
| 4. decay       | d. essential     |
| 5. survive     | e. amalgamate    |

E. Match the words having the opposing meaning:

- |                |                 |
|----------------|-----------------|
| 1. fundamental | a. perish       |
| 2. survive     | b. secondary    |
| 3. first-rate  | c. flourishing  |
| 4. decay       | d. separate     |
| 5. merge       | e. second-class |

F. Match the words and their definitions:

1) a feeling of loving or liking a person very much	a. survival
2) unfriendly or threatening behavior or feeling towards someone	b. subsume

3) the fact or state of continuing to live or exist, especially in difficult conditions	c. identity
4) to include smth in a larger group and cause it to lose its own individual character	d. hostility
5) the qualities that make smb or smth what they are and different from other people	e. attachment

G. Translate the sentences into Russian:

1. She formed no close attachments during her time in Paris
2. They were greeted with suspicion and hostility at first
3. In these jungle areas, every day is a fight for survival
4. The new treaty subsumes all past agreements
5. The countries have kept their sense of their own identity

## 2. Тренинговые задания

A. Translate the following word-combinations into Russian:

To exercise influence; to capture the essence; to take the line; to claim; in terms of smth; a reasonable level of competence in smth; major industries; upper and the upper middle classes; high status jobs; different ethnic backgrounds.

Reproduce the situations in the text in which they are given.

B. Find the English equivalents in the text:

Адекватное владение английским; составлять основную часть; проявлять себя; за пределами аудитории; тратить попусту время; контрдовод; на протяжении двадцатого века; быть типичным для к-л; увенчаться успехом; представляться очевидным.

Use them in sentences of your own.

C. Match the words which collocate with each other:

- |                |                |
|----------------|----------------|
| 1. ethnic      | a. tolerance   |
| 2. educational | b. programmes  |
| 3. linguistic  | c. goal        |
| 4. falling     | d. backgrounds |
| 5. art         | e. standards   |

D. Match the words which are close in their meaning:

- |                |                 |
|----------------|-----------------|
| 1. deviation   | a. efficient    |
| 2. loosen      | b. reliable     |
| 3. clear-cut   | c. ease off     |
| 4. competent   | d. detour       |
| 5. trustworthy | e. well-defined |

E. Match the words having the opposing meaning:

- |                |                 |
|----------------|-----------------|
| 1. competent   | a. tighten      |
| 2. deviation   | b. vague        |
| 3. loosen      | c. undependable |
| 4. trustworthy | d. inept        |
| 5. clear-cut   | e. conformity   |

F. Match the words and their definitions:

1. the way smb or smth appears to people	a. viable
2. capable of doing smth in a satisfactory or effective way	b. impart
3. to give smth a particular quality	c. guise
4. able to be done, or worth doing	d. tolerance
5. the attitude of smb who is willing to accept other people's beliefs, way of life etc. without criticizing them even if they disagree with them	e. competent

G. Translate the following sentences into Russian:

1. Revolutions come in many guises.
2. Is he really competent to run the switchboard?
3. Cooking on charcoal imparts a distinctive smoky flavour to your meat.
4. The present system is simply no longer viable.
5. We need to show greater tolerance of each other.

### 3. Тренинговые задания

A. Translate the following word-combinations into Russian:

To hold sway; solstice; fertility rites; military drill; British subjects; to derive meaning; ostensibly; a public holiday; widespread commercialism; the progression of the year.

In which situations are they given in the text? Reproduce them.

B. Find the English equivalents in the text:

Уходить корнями; поля, засеянные пшеницей; мак; безусловно; просить благословения для кого-либо; крепнущие связи; ежегодный; современный; основные праздники; старшее поколение.

Think of your own sentences with these expressions.

C. Match the words which collocate with each other:

- |                  |               |
|------------------|---------------|
| 1. commemoration | a. generation |
| 2. military      | b. ceremony   |
| 3. seasonal      | c. goddess    |
| 4. older         | d. drill      |
| 5. pagan         | e. events     |

D. Match the words which are close in their meaning:

- |                  |                   |
|------------------|-------------------|
| 1. widespread    | a. ecclesiastical |
| 2. ostensibly    | b. armed          |
| 3. religious     | c. enlarging      |
| 4. military      | d. extensive      |
| 5. strengthening | e. supposedly     |

E. Match the words having the opposing meaning:

- |                  |              |
|------------------|--------------|
| 1. strengthening | a. atheistic |
| 2. widespread    | b. actually  |
| 3. military      | c. weakening |
| 4. religious     | d. civilian  |
| 5. ostensibly    | e. limited   |

F. Match the words and their definitions:

1) Relating to an ancient religion that had many gods and praised nature.	a. rite
2) to eat no food or very little food for a period of time, often for religious reasons	b. blessing
3) the process or ceremony of expressing great sadness because someone has died	c. pagan
4) a traditional ceremony, especially a religious one	d. fast
5) protection and help offered by God	e. mourning

G. Translate the following sentences into Russian:

- Those pagan temples were devoted to the Greek and Roman gods.
- Observing the fast is compulsory for worshippers.
- The whole country was in mourning.
- The traditional rites of homage to the emperor were performed.
- They prayed for God's blessing.

## 4.Тренинговые задания

Find the English equivalents in the text:

Противоречивый; внести вклад; способный (ученик); нехватка чего-либо; в целом; резко критиковать; стремиться к чему-либо; в соответствие с чем-либо; первоочередная задача; стимул.

Think of your own sentences with these expressions.

C. Match the words which collocate with each other:

- |                 |                 |
|-----------------|-----------------|
| 1. historical   | a. provision    |
| 2. custody      | b. rigour       |
| 3. educational  | c. centres      |
| 4. leaving      | d. developments |
| 5. intellectual | e. age          |

D. Match the words which are close in their meaning:

- |                  |                |
|------------------|----------------|
| 1. negative      | a. deteriorate |
| 2. bright        | b. deficiency  |
| 3. lack          | c. arguable    |
| 4. erode         | d. adverse     |
| 5. controversial | e. intelligent |

E. Match the words having the opposing meaning:

- |                  |                 |
|------------------|-----------------|
| 1. bright        | a. fix          |
| 2. lack          | b. constructive |
| 3. erode         | c. undisputed   |
| 4. negative      | d. abundance    |
| 5. controversial | e. dull         |

F. Match the words and their definitions:

1) to express support for smb or smth, especially in public	a. rhetoric
2) money that you pay to a professional person or institution for their work	b. curriculum
3) A style of speaking or writing that is intended to impress people but is not honest	c. endorse
4) The subjects that students study at a particular school or college	d. elite
5) A small group of people who have a lot of power or advantages	e. fees

G. Translate the following sentences into Russian:

- All endorsed the treaty as crucially important to achieve peace.
- Many doctors have a standard scale of fees.
- Campaign promises have proved to be empty rhetoric.
- Our mathematics curriculum is much broader now.
- Only a small elite among mountaineers can climb these routes.

## 1. Задания для самостоятельной работы

Paraphrase and explain the following statements. Comment on them:

- Ethnic identities have the potential to override any sense of national identity shared with the white population.
- Multiracialism has added a further dimension to the complex structure of modern society.
- Many historic sources of strength and pride seem unlikely to exercise such a creative influence in the future.
- Its commercial arm dominated trade around the globe.
- Britain's military prowess continues to give it a disproportionate influence in international affairs.
- Traditional institutions have experienced difficulty in maintaining their claims to relevance in a country whose people are at once so diverse and demanding yet often so contrary in their attitudes.



7. The corrosive effects of relentless exposure to a sensationalist and prurient news media, which turned royalty into actors in an increasingly sordid and ridiculous soap opera, gradually weakened the pillars of respect upholding the monarchy.
8. It was manifested in a way that was intended as a rebuke to a royal family perceived as being the heartless villains in the saga of a wronged heroine.

## **2. Задания для самостоятельной работы**

Paraphrase the following sentences. Comment on them.

1. Around 20 per cent of the total population do not have a straightforward relationship with the political state in which they live.
2. Much of the time, then, the alternative allegiances which constitute ethnic identity, emerge specifically as tensions about language and the social status and cultural possibilities of different accents, dialects, and vocabularies
3. The need to write 'correct English' is coming increasingly under pressure as new technologies such as internet and text messaging encourage compressed forms of expression.
4. RP is a fixed linguistic structure against which deviations and mistakes can be measured.
5. Yet RP does have clear-cut social associations.
6. The counter-argument is that visual culture is taking over from written culture and that a 'post-literate' society will be a more rounded one in terms of its creative thinking, less hung up on words, more capable of thinking in terms of ideas and images.
7. The type of language referred to as slang is more than a level of formality.
8. Slang is first and foremost group language.
9. The number of official and authoritative bodies who accept that language is a constantly changing and vibrant part of culture is increasing.
10. Slang has an extremely important social function to fulfill with regard to the groups that create it: it helps to establish solidarity and is associated with group identity.

## **3. Задания для самостоятельной работы**

Paraphrase the following statements. Comment on them.

