

ПОСТИГАЯ ОБРАЗ ДРУГОГО В ПРОЦЕССЕ ОБУЧЕНИЯ АНГЛИЙСКОМУ ЯЗЫКУ КАК СПЕЦИАЛЬНОСТИ НА ЯЗЫКОВЫХ ФАКУЛЬТЕТАХ УНИВЕРСИТЕТОВ

Овладение английским языком невозможно без постижения студентами специфики национального характера англичан, их норм поведения в сравнении с русскими, т. е. без диалога культур и без понимания образа Другого. В ходе изучения всех аспектов языка следует придерживаться принципа диалога культур. Подчинение всех элементов профессионально-значимых компетенций является базой обучения английскому языку как специальности в плане лингводидактики.

В статье рассматриваются основные черты английского национального характера, а также географические, исторические, политические и экономические факторы, способствовавшие их формированию. Понятие английского менталитета рассматривается в таких его аспектах, как устройство дома и сада, нюансы общения, индивидуализм, частная собственность, социальные классы, английская мода, значение английского языка в мире сегодня.

Ключевые слова: образ Другого, диалог культур, лингводидактика, безопасность морских границ, давнее соперничество, особенности английского национального характера, разговоры о погоде, идентичность, менталитет, нормандское завоевание, права личности, Великая хартия вольностей, соседи, частная жизнь, индивидуализм, английский дом, «сделай сам», социальные классы, разговоры о деньгах, стремление к домашнему уюту, мода, английский юмор.

England's coastline has helped to shape both the history of England and the psychology of the character. The knowledge unconsciously assimilated since childhood that where was a wide stretch of water between Englishmen and foreigners encouraged a sense of security that could easily slide into a sense of superiority. Their land was free from invaders, and it meant that there could be a continuity of traditions impossible on the war-torn

continent. This sea-bound security gave the English an early self-confidence, and their relative isolation promoted the growth of idiosyncratic traditions.

Deep down the English don't really care for foreigners whom they despise and disdain. Being extremely proud and overbearingly arrogant, they despise the French as their ancestral rivals. Admiral Nelson wrote in his letters that his blood boiled at the name of a Frenchman, that he

never trusted a Frenchman and that he hated the French most damnably. Addressing his sailors, he said that they must hate a Frenchman as they did the devil. [5, p. 43]

In 1940 George Orwell noted how little ordinary soldiers were affected by their exposure to foreign cultures during World War One. This profound ignorance and hostility could be taken in almost with a mother's milk. [7, p. 29]

Great Britain is an island, and geography matters; it makes people what they are, their way of thinking and reasoning, their identity, their Englishness.

What is Englishness? As Kate Fox put it, "It is not a matter of birth, race, colour or creed, it a system of beliefs and principles; it is a mindset, an ethos, a behavioural "grammar", a set of unwritten codes that anyone can decipher and apply". [2, p. 414]

Englishness remains constant being long-established over the centuries. Some other rules are forever changing. Even some absolutely new rules may come into being. For example, there are emerging talk-rules on the mobile phones or dress codes and fashion. The formation of the new set of unwritten social rules is always taking place with the times.

More than 200 years ago Dr. Johnson remarked that when two Englishmen meet, their first talk would be of the weather. This weather-talk is not always about the weather. In fact. It's a distinctively English way of saying "I'd like to talk to you – will you talk to me?", just trying to strike up a conversation, an exchange of greetings and news. The "How do you do?" greeting is not always about health or well-doing. These questions are aimed at small but psychologically and socially very important communication and contacts.

But the fixation with the weather, the obsession for TV weather forecasts is a distinctive feature of the English. The English weather is, as Jeremy Paxman puts it, "dramatically undramatic" because of its uncertainty. No wonder, you can never be sure what you are in for if you live on an island, and at the edge of a continent washed by unpredictable currents. The English are always surprised at and complain about the weather and at the forecasters.

It is the weather and climate that facilitated and contributed to some of the most reticent and stolid aspects of Englishness. John Bull is a typical Englishman who is thought of as representing Englishmen in general and is usually shown in pictures as a large fat man wearing high leather boots and a waistcoat with the pattern of the Union Jack on it. He is thought of as being very proud of England and as disliking foreigners. This symbol of the UK has a temper dependent on the air; his spirits rose and fell with the weather glass.