1. The regional variation is revealing
2. The presence of 'established' churches such as the Church of England is a peculiarly British phenomenon.
3. The Christian religion is to some degree woven into every level of British life.
4. A majority of people feel themselves to be 'Christian' in terms of their general principles.
5. In gross terms, the people who attend the churches are few, elderly and overwhelmingly female.
6. For any Protestant this would be unlikely to be a problem, since the Church of England already includes a wide variety of Protestant belief.
7. It might pose a constitutional crisis, but it is less likely to be one for the Church.
8. All Anglican clergy must take an oath of allegiance to the Crown, a difficult proposition for any priest who is a republican at heart.
9. Church and Crown in England are closely entwined, with mutual bonds of responsibility.
10. It distrusts the rigid logic of a particular tradition of theology and prefers the illogical but practical atmosphere of 'live and let live' within a broader church climate.

## **4. Задания для самостоятельной работы**

Paraphrase and explain the following statements:

1. Many became alienated and reluctant to integrate into society.
2. Pupils of different capabilities shared the same classrooms in the belief that the bright would help the weak and that improved social development would compensate for any lack of intellectual achievement.
3. Government policy has been bitterly criticized for providing a system which is either too elitist or which is insufficiently demanding of the nation's children.
4. It wished to avoid the ideological warfare of previous administrations.
5. These allocations are subjects to appeal.
6. The government has encouraged ... a laissez - faire attitude to the closure of those schools which are becoming less popular.

### **1. Вопросы для итоговой аттестации**

1. Are there marked regional differences in your country? Are they similar to those in Britain? Are there any other sorts of divisions in your country which do not exist in Britain?
2. Is Britain a homogenous country? If so, prove it.
3. Why do young people join sub-cultures? What sub-cultures exist in your own country?
4. What are Scotland's distinctive institutions and how do they differ from similar institutions in England?
5. How could membership of the European Union affect the nationalist aspirations of Scotland, Wales and Northern Ireland?

### **2. Вопросы для итоговой аттестации**

1. Slang and its social nature.
2. Sources of the vocabulary growth.
3. English in Wales.
4. The three languages of Scotland.
5. The English language and immigration

### **3. Вопросы для итоговой аттестации**

1. The Church of England - the personification of the English character.
2. Religious pluralism - a way to offer different communities a chance of making sense of the world they inhabit.
3. The structure and organization of the Church of England as compared with the Kirk.
4. The recent church reforms and their criticism.
5. Religious festivals and their significance for British life.

### **4. Вопросы для итоговой аттестации**

1. Does education always involve the imposition on one group in society of the values of another?
2. Elitism is a major problem in the British education system.
3. How does the examination system in secondary schools of Great Britain equate with that of your country?
4. The positive results of the abolition of the selective system of secondary education that existed in Britain before 1965.
5. The advantages and disadvantages of 'Open University' model

## ***PREFACE***

**Sir Edward William Elgar**, 1st Baronet, OM, GCVO (2 June 1857 - 23 February 1934) was an English Romantic composer. Several of his first major orchestral works, including the Enigma Variations and the Pomp and Circumstance Marches, were greeted with acclaim. He also composed oratorios, chamber music, symphonies, instrumental concertos, and songs. He was appointed Master of the King's Musick in 1924



**Sir Edward William Elgar**

## ***PART ONE***

### **Nº 1**

**Elizabeth II** ([Elizabeth Alexandra Mary](#); born 21 April 1926) is the Queen regnant of sixteen independent states and their overseas territories and dependencies. Though she holds each crown and title separately and equally, she is resident in and most directly involved with the United Kingdom, her oldest realm, over parts of whose territories her ancestors have reigned for more than a thousand years. She ascended the thrones of seven countries in February 1952 on the death of her father King George VI.



**Elizabeth II**

### **Nº 2**

**The Prince Charles, Prince of Wales** ([Charles Philip Arthur George](#); born 14 November 1948), is the eldest son of Elizabeth II and Prince Philip, Duke of Edinburgh. He has held the title of Prince of Wales since 1958, and is styled "His Royal Highness The Prince of Wales", except in Scotland, where he is styled "His Royal Highness The Prince Charles, Duke of Rothesay". The title "Duke of Cornwall" is often used for the Prince in relation to Cornwall.



**The Prince Charles, Prince of Wales**

### **Nº 3**

**Diana, Princess of Wales** was one of the most famous women in the world.

Diana was born on 1 July 1961 as Diana Frances Spencer. Her father was Lord Spencer. She left school when she was 16 and moved to London when she was 17.

In 1981 Diana married Prince Charles at St. Paul's Cathedral. They had 2 sons, Prince William and Prince Henry.

Charles and Diana separated in 1992 and they divorced in 1996. Diana said Camilla Parker-Bowles was responsible for the problems with her marriage.

Princess Diana was well known for her charity work. She campaigned to end land mines. She also helped to improve the lives of people with AIDS.

Diana and her boyfriend, Dodi Al-Fayed, died in a car crash in Paris on 31 August 1997. Many people left flowers, candles, cards and personal messages for her in public places



**Diana, Princess of Wales**

### **Nº 4**

**King Edward I of England** (June 17, 1239 - July 7, 1307), popularly known as "**Longshanks**" because of his 6 foot 2 inch frame and the "**Hammer of the Scots**" (his tombstone, in Latin, read, Hic est Edwardus Primus Scottorum Malleus, "Here lies Edward I, Hammer of the Scots"), achieved fame as the monarch who conquered Wales and who kept Scotland under English domination. He reigned from 1272 to 1307, ascending the throne of England on November 21, 1272 after the death of his father, King Henry III of England.



## King Edward I of England

### Nº 5

**William Shakespeare** (April, 1564 - April 23, 1616) was an English writer. He wrote plays and also some poetry. Many people consider him to be the greatest English writer of all time and one of the greatest in the world. He wrote [tragedies](#), comedies, and histories. His poetry and plays are about being human, with feelings such as love, jealousy, anger, and much more. Children learn about him in schools around the world. Shakespeare wrote his works between about 1590 and 1613.



**William Shakespeare**

### Nº 6

**Elizabeth I of England** (September 7, 1533 - March 24, 1603) was the Queen of England from November 17, 1558 until she died in 1603. She has also been called *The Virgin Queen* or *Good Queen Bess*.



**Elizabeth I of England**

### Nº 7

**James I of England** (19 June 1566 - 27 March 1625) (also James VI of Scotland) was King of England, King of Scotland and King of Ireland, and was the first to call himself King of Great Britain. He ruled in Scotland as James VI from 24 July 1567 until his death. He ruled in England and Ireland from 24 March 1603 until his death. His rule was important because it was the first time England and Scotland had agreed to have the same monarch. He was the first monarch of England from the House of Stuart. The last English monarch had been Elizabeth I. She had died without any children so the English looked to Scotland for a monarch.



**James I of England**

## **Nº 8**

**Robert Louis Stevenson** (1850-1894), Scottish essayist, poet and author of fiction and travel books, known especially for his novels of adventure.



**Robert Louis Stevenson**

## **Nº 9**

**Hugh MacDiarmid** is the pen name of **Christopher Murray Grieve** (Scottish Gaelic: *Cresdean Mac a' Ghreidhir*) (August 11, 1892, Langholm[1] - September 9, 1978, Edinburgh[2]), a significant Scottish poet of the 20th century. He was instrumental in creating a Scottish version of modernism and was a leading light in the Scottish Renaissance of the 20th century. Unusually for a first generation modernist, he was a communist. Unusually for a communist, he was a committed Scottish nationalist. He wrote both in English and in literary Scots (often referred to as Lallans).



**Hugh MacDiarmid**

## **Nº 10**

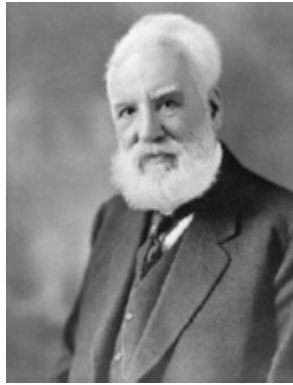
**James Watt** (19 January 1736 - 25 August 1819[1]) was a Scottish inventor and mechanical engineer whose improvements to the steam engine were fundamental to the changes brought by the Industrial Revolution.



**James Watt**

## **Nº 11**

**Alexander Graham Bell** (3 March 1847 - 2 August 1922) was an eminent scientist, inventor and innovator who is widely credited with the invention of the telephone. His father, grandfather and brother had all been associated with work on elocution and speech, and both his mother and wife were deaf, profoundly influencing Bell's life's work.[1] His research on hearing and speech further led him to experiment with hearing devices that eventually culminated in Bell being awarded the first U.S. patent for the invention of the telephone in 1876.[2]



**Alexander Graham Bell**

## **Nº 12**

**John Logie Baird** (August 13, 1888 - June 14, 1946) was a Scottish engineer and inventor of the world's first working television system. Although Baird's electromechanical system was eventually displaced by purely electronic systems (such as those of Vladimir Zworykin and Philo Farnsworth), his early successes demonstrating working television broadcasts and his colour and cinema television work earn him a prominent place in television's invention



**John Logie Baird**

## **Nº13**

**Dame Muriel Spark**, DBE (February 1, 1918 - April 13, 2006) was a leading Scottish novelist



**Dame Muriel Spark**

## **Nº14**

[Sir Thomas Sean Connery](#) (born August 25, 1930) is an Academy Award-, Golden Globe-, and BAFTA Award-winning British actor and producer who is perhaps best known as the first actor to portray James Bond in cinema, starring in seven Bond films.[1] In 1987 he won the Academy Award for Best Supporting Actor for his role in *The Untouchables*. [2] Sir Sean Connery was knighted by Queen Elizabeth II in July 2000.[3]



**Sir Thomas Sean Connery**

## **Nº 15**

[Karl Fergus Connor Miller](#) (born August 2, 1931) is a British literary editor, critic and writer.

He was educated at the Royal High School of Edinburgh and Downing College, Cambridge, where he studied English. He became literary editor of *The Spectator* and the *New Statesman*. Miller resigned from the latter over a disagreement with the magazine's then editor Paul Johnson, over the extent to which the literary pages treated difficult subjects and also Johnson's disapproval of the Beatles and their fans .

He was then editor of *The Listener* (1967-73) and subsequently the *London Review of Books*, which he founded, from 1979 to 1992. He was also Lord Northcliffe Professor of Modern English Literature and head of the English Department at University College, London until 1992.

## **Nº16**

[Kathleen Jamie](#) (born May 13, 1962) is a Scottish poet, raised in Currie, Edinburgh. She gained an M.A. in Philosophy from the University of Edinburgh.

Her first book was *Black Spiders*, published 1982 by Salamander Press. Regarded as one of the most gifted contemporary poets in the UK, she won the Forward Poetry Prize for poetry in 2004 for *The Tree House*. Other books of poetry include *The Queen of Sheba*, (1994), *The Way We Live* (1987), *Jizzen* (1999), *A Flame In Your Heart* (with Andrew Greig), and *The Autonomous Region* (with photographer Sean Mayne Smith). Increasingly, her writing has centred on close observation of, and empathy with, the natural world. In 2005 she published, to great critical acclaim, a collection of non-fiction writings, *Findings*.

She has held several writer-in-residence posts, including one at the University of Dundee from 1991 to 1993. She has contributed to and co-edited a number of anthologies, including *The Glory Signs: New Writing Scotland*, Vol 16 (1998). She is currently a part-time Lecturer in Creative Writing in the School of English at the University of St. Andrews, and lives in Fife.





**Kathleen Jamie**

## **Nº17**

[Don Paterson](#), OBE, FRSL (born 1963) is a Scottish poet, writer and musician.

Paterson was born in Dundee. He won an Eric Gregory Award in 1990 and his poem A Private Bottling won the Arvon Foundation International Poetry Competition in 1993. He was included on the list of 20 poets chosen for the Poetry Society's 'New Generation Poets' promotion in 1994. In 2002 he was awarded a Scottish Arts Council Creative Scotland Award.

He lives in Kirriemuir, Scotland.



**Don Paterson**

## **Nº18**

[Dr James MacMillan](#), CBE (born on July 16, 1959) is a Scottish classical composer and conductor



**Dr James MacMillan**

## **Nº19**

**Ronald Stuart Thomas** (29 March, 1913 - 25 September, 2000) (published as R. S. Thomas) was a Welsh poet and Anglican clergyman, noted for his nationalism, spirituality and deep dislike of the anglicisation of Wales. He was the best known Welsh poet of his day.



**Ronald Stuart Thomas**

## **Nº20**

**Linda Colley** (born 1949) is a British historian, widely known for her 1992 study *Britons: Forging the Nation, 1707-1837*, which explored the development of Britishness following the 1707 Acts of Union. She is currently Shelby M. C. Davis 1958 Professor of History at Princeton University. She became a well-known figure with a lecture *Britishness in the 21st Century* in December 1999, in the series of Millennium Lectures hosted by Tony and Cherie Blair.

## **Nº21**

**Saint Patrick** (Latin: *Patricius*, Irish: *Naomh Padraig*) was a Roman Britain-born Christian missionary and is the patron saint of Ireland along with Brigid of Kildare and Columba. When he was about sixteen he was captured by Irish raiders and taken as a slave to Ireland, where he lived for six years before escaping and returning to his family. He entered the church, as his father and grandfather had before him, becoming a deacon and a bishop. He later returned to Ireland as a missionary in the north and west of the island, but little is known about the places where he worked and no link can be made between Patrick and any church. By the eighth century he had become the patron saint of Ireland.



**Saint Patrick**

## **PART TWO**

### **Nº1**

**George Stephenson** (9 June 1781 - 12 August 1848) was an English mechanical engineer who built the first public railway line in the world to use steam locomotives and is known as the "Father of Railways". The Victorians considered him a great example of diligent application and thirst for improvement, with self-help advocate Samuel Smiles particularly praising his achievements. His rail gauge of 4 ft 8½ in (1435 mm), sometimes called "Stephenson gauge", is the world's standard gauge



**George Stephenson**

## **Nº2**

[Britney Jean Spears](#) (born December 2, 1981) is an American singer-songwriter, dancer and actress.



**Britney Jean Spears**

## **Nº3**

[Oliver Cromwell](#) (25 April 1599 - 3 September 1658) was an English military and political leader best known for his involvement in making England into a republican Commonwealth and for his later role as Lord Protector of England, Scotland and Ireland. He was one of the commanders of the New Model Army which defeated the royalists in the English Civil War. After the execution of King Charles I in 1649, Cromwell dominated the short-lived Commonwealth of England, conquered Ireland and Scotland, and ruled as Lord Protector from 1653 until his death in 1658.



**Oliver Cromwell**

## ***PART THREE***

### **Nº1**

**Henry VIII** (28 June 1491 - 28 January 1547) was King of England and Lord of Ireland, later King of Ireland and claimant to the Kingdom of France, from 21 April 1509 until his death. Henry was the second monarch of the House of Tudor, succeeding his father, Henry VII.



**Henry VIII**

### **Nº2**

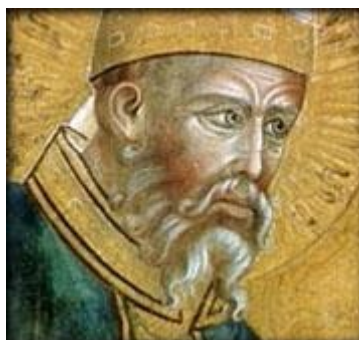
**Edward VIII** (Edward Albert Christian George Andrew Patrick David; later The Duke of Windsor; 23 June 1894 - 28 May 1972) was King of Great Britain, Ireland, the British Dominions beyond the Seas, and Emperor of India from the death of his father, George V (1910-36), on 20 January 1936, until his abdication on 11 December 1936. He was the second monarch of the House of Windsor, his father having changed the name of the Royal house from Saxe-Coburg-Gotha in 1917.



**Edward VIII**

### **Nº3**

**Augustine of Canterbury**, OSB (born c. first third of the 6th century - died May 26, 604) was a Benedictine monk who became the first Archbishop of Canterbury in the year 598. He is considered the "Apostle to the English,"[1], a founder of the English Church, and a patron of England.



## Augustine of Canterbury

### Nº4

**Pope Leo X**, born Giovanni di Lorenzo de' Medici (11 December 1475 - 1 December 1521) was Pope from 1513 to his death. He is known primarily for the sale of indulgences to reconstruct St. Peter's Basilica and his challenging of Martin Luther's 95 theses. He was the second son of Lorenzo de' Medici, the most famous ruler of the Florentine Republic, and Clarice Orsini. His cousin, Giulio di Giuliano de' Medici, would later succeed him as Pope Clement VII (1523-34).



**Pope Leo X**

## **PART FOUR**

### Nº1

**Anthony Charles Lynton "Tony" Blair** (born 6 May 1953) is a British politician who served as Prime Minister of the United Kingdom from 2 May 1997 to 27 June 2007, Leader of the Labour Party from 1994 to 2007 and Member of Parliament for Sedgefield from 1983 to 2007. On the day he stood down as Prime Minister and MP, he was appointed official Envoy of the Quartet on the Middle East on behalf of the United Nations, the European Union, the United States and Russia.[2] [3]

Tony Blair was elected Leader of the Labour Party in July 1994 following the sudden death of his predecessor, John Smith. Under Blair's leadership the party abandoned many policies that it had held for decades. Labour won a landslide victory in the 1997 general election, which ended 18 years of rule by the Conservative Party with the heaviest Conservative defeat since 1832.[4]

Blair is the Labour Party's longest-serving Prime Minister and the only person to have led the Labour Party to three consecutive general election victories.