The English proclaim their identity in a lot of ways. The more you look back into history the more you are forced to think that English civility, deeply ingrained convictions and beliefs defining their behavioural codes are at odds with their taste for disorder and full-scale fights, to say nothing of football hooliganism and riots. Extremes meet.

Long before the Norman Conquest there existed a firmly established tradition of the rule of the law and the rights of an individual. The English are law-abiding people.

King Alfred of Wessex's law codification of 871 took into account the English spirit of freedom. "Every man should strictly hold to this oath and pledge". The

idea of individual freedoms was a guiding principle of the Code.

“If a man binds a free man who has sin, he shall pay ten shillings. If he beat him, he shall make the compensation with twenty shillings”. [10, p. 99]

The ideas of individual freedom, law and order took root in the English as early as the 9th century. The habit of being law-abiding is deeply ingrained in the English mentality.

It is a historic fact that William the Conqueror after the invasion of 1066 made some additions to the laws of Edward the Confessor for the subdued English, but his new subjects proceeded to obey basically the laws of Edward the Confessor. The English have always had the sense of liberty and rights to individual property. They could buy and sell land easily. They have a strong belief in private property which can be acquired by purchase and relationships based on contract rather than status.

The idea of personal rights that has been embedded and fixed in law firmly and deeply exists in the English consciousness. It was a guiding principle in the Wat Tyler peasant's revolt in 1381 and the Chartists in the 1830s and 1840s.

The spirit of these rights runs through the struggle of the English to obtain the Magna Carta from King John in 1215; Habeas Corpus, trial by jury, freedom of the press and of elections. “The English have never been afraid to demand liberties which elsewhere could only be brought by whole-sale revolution”. [8, p. 134]

Individual enterprise made the English exceedingly wealthy during the period of enclosures when wealth grew on the backs of the sheep. Colonial expansion made it possible for the English to rule the seas

and to appropriate the riches of the numerous colonies possessing the abundance of natural resources.

In the seventeenth century Magna Carta, this important historic document, was seen as a statement of basic civil rights, personal and political liberty. The English are a deeply political people; they show an interest in public affairs. The German traveller Carl Phillip Maritz, visiting England in 1782, wrote “...the smallest children enter into the spirit of the nation...everyone feels himself to be a man and an Englishman – as good as his King and his King's ministers”. [11, pp. 67 – 68]

The new social relations in the XVII century continued to force their way – the stormy contradictions between the new class, the bourgeoisie, on the one hand, and absolutism on the other hand. It brought about the Revolution in the 1640s. The XVIII century, the time of Industrial Revolution, turned Great Britain into the industrial country. It was the period of Enlightenment when man and his nature was in the centre of the ideology.

A sense of history runs deep in the English. Besides, they are deeply conservative people. This is their attitude to life. They drag a lot of useless luggage behind them; they are reluctant to part with the past. It is but impossible to comprehend an unelected House of Lords, Trooping the Colour, Swan upping, the Royal family, some archaic offices like Chancellor of the Duchy of Lancaster, barrister's wigs, etc.

There are some other traits of the English national character upon which both natives and visitors have tended to agree. They have to do with the national psychology: individualism, self-confidence, independence, social mobility, a strong belief

in private property and preoccupation with their homes, a love of sports, a special feeling for the sea that made the English great sailors and explorers.

Individualism and reluctance to engage with one another seem to be at odds with the phenomenon of English readiness to assist when one is in need. In the upper reaches of Yorkshire, Cambria and Lancaster farming is a good and satisfying life, but never easy. The fight for survival when the weather damages vital hay crop or the winter storms come at lambing time, this fight becomes almost unbearable. But there is the spirit which lifted you up when all seemed lost. Unfailingly, there would be someone to come to your rescue, without even being asked. No one was ever abandoned. Neighbours would know instinctively when someone was in dire trouble and through the gate they would come, shovels and rakes at the ready. [3, p. 187]

Good neighbours do their best to return favours when they are able. As long as there are people like these, the old spirit of those parts will survive.