Gordon Brown, Blair's Chancellor of the Exchequer during his ten years in office, succeeded him as Leader of the Labour Party on 24 June 2007 and as Prime Minister on 27 June 2007.[5]



**Anthony Charles Lynton  
"Tony" Blair**

## Nº2

[Margaret Hilda Thatcher](#), Baroness Thatcher, LG, OM, PC, FRS (née Roberts; born 13 October 1925) is a British politician, who was Prime Minister of the United Kingdom from 1979 to 1990 and Leader of the Conservative Party from 1975 to 1990. She is the first and to date only woman to hold either post



**Margaret Hilda Thatcher**

## Nº3

[William of Wykeham](#) (1320 - September 27, 1404) was Bishop of Winchester, Chancellor of England, founder of Winchester College and of New College, Oxford, and builder of a large part of Windsor Castle



**William of Wykeham**

## Nº4

[Sir John Major](#) KG CH ACIB (born 29 March 1943), is a British politician who was Prime Minister of the United Kingdom and Leader of the British Conservative Party from 1990 to 1997. During his time as Prime Minister, the world went through a period of transition after the end of the Cold War. This included the growing importance of the European Union and the debate surrounding Britain's ratification of the Maastricht Treaty.



**Sir John Major**

## GLOSSARY

### A

**Act of Union, 1707** - an act of parliament unifying Scotland and England in the United Kingdom of Great Britain under a single government, each retaining its own legal system and national Church. Scotland thus recognised the Hanoverian succession, and acquired a share of English trade. (I, 2)

**'A' Level (Advanced Level)** - an "examination usually taken by pupils at their final year at school at the age of eighteen. The exam was introduced in 1951. 'A' Levels are written by seven independent boards at major universities, and are taken in May and June. 'A' Levels are needed to enter most types of higher education and a student must usually have three with good grades to enter university. If they fail, students can re-take the exams in November or January. See also *AS Level; General Certificate of Secondary Education*. (IY, 2)

**Anglo-Saxon** - The language of the Anglo-Saxons, the Germanic people who were dominant in Britain from the 5th century to the Norman Conquest in 1066. The language is also known as Old English. (I, 8)

**Archbishop of Canterbury (Primate of All England)** - The title of the religious head of the Church of England, who is also bishop of *Canterbury*. His official title is Primate of All England (III, 2). Archbishop of Westminster, the head of the Roman Catholic church in Britain. (III, 2)

**AS Level (Advanced Supplementary Level)** - an examination taken by some pupils in their final year at school when they are taking their 'A' (*Advanced*) *Levels*. The AS Level is a simpler examination than the 'A' Level and can be studied in half the time. The exam was first introduced in 1989 and is intended to give pupils the chance to study a greater variety of subjects (IY, 2)

### B

**BA (Bachelor of Arts)** - a degree obtained by a student at a university on successfully completing a course of studies, usually a non-science subject. However, at Oxford and Cambridge, **as well as at** some of the newer **universities, the BA is a first degree in either non-science or science subjects**. (IY, 3)

**Baptists** - a large Protestant (but 'non-Anglican') church that has about 160,000 members. Those members are almost all grouped in associations of churches, most of which belong to the Baptist Union of Great Britain and Ireland (formed 1813). Baptists reject **infant baptism, as practised in most other Christian churches, and believe that baptism should be only for people old enough to understand** its meaning. Each church member being baptised is completely immersed in the water during the ceremony. (III, 4)

**" BBC (the British Broadcasting "Corporation)** - one of the two main radio and television broadcasting bodies in Britain, paid for and controlled by the state since 1927, but free to manage its own policy and decide the content of its programmes. Within Britain, it broadcasts radio programmes on *Radio 1, Radio 2, Radio 3, Radio 4, Radio 5* and *local radio*, and television programmes on *BBC 1* (broadcasting news and general entertainment programmes) and *BBC 2* (broadcasting especially programmes concerning the arts and educational subjects). Outside Britain, it broadcasts worldwide on *the BBC World Service*. (I, 8)

**Boyne, the (Battle of the Boyne)** - a battle in 1690 on the river Boyne, Ireland. The Roman Catholics in Ireland rose in favour of the former King James II (reigned 1685-89), but their rebellion was crushed by his successor, the Protestant: King William III (reigned 1689-1702), See also Orangemen. (I, 12)

**British Empire, the** - a term formally used for Great Britain and its overseas dominions and colonial possessions, today replaced by the Commonwealth. The British Empire was at its greatest in about 1920, when it included approximately 25% of the world's population and more than a quarter of the world's land territory. (I, 1)

**BSc (Bachelor of Science)** - a degree obtained by the student of a university or a polytechnic on successfully completing a course of studies in one of the sciences. (IY, 3)

## C

**Canterbury** - a historic walled city in Kent, famous for its cathedral (the chief church of the Church of England), built in the 11th-15th centuries. It became a place of pilgrimage in medieval times after the murder of Thomas a Becket, *Archbishop of Canterbury* (III, 2)

**chapel** - 1. a separate place of worship, with an altar, in a cathedral or church. 2. a private church or place of worship in a college, school, hospital, military barracks, prison, etc. 3. a nonconformist (non-Anglican) church or place of worship, sometimes used as a term of criticism by contrast with the church of England. (III, 2)

**College of Further Education  $\Delta$  (CFE)** - a local college attended r-mostly by students between the ages of 16 and 19 who are working for the NVQ's and practical qualifications; by some students taking A-levels and by mature students doing part-time courses. (IY, 1)

**college** - 1. an independent institution of higher education within a university, typically one at Oxford University or Cambridge University. 2. a specialised professional institution of secondary or higher education, such as a college of music or a college of education. 3. the official title of certain public schools, such as Eton College. (IY, 1)

**Commonwealth, (the British j/ Commonwealth)** - an organisation of about 50 (currently 48) countries (comprising about 1 billion people) that formerly were parts of the British Empire. It was established to encourage trade and friendly relations among its members. The process from Empire to Association began in 1931 when Australia, Canada, New Zealand and South Africa gained independence but kept the British monarch as Head of State. India gained independence in 1947, after much violence, and declared itself a republic with its own President. However India still wanted to stay in the Commonwealth. Much of the work done by the Commonwealth is well symbolised by CariCom, an agreement between thirteen Caribbean countries to form their own Common Market with a central bank and free trade. There is a Commonwealth Conference every two years, when the prime ministers of each country meet for discussions. The Commonwealth Games (athletics competitions) are held every four years in a different member country. The Queen is Head of the Commonwealth, and it is sometimes said that she has more interest in it than in Britain's membership in Europe (II, 2,10,11)

**Comprehensive school** - a large state secondary school for children of all abilities from a single district, providing a wide ('comprehensive') range of education. Over 90% of all secondary school students attend a comprehensive school. Comprehensive schools were introduced in 1965 to provide an equal secondary (11 - 18 years old) education. Comprehensive schools put pupils in different classes according to their ability, but there are no entry qualifications. (IY, 1)



**Conservative Party, the** - (also the Tory Party), one of the two largest political parties in Britain (together with the *Labour Party*) and the major right-wing party. It developed in its present form in the 1830s, and supports free enterprise, encourages property owning and has been responsible for many important social reforms; It finds its support mainly in middle class and upper class or Establishment circles, traditionally in rural areas, and was continuously in power from 1979 to 1997, when it lost the General Election to the Labour Party. Today the Conservatives are still called Tories. This comes from the Irish word 'Toraidhe' which means 'outlaw', and they were known by this word because they wanted to stop King James II coming to the throne in 1685. The Tories supported the revolution which deposed James II in 1688 and the new rights for parliament followed. In the early nineteenth century the Conservatives became reactionary and right-wing and did not like reform. The name means 'not to change' and this right-wing direction is still the policy of the party (I, 6)

**county** - one of the 34 territorial units into which, with the exception of seven major conurbations (London and the six former metropolitan counties), England was been divided for the purposes of local government in the 1990s. The system of counties was developed in the eight and ninth . centuries by the Anglo-Saxons, who called these areas 'shires'. The Normans, French invaders who overtook the country in 1066, changed this to the word 'county', but 'shire' still exists in the county names, e.g. Hampshire, Warwickshire. The largest county is Yorkshire in the north of England. (I, 1)

## D

**Devolution** - the transference of certain powers from central government in London to Scotland, Wales and Northern Ireland. Devolution began in Britain in 1920 when Northern Ireland gained powers| in most areas except foreign affairs and defence. This was suspended in 1972 after outbreaks of violence between 'the Protestant majority in Northern Ireland and the Roman Catholic minority, and direct rule from,Westminster was imposed instead. ; Devolution has also been discussed for Scotland and Wales, but has not yet been introduced. This is because when the referenda were held in Wales and 1 Scotland in 1979, most people in Wales did not want devolution of government powers to a regional assembly. In Scotland there was a 'o small majority in favour of a Scottish assembly but so few people voted (only 33% of the voters) that the idea of devolution was abandoned. (I, 10)