But what about the notorious English reticence, a wish not to intrude, the so-called privacy of indifference that looks to others more like disdain? Neighbours in England usually prefer to keep themselves to themselves; they don't care to be liked or to gain social acceptance. They prefer being indifferent, they don't care very much to belong. Privacy is one of the most defining characteristics of the English.

They identify themselves more with their houses than any other nation in the world. An Englishman's home is his castle. The fixation with their homes and the fact that two thirds of the English own the places they live in – these facts speak a lot

about privacy and individualism as their national traits.

Before 1832 any male householder could vote if he had property valued for land tax, about forty shillings a year. That was his right to participate in democracy. The tenants were given the right to buy and to own property when Margaret Thatcher was Prime Minister. She understood perfectly well the instincts of the English, their deep sense of the importance of individual possession.

The English are emotionally attached to the place they live in. That's why they often give names to their houses. Jeremy Paxman remarked that names express individuality and characterize their emotional attitude, the most potent factor which is the English love affair with their homes. [8, p. 123]

The English think of their house as having human qualities. When his wife, the distinguished writer and philosopher, Dame Iris Murdoch began to suffer from Alzheimer's disease, John Bayley, her husband, looked after her singlehanded for five years. He wrote a trilogy: "Iris: A Memoir", "Iris and the Friends" and "Widower's House. The last in the trilogy". John Bayley was Warton Professor of English at the University of Oxford. He wrote about their little house in Hartley Road where they had moved from the country when their old home – shabby but rather grand in its way – had begun to feel as if it could tolerate them no longer.

After Iris' demise, he wrote "The house – my house – is a refuge rather than a home. A lair, I think of it with longing; if I am forced to go out, I can't wait to go back again into safety with the usual feeling of relief and release". [1, pp. 99 – 100]

He had been trying to look for and find his solace in the seclusion of his lonely abode.

“An Englishman’s home”, Kate Fox writes, “is not just his castle, “its” much more than what, it is the embodiment of his privacy rules, it is also his main status indicator, and his prime obsession”. [2, p. 113]

The English are home-improvers; they are obsessed with their nestbuilding. Almost all the English men and women are involved in DIY (do-it-yourself activities). The proportion of women is ever higher; they are busy in the house and garden doing things with their own hands. Kate Fox calls her countrymen “the nation of nestbuilders”. The main motive of the DIY-ing is putting a personal stamp on the place and destructing any evidence of the previous owner’s territorial marking.

Even brand-new houses equipped with virgin kitchens and untouched bathrooms should be given some personal touches; otherwise they can barely be qualified as a home. All the home improvements are determined by social class, not by wealth. The English are class-conscious and class-bound. That’s why their houses and gardens are symbols of their social and economic status, their aspirations, lifestyles, money and the fashions of the class they belong to.

Most English people call themselves “middle class” or “working class”. Social class is easily identifiable in Britain. Very few consider themselves upper class, it a very small group of old families with a lot of land and money and with a distinctive lifestyle. This is aristocracy. The business barons and stock-exchange viscounts look down upon the ancient peers and vice versa.

Some interesting research has been done on what the English think are the

most important indicator of a person’s social class. Out of seven possible indicators (in a random order) people were asked to choose the two most important. The result was the following ranking list:

- 1) The way they speak,
- 2) Where they live,
- 3) The friends they have,
- 4) Their job,
- 5) The sort of school they went to,
- 6) The way they spend their money,
- 7) The way they dress/the car they

own.

Social class differentiation is important, but big business takes over the leading role in society with a firm hand and a quiet smile. “A title will not bring in the money, money will bring in the title”. [6, p. 114]

Whatever your social class, there are rules governing not only *what* you must do, but also *how* you are supposed to talk about it. There are appropriate behavioural and conversational rules for the purpose.

If you think of house-hunting, the purchase of the house, the house-move, the DIY necessary after moving in, or having the builders in-all of these should and must be spoken of as “a nightmare”. This is the rule for house-buyers. You should moan about your troubles and the carelessness of the removal men and the local builders, about the awful state of plumbing, roof, garden, etc.