## E

**eisteddfod** - an annual Welsh national bardic festival of music, literature and drama held alternately in North and South Wales during the first week of August. The modern Eisteddfod has developed from the gathering of bards held in the 12th century. It is conducted entirely in Welsh' and is open to the public. Its formal title is the Royal National Eisteddfod. 2. an international festival of folk-dancing arid music held every July at Llangollen, North Wales. The festival has no bardic or literary content and is conducted entirely in English. Its formal title is the International Music Eisteddfod. (II, 7)

**Establishment, the** - a collective term for the top influential sectors of British society, jn particular, industrialists and business leaders, the aristocracy (the peerage) and the Church of England. It is a neutral term for the people who are traditionally believed to run Britain - the landed aristocracy, hereditary peers, long-established business interests. (IY, 4)

**Estuary English** - a form of speech distinguished from 'Received Pronunciation' or 'proper English'. For example, 'regimental' is pronounced "regimen'au'. 'It'll' becomes 'I'uw'. Identified in 1984, by David

Rosewarne, estuary English supplies speakers from different social backgrounds with a means of camouflaging their origins, whether Cockney or public school. (II, 9)

**Falklands, the** - a group of small islands in the South Atlantic close to Argentina, with a population of 1,200 British citizens. They have been British territories since 1892. Disputes about who owns the islands date back to the 18th century. Argentina has long claimed that the islands they call **the Malvinas** belong to them. They occupied the islands in April 1982. The Falklands war lasted until July 1982 when British forces won them back. The Falklands war had an enormous impact on Britain and is still controversial. Some people saw it as a restoration of Britain's old imperial power. Others saw the war as a political mistake turned into a piece of propaganda. (I, 4)

**Free Churches, the** - a collective name for all non-Anglican and non-Roman Catholic Christian churches in Britain, including the Methodist Church, the Baptists, the United Reformed Church and the Church of Scotland, ['free' as they are not 'established', like the Church of England] (III, 2)

**Further education** - a term used to apply to any kind of education after secondary school, but not including university work (which is higher education). (IY, 1)

## G

**Gaelic** - the Celtic language spoken or understood by about 80,000 people in the Highlands and western coastal regions of Scotland (**Scottish Gaelic**), and in its Irish form (**Irish Gaelic**), by about 500,000 people in Ireland and it has always been under threat from English. It is the native language of Ireland. It was taken to Scotland by Irish settlers thousands of years ago and the two countries speak Gaelic but of a different kind. (I, 8; II, 1)

**General Certificate of Secondary Education, the (GCSE)** - the standard school-leaving examination. It is taken by school pupils at the end of their fifth year of secondary education, at the age of 16. The GCSE replaced the former dual examination system of GCE 'O' level (General Certificate of Education, Ordinary Level), and SCE (Certificate of Secondary Education), and the first GCSE examinations were held in 1988. GCSE certificates are awarded for each subject on a seven-point scale, A to G, and the examination's syllabus and grading procedures are monitored by the School Examinations and Assessment Council. (IY, 2)

**Geordie** - 1. The nickname of an inhabitant of Tyneside (northeast England), or of a person who comes from there. 2. The English dialect spoken by such a person, [from the dialect version of the name Georgie] (II, 3)

**Grammar school** - part of the old secondary education system taking pupils aged between 11 and 18, which was changed in 1965 by the introduction of comprehensive schools. Grammar schools still exist. Pupils have to pass an exam called the Eleven Plus to go to a grammar school that provides a good, formal, academic education and prepares pupils for higher education. The name 'grammar' comes from the medieval system of teaching Latin grammar as an important part of education in the original grammar schools, some of which date back to the 15th century. Only 2 per cent of white school pupils are at grammar schools. (IY, 2)

## H

**Higher education** - education at a university or polytechnic, at degree level or higher, as distinct from *further education*. (IY, 3)

**Home Counties, the** - a general name for the counties surrounding London, especially Essex, Kent, and Surrey, and also including the former county of Middlesex (now mostly in Greater London). (I, 2)

**Houses of Parliament, the** - the buildings in London in which the House of Lords and the House of Commons assemble. The modern buildings stand on the site of the Royal Palace of Westminster, which was built by Edward the Confessor in the 14th century. The Palace was badly damaged by fire in 1834 and all that could be saved was Westminster Hall. The present Houses of Parliament were built on the site between 1840 and 1867 by Sir Charles Barry and Augustus Pugin. The House of Commons was bombed during the Second World War but was completely rebuilt by 1950. (I, 2)

## I

**Industrial Revolution, the** - the great economic and social change that took place in Britain starting in the second half of the 18th century. Agricultural and home-based trades and industries gradually gave way to factory-based industries with complex machinery. As a result, many people who had previously been employed in agriculture moved to towns and cities. Britain was the first country to become industrialised in this way. (III, 2)

**IRA, (the Irish Republican Army)** - the militant organisation of Irish nationalists aiming to establish a united Irish republic by campaigns of violence and terror. Since 1969 they have been increasingly active in mainland Britain, and even in continental Europe, as well as in Northern Ireland. (I, 11)

## K

**Kilt** - a type of skirt traditionally worn by Scotsmen. It comes from a \* long piece of cloth, called a plaid, that was wrapped around the body to make a single garment. By the eighteenth century this had separated into two pieces. The kilt is made of tartan, a type of cloth with a complicated pattern of squares in different colours, which identifies the clan, or family, of the wearer. The kilt was made illegal between 1746 and 1782 after the Scots had fought England to restore the Stuart monarchs and lost (I, 7)

## L

**Labour Party, the** - one of the two largest political parties in Britain (together with the *Conservative Party*). It claims to represent the interests of the *working class* (i.e., labour) as against the interests of the employers (who represent capital). It grew up at the end of the 19th century, first taking the name Labour Party in 1906. It draws most of its support from highly urban and industrialised areas, particularly in the Midlands and North (Country), and, as well as being the main party for working class people, it is also supported by a significant number of *middle class* people, specially intellectuals. Its policies were formerly closely linked with those of the trade union movement. After the long period of the Conservative Party rule from 1979, the Labour Party came to power in 1997, with its leader Tony Blair becoming Prime Minister. (I, 4)

**Lambeth Conference, the** - a conference of bishops of the Church of England held every ten years (since 1867) at Lambeth Palace, the London residence of the *Archbishop of Canterbury*, in the district of Lambeth, south of the Thames (III, 2)

**Local Education Authority (LEA)** - the local government body that is responsible for the state schools in a district, as well as *further education*, and that engages teachers, maintains school buildings and supplies school equipment and materials. (IY, 1)

**Lent** - the most solemn period of the Christian year. It lasts for 40 days from Ash Wednesday to the day before Easter, with its climax in Holy Week (the week before Easter) which includes Palm Sunday, Maundy Thursday and Good Friday. Traditionally, people did not eat meat or other rich food during Lent. Today, very few Christians follow the tradition strictly, preferring to make a smaller sacrifice, such as not eating sweets, or giving up some minor luxury. (III, 5)

## M

**MA (Master of Arts)** - 1. the commonest type of *higher degree* awarded by an English university, usually for studying a non-scientific subject. Unusually, Oxford University awarded an MA to anyone who has an Oxford BA degree, who has been a member of the university for at least 21 terms. Similarly, Cambridge University awards an MA degree to anyone who has had a Cambridge BA degree' for at least two years and who requests it .  
2. a first degree (equivalent to an English BA) awarded at the Scottish Universities.( IY, 3)

**Man, the Isle of** - an island in , the Irish Sea, between the north of England and Ireland. It is a self-governing dependency of Britain, and its parliament, the Tynwald, goes back to Viking times over a thousand years ago. However, the British government has final authority and the Queen is Head of State. The Isle of Man has its own currency and a very low rate of tax, so it is popular with rich people and banks and financial businesses. Road racing is very popular and attracts thousands of visitors, especially to the motorcycle races in May and June. A type of cat found on the island, called a 'Manx' cat, is famous for having no tail (II, 8)

**Manx** - of the *Isle of Man*, people, or the Celtic language originally spoken there. (II, 8)

**Methodist Church** - the largest of the Free Churches, founded in 1729 by the preacher John Wesley (1703-91) as an evangelical revivalist movement. The present Church is based on a union in 1932 of most of the separate Methodist Churches that had developed by then. It currently has just 430,000 adult full members. (III, 4)

## N

**National Curriculum, the** - was introduced into the education system in 1989. Until then Local Education Authorities (LEA) decided on the curriculum, the subjects which would be taught in schools in their area. The National Curriculum is designed to make a national standard for all school pupils between the ages of 5 to 16. The main subjects are English, Mathematics, Science and a foreign language, either French or German. There are examinations for all pupils at the ages of 7, 11, 14 and 16 to check on their Progress (IY, 4)

**New Age** - is a broad term devised to describe the renewal of interest from the mid-1980s onwards in a range of approaches to the spiritual dimension which emphasise the individual's ability to discover and develop their own spirituality. The term comes from astrology: every two thousand years the solar system enters a new age, the next one being the age of Aquarius (the sign of individualism). Influences are yoga and t'ai chi. It is associated with alternative culture: the occult, Tarot, astrology and hippy lifestyles. Most visible elements are New Age travellers and the Donga Tribe. (III, 1)

**Northern Ireland** - before the early 20th century, Northern Ireland was part of Ireland as whole, having developed in the middle ages as the Kingdom of *Ulster*, later the Province of Ulster. After many English and Scots people settled there in the 16th century, Northern Ireland became mainly Protestant, unlike the rest of Ireland which remained, as before, mainly Roman Catholic. By the terms of an Anglo-Irish treaty of 1921, Northern Ireland was granted its own parliament in which a Protestant government was formed after successive elections. Roman Catholics, who were excluded from political office, came increasingly to resent the continuing Protestant domination, and, as a result, a vigorous civil rights movement emerged in the late 1960s. The sectarian (Catholic against Protestant) disturbances which followed were exploited by extremists of both faiths, and in particular by the Provisional IRA (which broke away from the Official IRA in 1970). Therefore, British troops were sent to Northern Ireland in 1969 to help to keep the peace. As the Northern Ireland government was unable to introduce satisfactory reforms, the British government imposed direct rule (of Northern Ireland *from Westminster*) in 1972. Since then, in spite of the efforts of the British government, the police force in Northern Ireland and the British Army units there, violence and terrorism has continued, with the IRA also taking its campaign of violence to mainland Britain (especially London and British military bases). The unrest did not noticeably decrease in 1985 when the *Anglo-Irish* agreement was made between the Republic of Ireland and the British government to give the republic a special consultative role in the governing, of Northern Ireland. It was hoped that this would lead to a more effective campaign against the activities of the IRA. Many Protestants in Northern Ireland, however, regarded the agreement as an act of treason on the part of the British government, and bitterly opposed it. (I 11)

**Northern Ireland Assembly, the** - the elected assembly that was restored in Northern Ireland from 1982 to 1986. In the latter year, *Unionist Party* members, who had a majority in the Assembly, decided not to implement its functions as a protest against the *Anglo-Irish agreement* (see *Northern Ireland*), so that the British government decided it should be dissolved. At the same time, the government expressed the hope that a future Assembly would one day be reformed. (I, 11)

## O

**Open University, the (OU)** - a non-residential university based in the *new town of Milton Keynes*, Buckinghamshire. Students do not need to have any formal qualifications to study for a degree and many mature students enrol. Study is, by means of correspondence course linked to radio and television programmes. For some of the OU courses students have to attend one-week summer schools that are held in many of Britain's traditional universities. The University was founded in 1969 and began its first courses in 1971. [so named because it is 'open' to all to become students] (IY, 3)

**Orangemen** - members of the Orange Society, an Irish political' society aiming to preserve Protestantism, especially in *Northern Ireland*, and thus to gain supremacy over Roman Catholics and Irish nationalists. The Society was founded in 1795, and took its name from King William III of Orange (1650-1702) who defeated James II and his Catholic supporters at the *Battle of the Boyne* (1690). The Orange Order vehemently opposed the home rule movement in Ireland since its emergence in the 1880s. After 1920 it continued as a ginger group to the Ulster Unionist Party, all senior Unionist politicians being expected to become members. It survives today as the bastion of Protestant unionism in the north. The Orangemen still hold an annual parade in Northern Ireland cities on the anniversary of the Battle (12 July). (I, 12)

**Oxford University** - one of the two oldest and most famous universities of England, the other being Cambridge University. It was founded in the 12th century. There are at present 35 colleges, two are for women only, and the rest take both men and women. Among the best known are: Christ Church, founded in 1546, with large front quadrangle and its famous chapel (which is also Oxford Cathedral), Magdalen College, founded in 1458, with its tall bell-tower in the *Perpendicular (style)* on which the chapel choir sings at dawn on May Day); All Souls College, founded in 1437, which is unique in having no undergraduates but only fellows; and New College, founded

in 1379, with its fine chapel and well-known choir. There are at present nearly 14,000 students in residence, of whom over a third are women. The city of Oxford, although considerably more industrialised than *Cambridge*, is popular with tourists because of the University's many beautiful medieval buildings. (IY, 3)

## P

**Pidgin English** - 1. a language made up of elements of English and 'some other foreign language, especially Chinese or Japanese, originally developing as a means of verbal communication when trading. 2. Loosely, any kind of English spoken with the elements of another language, whether for genuine communication or for comic effect. [Chinese pronunciation of English word 'business'] (II, 10)

**Plaid Cymru** - a Welsh nationalist party founded in 1925 and campaigning for the separation of Wales from the United Kingdom in order to preserve the country's culture, language and economic life. [Welsh, "party of Wales"] (I, 4)

**Poppy Day** - a popular name for Remembrance Sunday, when people wear an artificial poppy in memory of those who fell in the two world wars. The poppies represent those that grew in the cornfields of Flanders in the First World War, and symbolise the soldiers who died in that war (and now also, the Second World War). They are made by ex-servicemen and are sold by representatives of the Royal British Legion, who gain much of their income from the proceeds (III, 5)

**Prince of Wales, the** - the title traditionally given by the British sovereign to his or her eldest son, who is heir to the throne. The earliest recorded bearer of the title was Edward II in the early 14th century. The present Prince of Wales is Prince Charles (born 1948), eldest son of *Queen Elizabeth*. Prince Charles was invested with the title of Prince of Wales at Caernarvon Castle, as all his predecessors have been. He is well known as a keen promoter of British interests. In recent years he has become increasingly outspoken on controversial topics, such as modern architecture, violence in films and on television, and the standard of English teaching (I,5)

**Private school** - *an independent* (fee-paying) school such as *a preparatory school*, as distinct from *a state* (non-fee-paying) *school*. The finances of such schools are often controlled by a charitable trust. Most *public schools* are in fact private schools, although the term is not generally used in order to avoid confusion. (IY, 2)

**Public school** - 1. *an independent* (usually fee-paying) *school* for students aged 11 (or 13) to 18. Many of Britain's public schools are long-established and have gained a reputation for their high academic standards, as well as their exclusiveness and snobbery. The boys' schools include such well-known schools as *Eton, Harrow, Westminster and Winchester*. (Many traditional boys' schools now take some girls, if only in the sixth form.) Among leading girls' public schools are *Roedean* and *Cheltenham Ladies' College*. Most of the members of the British *Establishment* were educated at a public school. See also *a preparatory school*, ['public' since originally students could enter the school from anywhere in England and not just from the immediate neighbourhood] 2. The title occasionally used for a school in Scotland that is supported from public funds (i.e., is non-fee-paying). It should not be confused with the better-known public school, which is an independent (fee-paying) school. (IY, 2)

## Q

**Quakers** - the popular name of members of the Society of Friends, a religious body founded in England in 1668. Quakers are unlike other Protestants since they have no officiating ministers or order of service in their worship, which takes place in the form of 'meetings'. At these, anyone can offer spoken prayer, ministry or reading. All men and women Quakers are equal. Quakers are noted for their pacifism, their high but not rigid moral

standards, their association with charity work and education, and their endeavours to abolish persecution and to aid the poor, [nickname: their founder, George Fox, had told a judge that he and others should 'quake at the word of the Lord'] (III, 1)

**Quality paper** - a daily or Sunday newspaper that aims at the educated reader. Quality papers contain detailed news coverage and comment, authoritative editorials, a wide range of topical features written by experts in their field, arts and literary reviews and much professional advertising. The four Sunday quality papers have an accompanying colour magazine, with many photographs and advertisements. The daily quality papers are *the Daily Telegraph*, *the Financial Times*, *The Guardian*, *The Independent* and *The Times*. The Sunday quality papers are *the Sunday Telegraph*, *The Observer*, *the Sunday Times* and *the "Independent on Sunday"* (II, 2))

**Queen** - the title of a female sovereign and at present that of Queen Elizabeth. The queen is the official head of state, the head of the legal system of Britain, the commander-in-chief of all armed forces and the head ("supreme governor") of the Church of England. Many important government processes require the participation of the queen, including the summoning, prorogation and dissolution of Parliament. Several bills, too, require her official approval (so-called royal assent). She also gives many important orders and awards, mostly on the advice of the Prime Minister, although she herself personally selects the people who receive the Order of the Garter, the Order of the Thistle, the Order of Merit and the Royal Victorian Order. By convention she invites the leader of a party winning a general election to form a government. In international affairs, the queen has the power to declare war and make peace, as well as to recognise foreign states and governments, conclude treaties and annex or cede territory. The queen also appoints many important office holders, including government ministers, judges, diplomats and bishops in the Church of England. She also has the power to remit part or all of the sentence passed on a criminal (by granting a 'royal pardon'). (I, 2)