The moaning should be done well in a humorous key, and sound convincing to deflect envy and resentment at the disparity of wealth and status. The listeners should express their sympathy by saying: “Isn’t it awful!”, “What a nightmare!”, “You must be exhausted!”. This kind of moaning is, in fact, an indirect boasting a form of hypocrisy.

The English are usually squeamish about money-talk. It is absolutely forbidden to ask about the money someone paid for their house or to ask them how much they earn. If you do or say something socially uncomfortable, you have dropped a brick. Your questions will be answered in an awkward way; your interlocutor is sure to hastily change the subject or laugh nervously and look sideways coughing uneasily while exchanging raised-brow glances with other people. Kate Fox writes about this situation, "Maybe you have to be English to know just how wounding those eyebrows and coughs can be". [2, p. 121]

The garden rules are as important for the English as the house-talk rules.

You may stop for a chat with your neighbour if you see him or her doing some work in the front garden such as: watering, weeding, pruning or squatting. Front gardens are considered to be the territory available for communication with your neighbours. But you are to wait for days or weeks on end until your neighbour appears in the front garden if you have some important matters to discuss with him or her instead of ringing the doorbell and "intrude" in the private life of your neighbour.

The English never sit in their front gardens: it is unthinkable. The front gardens are for others to enjoy and admire.

As for the back garden, they usually have high walls or fences around them and some flower beds in the middle of the grass rectangle. There may be some trees and bushes and a shed there. The formula of the conventional English garden is: high walls, paved bit, grass bit, path, flower bed, shed.

English back gardens are very private places. They are hidden from the neigh-

bours by the walls, hedges or fences. Socializing is only by invitation there. The notion of privacy, homeliness and home comforts is of great value for the English. Besides, gardens are the embodiment of social and economic status.

The way the English proclaim their identity is through their dress code, their fashion. England has a national fashion identity. The tailored clothes and also very grand evening dresses are so much a part of English social life. England has a very strong tradition in fashion, about 90 per cent of new trends originated from England. There are two English fashion identities or two extremes: the traditional element of country tweeds of normal clothing and the trend setting fashion of punk and grunge and other sub-cultural groups. England seems to plunge from the outrageous to the innovative, and it is noted for quality eveningwear and sophisticated tailoring. The British art school system helps to build individuality which is not the same as commercialism.

England is best at making beautiful classic clothes and updating them.

The traditional British look is the classic look, in which ladies in hats figure as do men in formal tailoring. "Britain, however, excels the experimental free-spirited look that can be funky, eccentric, often humorous and, above all, innovative". [4, p. 198]

British youth are very tribal. They create new movements to belong to, new music and new fashion. The fashion identity of the English is very experimental, extreme, youth-oriented and apparently influential.

The English create clothes to fit in their customer's way of life-cultured and

knowledgeable. They know – their lifestyles and design accordingly.

In all cultures dress is indicative of three things:

1) Sex differences (even in unisex clothes),

2) Status differences (including age differentiation),

3) Tribal affiliation (belonging to a clan, culture, lifestyle groups).

The English are often said not to have national costume, but national identity consists of rules, and there are certain rules and codes of English dress. Some of them are highly prescriptive, especially in sub-cultural dress codes.

Dress is essentially a form of communication; it could be called a social skill, the most distinctive of the national characteristics.

The English to-day have grown accustomed to the reduced status of their country, to looking back at their former eminence and importance in the world. But the British power and influence went beyond earthly dominion because much of the modern world was invented by the British in the way of sports, science, industry, literature, education, painting, computing, architecture, horse racing, modern tourism (Thomas Cook's package tour), etc. Charles Babbage invented the first computer in 1820. Lots and lots of things made in England demonstrate the dominance of English culture. Paxman stressed that the most important contribution of the English to the world culture was the English language. "The greatest legacy the English have given the rest of humanity is their language". [8, p. 9]

English is of Germanic origin; half of the words are borrowed and come from

other sources, and the result is an astonishingly wide vocabulary acquired quite early in history. Whereas Racine had to choose from a vocabulary of only 3000 words, Shakespeare used over 29000 words, many invited by himself. The result is a language of exclusive richness, subtlety and variety, which "unlocks" the treasures of literature second to none in the world.