**Queen Elizabeth II** - Queen Elizabeth II (born in 1926) has been queen since 1953. Among her many royal duties are the regular visits she makes to foreign countries, and especially those of the Commonwealth. The Queen has done much to simplify the formalities of the monarchy, including allowing *the BBC* to make an unprecedented documentary film about the everyday life of the royal family. She also instituted the tradition of the "walkabout", an informal feature of an otherwise formal royal visit, when she walks about among the public crowds and stops to talk to some people. The annual *Christmas* broadcast made by the Queen on radio and television has become a traditional and popular feature of the season, and there were widespread celebrations and special programmes of events in 1977 to mark her Silver Jubilee. (I, 5)

**Queen's English, the** - standard, correct English, as traditionally spoken by an educated southerner. (II, 2)

## R

**red-brick university** - one of the universities founded in the late 19th century and the first half of the 20th century, as distinct from the older *Oxford University* and *Cambridge University*. Many of such universities were built in red brick, contrasting with the mellow grey stone of the old foundations. (IY, 3)

## S

**Scouse** - the English dialect spoken in Liverpool (II, 3)

**Scout Association, the** - a uniformed organisation for boys founded in 1908 by Lord Baden-Powell (as a world-wide movement) to encourage a sense of adventure and of responsibility for others among young people. The Association's British membership is currently about 728,000. (IY, 4)

**Secondary school** - a *state school* "or *private school* that provides education for school children aged between 11 and 18. Such schools are organised in a number of ways, with the, most common type being the comprehensive school, attended by over 90% of school children of this age. Other types of secondary schools are *grammar schools*, *middle schools*, *secondary modern schools*, *technical schools* and *public schools*. An extension of a state secondary school is the tertiary college. Most students leave their state secondary schools at the age of 16, having taken one or more subjects in the GCSE. (IY, 1)

**Shrove Tuesday** - the day before Ash Wednesday, once thought of as a last day of enjoyment before the fasting of Lent in the Christian year. Many people still traditionally eat. pancakes on Shrove Tuesday, hence its popular name of Pancake Day. [named from a rare verb 'shrive', meaning 'to make one's confession': at this time Christians used to confess their sins to a priest before Lent; this is still done by many members of the Roman Catholic Church and some Anglicans] (III, 5)

**Sinn Fein** - the Irish republican movement that arose before the First World War and that campaigned for the economic and political separation of Ireland from Great Britain. Today it is the political wing of the Provisional IRA, and wants Northern Ireland to become part of the Republic of Ireland, by using force if necessary. In the general elections of 1987 and 1997 the president of Sinn Fein, Gerry Adams, was elected an MP. He never took his seat in Parliament. [Irish for 'we ourselves'] (I, 11)

**Sixth form college** - a further education college, sometimes an independent (fee-paying) one, for students who wish to prepare for the A-level examination or, in some cases, to retake the GCSE. (IY, 2)

**shamrock** - the plant that is the national emblem of Ireland,, and the equivalent of the English rose, the ' Welsh *leek* and *daffodil* and the Scottish *thistle*. According to legend, it was the plant chosen by St. Patrick, patron saint of Ireland, to illustrate the Christian doctrine of the Trinity to the Irish. (I, 11)

**SNP (Scottish National Party),** - Scotland's largest nationalist party, advocating the separation of Scotland from the United Kingdom in order to safeguard the country's cultural and economic life. The Party was founded in 1928 and in the 70s had a rising membership of over 80,000. After a decline in support, the SNP gained in popularity in the late 1980s, and now actively contests parliamentary seats in by-elections and general elections (I, 4)

**St. Andrew's cross** - the national flag of Scotland, consisting of two diagonal white stripes crossing orr a blue background. The flag forms part of the *Union Jack*, together with the *St. George's cross* and *St. Patrick's cross*. *St. Andrew* is the patron saint of Scotland. See also *St. Andrew's Day*. (I,7)

**St. Andrew's Day** - 30 November, the church festival of St. Andrew, regarded as Scotland's national day (although not an official *bank holiday*). On this day some Scotsmen wear a *thistle* in their buttonhole. See also *St. Andrew's cross*. (I,7)

**St. David's Day** - 1 March, the church festival of St. David, a 6th-century monk and bishop, the patron saint of Wales. The day is regarded as the national holiday of Wales, although it is not an official *bank holiday*. On this day many Welshmen wear either a *daffodil* or a *leek* pinned to their jackets, as both plants are traditionally regarded as national emblems of Wales. (I,9)



**St. George's cross** - the national flag of England, consisting of a red cross on a white background. The flag forms part of the *Union Jack*, together with the *St. Andrew's cross* and *St. Patrick's cross*. *St. George* is the patron saint of England. See also *St. George's Day*. (I,1)

**St. George's Day** - 23 April, the church festival of St. George, regarded as England's national day (although not an official *bank holiday*). On this day some patriotic Englishmen wear a rose in their buttonhole. See also *St. George's cross*. (I,1)

**St. Patrick's cross** - the national flag of Northern Ireland (and earlier, the national flag of Ireland before the establishment of the Irish Republic). It consists of two diagonal red crosses on a white background. The flag forms part of the *Union Jack*, together with the *St. Andrew's cross* and *St. George's cross*. *St. Patrick* is the patron saint of Ireland. See also Paddy, Jr. *Patrick's Day*. (I, 11)

**St. Patrick's Day** - 17 March, the church festival of *St. Patrick*, regarded as a national day in Northern Ireland and an official *bank holiday*. (I, 11)

**State school** - a school, usually a *primary school* or a *secondary school*, that is run by the state through a LEA (*Local Educational Authority*), and so is not fee-paying, as distinct from an independent school. About 93% of British schools are state schools. (IY, 1)

**Stonehenge** - a prehistoric (megalithic) complex on Salisbury Plain, Wiltshire, regarded as one of the most important monuments of its kind in Europe, and very popular with visitors. The great circle of standing stones (many now fallen) is believed to have had some religious or astronomical purpose. The complex has become well known in recent years for the annual assembly there of Druids at sunrise on *Midsummer Day* (since on this day the sun rises above a certain stone), and also for the summer camp nearby of hippies, [the name is said to mean 'stone hanger', referring to the horizontal stone 'hanging' or lying across two vertical stones] (III, 5)

**Stormont** - the large house on the outskirts of Belfast, *Northern Ireland*, where the Northern Ireland parliament was held from 1921 to 1972, when direct rule was introduced. The parliament buildings now form the administrative centre of Northern Ireland. (I, 11)

## T

**tartan** - 1. the special checked design, of contrasting colours, used in Highland dress in Scotland. By long tradition, each Scottish clan has its own distinctive tartan. 2. Highland dress itself. 3. A similar design reproduced on Scottish souvenirs or other items such as postcards, badges and bookmarks (see Kilt)

**thistle** - the national emblem of Scotland, apparently used for the first time in the 15th century as a symbol of defence. Some Scotsmen wear a thistle pinned to their jackets on *St. Andrew's Day*.(I,7)

**Theme Park** - an American concept, popularized by Disney, based on recreation of fantasy world. Popular British examples are: Alton Towers, Madame Tussaud and Camelot.(I, 6)

## U

**Union Flag, the** - the formal name of the British national flag, more commonly known as the Union Jack (the national flag of the United Kingdom, combining *the St. George's cross of England*, *St. Andrew's cross of Scotland* and *St. Patrick's cross of Ireland* (now representing Northern Ireland). ['Union' for the union- of England and Scotland in 1606, 'jack' as flown on the jack staff (a small flagstaff) of ships to show their nationality] (Preface)

## V

**vicar** - a clergyman appointed to be the priest of a parish in the Church of England.. The house normally provided by the Church Commissioners for a vicar is called vicarage. (III, 1)

**voluntary school** - a school maintained by an LEA but founded by a voluntary body, usually a religious denomination such as the *Church of England* or the *Roman Catholic Church*. Currently about one *state school* in three is a voluntary school. (The majority of other state schools are known as county schools.) (IY, 1)

## W

**Westminster** - 1. a borough of central London, on the river Thames, containing several important buildings, including the Houses of Parliament and Buckingham Palace. 2. An alternative term for the Houses of Parliament, especially in the sense of the government of the day. (I, 2)

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## **МЕТОДИЧЕСКИЕ УКАЗАНИЯ ДЛЯ СТУДЕНТОВ**

Предлагаемый УМК называется "Язык и культура Великобритании в условиях европейской интеграции". Это - пособие по английскому языку, предназначенное для студентов-магистров, уже владеющих базовыми знаниями языка в пределах бакалаврской программы. Цель - помочь студентам лучше ориентироваться в англоязычной литературе страноведческого характера, что необходимо для будущих переводчиков в сфере профессиональной коммуникации.

Но помимо решения чисто лингвистических задач (расширения словарного запаса, умения работать с безэквивалентной лексикой и т.д.), пособие дает возможность познакомиться с некоторыми аспектами жизни современной Великобритании: проблемами национально-культурной самоидентификации ее населения, вопросами функционирования английского языка и его существования в мультилингвистической среде, наблюдающейся на Британских островах в начале XXI века, интеграционными процессами в сфере религии и образования.

Тексты работы взяты из произведений британских авторов. Они написаны современным литературным английским языком и трактуют известные исторические и социальные реалии с точки зрения нынешней ситуации начала нового тысячелетия.

Пособие охватывает четыре области: национальные проблемы Соединенного Королевства; современное состояние английского языка; религия и образование.

Каждая часть состоит из подразделов - Units.

Unit начинается с предтекстовых заданий, где вводится тема предлагаемого литературного материала. Однако это не пересказ содержания, снижающий интерес к сюжету, а попытка взглянуть на тему с точки зрения своего опыта или размышлений, создать определенную степень личной готовности.

Текст каждого подраздела снабжен выделенным вокабуляром, что снимает необходимость обращаться к словарю за каждым незнакомым словом. Следующие за текстом задания, озаглавленные Word Study, предназначены для освоения и закрепления специальной лексики. Большинство из них носят тестовый характер и имеют ответы, что позволяет использовать их для домашней и самостоятельной работы. Ряд упражнений предлагают задания на перевод.

Выполняя задания типа Interpretation, Speaking Personally, Creative/Effective Writing, можно пользоваться гипертекстовой структурой литературных текстов; глоссарием ключевых слов; хрестоматией, куда входят отрывки из произведений современных авторов, пишущих в данной области; списком предлагаемой дополнительной литературы и Интернет-ресурсов. К этим же источникам возможно обратиться для подготовки самостоятельных творческих заданий (список которых прилагается); написания эссе; подготовки к итоговым тестам.

Можно надеяться, что освоив данное пособие студенты смогут в дальнейшем свободно оперировать ключевыми лингвострановедческими терминами и понятиями в своей переводческой деятельности, ориентироваться в англоязычных источниках и мыслить профессиональными категориями.

## **МЕТОДИЧЕСКИЕ УКАЗАНИЯ ДЛЯ ПРЕПОДАВАТЕЛЯ**

УМК "Язык и культура Великобритании в условиях европейской интеграции" предназначен для студентов-филологов (российских и иностранных), обучающихся в магистратуре по программе, предусматривающей получение двойного диплома РУДН (Москва) - Бордо 3 Мишель де Монтень (Франция), а также диплома переводчика в сфере профессиональной деятельности.

Не являясь курсом лекций по дисциплине "Язык и культура", работа представляет собой, прежде всего, пособие по изучению английского языка на материале, охватывающим данную область. Таким образом, исключается чисто информативный подход, а акцент сделан на коммуникативных и профессионально ориентированных сторонах обучения языку.

Учебное пособие нацелено на творческую языковую деятельность студентов, развитие умений самостоятельно анализировать проблемы современной культурно-языковой ситуации, высказывать свою точку зрения, а в конечном итоге - овладеть ключевой терминологией, свободно ориентироваться в страноведческой литературе на английском языке и оперировать профессиональными категориями.

Подготовка переводчиков в сфере профессиональной коммуникации является важным социальным заказом, направленным на содействие и межкультурной интеграции. Так как компетентность переводчика, как известно, состоит из лингвистических, когнитивных, социокультурных, коммуникативных и профессиональных компонентов, на первый план выходит вопрос об используемых источниках и материалах обучения.

В пособии использованы аутентичные тексты современных британских авторов, пишущих в области языкознания, социолингвистики, лингвострановедения и культуры Великобритании, а именно:

1. Jenkins, J.A. Britain. A short History. One World. Oxford, 2001.
2. Mc Dowall, David, Britain in Close-up. Longman, 2002.
3. Storry Mike; Childs, Peter. British Cultural Identities, London, 2002.
4. Kramsh, Claire. Language and Culture, Oxford University Press, 1998.

Таким образом, будучи в первую очередь, пособием по изучению английского языка студентами-филологами, работа, одновременно, дает достаточно полную картину современного состояния английского языка и его функционирования на Британских островах, а также затрагивает широкий спектр вопросов, связанных с нынешней ситуацией в британском обществе, а именно, проблемы национальной и культурной самоидентификации, религии и образования.

Работа структурирована применительно к условиям университетского семестра (18 недель) и рассчитана на 108 аудиторных часов (по 6 академических часов в неделю) и столько же часов самостоятельной работы.

Пособие состоит из четырех частей, каждая из которых включает в себя разделы (Units). Всего начитывается 34 Units, что предполагает 3 часа аудиторных занятий на изучение одного раздела. 3 часа отводится на выполнение домашних заданий каждого раздела.

Все разделы построены по единой схеме. Unit включает в себя следующие подразделы:

#### I. Reading Comprehension:

предварительная дискуссия; выделение ключевых понятий и терминов; текст; последующая дискуссия, направленная на понимание прочитанного текста.

#### II. Vocabulary Focus:

Упражнения, целью которых является максимальное усвоение студентами основных словарных единиц, используемых в данной области страноведения, а также преодоление лингвистических сложностей в сфере многозначности слов и синонимии и трудностей перевода.

Данные упражнения, в основном, носят тестовый характер и предлагаются, в основном, для домашней работы.

#### III. Interpretation

Подраздел включает в себя вопросы, предполагающие интерпретацию предложенных в разделе проблем, а также комментирование студентами отдельных сегментов текста.

#### IV. Speaking Personally

В подразделе даются задания, предполагающие свободную дискуссию в рамках освещенных в разделе вопросов.

#### V. Effective/Creative Writing

Задания, целью которых является развитие способностей студентов аргументировано представить свою точку зрения и проанализировать проблему.

После изучения каждой из четырех частей пособия предполагается проведение теста, а также подготовка студентами творческой работы (эссе) по пройденному материалу.

Итоговая аттестация включает в себя тест, охватывающий все части и разделы пособия, а также ответ на предлагаемые вопросы по всему курсу.

Для подготовки самостоятельных заданий и аттестационных работ студенты могут воспользоваться прилагаемой хрестоматией, наряду с литературой и Интернет-ресурсами, список которых включен в пособие.

Глоссарий ключевой терминологии также поможет студентам расширить свои фоновые знания, как и гипертекстовая структура пособия.

## **ОПИСАНИЕ БАЛЛЬНО-РЕЙТИНГОВОЙ СИСТЕМЫ**



Общее количество аудиторных часов, необходимых для изучения всего пособия - 108 часов. Количество часов для самостоятельной работы - 54.

В пособии 34 раздела (Units), что предполагает 6 часов аудиторной работы и 3 часа самостоятельной работы в неделю на один раздел. В последнюю неделю проводится окончательная аттестация.

Курс рассчитан на 6 кредитов, максимальная сумма баллов - 216.

От студентов требуется систематическое и творчески мотивированное выполнение домашних заданий, активная работа на практических занятиях, обязательное участие в аттестационных испытаниях, которые предполагают подготовку рефератов и эссе.

### **Балльная структура оценки и формы контроля:**

I. Максимальное количество баллов за 1 Unit - 2,5 балла, которые включают в себя:

1. Выполнение домашних заданий - 0,5 балла;
2. Активность во время занятий, участие в дискуссиях - 0,5 балла
3. Подготовка творческих заданий - 1,5 балла

Итого: max 85 баллов

П. Итоговые тесты после завершения каждой части (4) и окончательный тест в конце семестра оцениваются максимально по 3 балла (один верный ответ каждого теста - 0,1 балла)

Итого: max 15 баллов

Ш. Творческие самостоятельные задания в виде написания эссе в конце каждой части (4) оцениваются по 15 баллов

Итого: max 60 баллов

IV. Подготовка устного доклада/сообщения, защита реферата на основе пройденного материала и по дополнительной литературе на итоговом занятии после завершения каждой части (4) - по 14 баллов

Итого: max 56 баллов.

### **Шкала оценок**

**Менее 73: F (2)**

**73-108: FX (2+)**

**109-126: E (3)**

**127-144: D (3+)**

**145-180: C (4)**

**181-198: B (5)**

**199-216 : A (5+)**



## **ЗАХАРОВА ЕЛЕНА ВИКТОРОВНА**

Доцент кафедры иностранных языков РУДН

Родилась в г. Москве. После окончания МГПИИЯ им. Мориса Тореза (МГЛУ) работает в РУДН на кафедре иностранных языков. Имеет ученое звание доцента.

Основным объектом научно-методической деятельности является создание учебных пособий по английскому языку для одной из сравнительно новых вузовских специальностей, а именно, "Связи с общественностью", а также для студентов, обучающихся по направлению "Журналистика". Некоторые из этих работ имеют гриф Министерства образования РФ.

На протяжении более десяти лет Е.В.Захарова читает лекции по предмету "Введение в лингвострановедение Великобритании", а в последние годы ею разработан и прочитан курс лекций "История и цивилизация Великобритании" для студентов-магистров-филологов (российских и иностранных), обучающихся по программе, предусматривающей получение двойного диплома.

Для ознакомления с теорией и практикой создания электронных УМК проходила стажировку в Страсбургском Университете Марка Блока в ноябре 2007 г.