English has another distinguishing feature. Although Anglo-Saxon was an inflected language, the English which derived from it gradually shed most of the inflections. This makes it, despite oddities of spelling and pronunciation, basically an easier language to learn than almost any other.

The English language is the medium of technology, business, travel, science and international politics. Three quarters of the world mail is written in English; four fifth of all data on the computers is in English, and the language is used by two thirds of the world's scientists.

As Jeremy Paxman put it, "It is the Malay of the world, easy to learn, very easy to speak badly; a little learning will take you quite a long way, which is why an estimated one quarter of the entire world population can speak the language to some degree". [Ibid., p. 234]

The English speak a language which belongs to no one because only 8 percent out of all the people speaking English are English. The learners of English should be aware of the omnipresence and omnipotence of humour in English conversation; it permeates every aspect of English life and culture. Even if you speak the language fluently, your grammar and vocabulary may be impeccable, "you will never feel or appear entirely at home in conver-

sation with the English, if your behavioural and conversational “grammar” is full of glaring errors”, as Kate Fox writes. [2, p. 62]

The distinction between “serious” and “solemn”, between “sincerity” and “earnestness” is crucial in any kind of understanding of Englishness. This difference is rather subtle but vital if you would like to understand the English humour adequately and appropriately.

According to Longman Dictionary of English Language and Culture (2004),

“serious” means of an important kind, not joking or funny; “solemn” means the grandest and most formal kind; “sincerity” means truly, honest, genuine; “earnest” means being determined and too serious.

Seriousness is positive, but solemnity is frowned upon; sincerity is acceptable, but earnestness is prohibited and forbidden. These distinctions are to be obeyed at the most basic level because the English are more sensitive than any other nation when these unwritten rules are broken.

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COMPREHENDING THE IMAGE OF THE OTHER IN THE PROCESS OF LEARNING ENGLISH AS A PROFESSION

Mastering English is but impossible without students' comprehending the specific character of people's national identity and behaviour, i. e. that is without the dialogue of cultures and awareness of the image of the Other, which is an integral part of learning English as a profession. Linguodidactics should be the basis of learning English and the development of students' motivation.

The defining characteristics of English national identity and the geographical, historic, political and economic factors that facilitated their formation are understudy in the article. The notion of Englishness is considered in such aspects as domesticity home and garden, the peculiarities of communication, individuality, privacy, social classes, fashion and the global importance of the English language today.

Key words: *the image of the of the Other, dialogue of cultures, linguodidactics, the sea-bound security, ancestral rivals, Englishness, weather-speak, identity, mentality, the Norman Conquest, personal rights, Magna Carta, neighbours, privacy individualism, English home, DIY (do-it-yourself), social classes, money-talk, domesticity, fashion, English humor.*

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ПРИМЕНЕНИЕ ДОПОЛНЕННОЙ РЕАЛЬНОСТИ В ИЗУЧЕНИИ ИНОСТРАННЫХ ЯЗЫКОВ В УНИВЕРСИТЕТЕ

В статье рассматриваются возможности использования дополненной реальности как новой современной технологии обучения иностранному языку. Анализируется актуальность проблемы разработки технологии дополненной реальности в сфере образования, обосновывается необходимость использования данной технологии с целью повышения мотивации студентов. Предлагается методика применения дополненной реальности при изучении английского языка в техническом вузе. В статье обсуждаются интерактивные подходы к изучению английского языка на основе разработанного авторами программного продукта. Делается заключение о целесообразности использования технологии дополненной реальности при профессиональной подготовке студентов к работе с зарубежными специалистами на нефтехимических предприятиях.

Ключевые слова: *дополненная реальность, технология, визуализация, программный продукт, терминология, симуляция, интерактивный подход.*

Дополненная реальность (AR) представляет собой технологию наложения информации в форме текста, графики, анимации, аудио и других виртуальных объектов на реальные объекты в настоящем времени с помощью таких гаджетов, как очки дополненной реальности, планшеты, смартфоны и др.

Дополненная реальность также постепенно занимает свое особое место в обучении. Особенностью AR является то, что она позволяет расширить представление о происходящих процессах в окружающей среде. Обновленные сенсорные данные формируются не в новой, а вполне привычной среде. Размещение любых объектов в конкретной