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KIRISH

Xozirgi zamon chet tillar o'qitish metodikasida nutqiy malakalarni shakllantirish va rivojlantirishda kommunikativ-kongenitiv yo'nalish o'quv jarayonini samaradorligirii oshiruvchi, real muloqotga o'rgatishini maqsad qilib belgilagan yo'nalish sifatida tobora ommalashib borayapdi.

Mazkur uslubiy qo'llanma oliy o'quv yurti talabalari uchun mo'ljallangan.

Undan auditoriyada va auditoriyadan tashqari mustaqil ishlash uchun foydalanish mumkin. Mazkur qo'llanmaning maqsadi talabalarni o'rtacha qiyinlikdagi mamlakatlar madanivati, urf-odallar va mamlakatlar xaqidagi adabivotlari o'qish va tarjima qilishga tayortaydi.

O'quv qo'llanma 20 darsdan iborat. Har bir dars matn, faol leksik lug'at, grammatika va leksik mashqlami o'z ichiga olgan.

Mualliflar har bir darsni shunday tuzganlarki, unda talabalarmug faol so'z boyligini kengaytirish va mustahkamlashi, o'z kasbiga ijodiy yondashish, shu sohada mustaqil fikrlashini rivojlantirish imkomyatini berganlar.



Lesson 1

FAMILY

"There is no such thing as society," Mrs Thatcher once said. "Only individual men and women, and families." Many people disagree with her, but there remains a strong feeling that the 'nuclear' family is the basic unit of society, and that traditional family values remain the mainstay of national life.

The nuclear family is usually pictured as a married couple, with two children, ideally a girl and a boy, and perhaps their grandmother, or 'granny', in the background. As a picture of the way most British live, this becomes increasingly unrealistic each year.

Only 42 percent of the population live in nuclear family households, and even within this group a considerable proportion of parents are in their second marriage with children from a previous marriage. In fact, it is expected that the year 2000 only half the children born in Britain will grow up in a conventional family.

Social attitudes and behaviour are undoubtedly changing. The number of people living alone has risen significantly, from one in ten in 1951 to one in four thirty years later. By the end of the century it is expected to rise to one in three. In the same period the proportion of households containing five or more people has dropped from one in five to fewer than one in ten. The British are clearly becoming a more solitary national in their living habits. This will have social implications, for example housing needs in the future.

This does not mean that there are fewer marriages in Britain. Marriages are as popular as ever, with 400,000 weddings yearly. But in 1961 85 per cent of all marriages were for the first time, while today 37 per cent are second - time marriages for at least one partner. This figure implies a high yearly divorce rate, and this has risen to be the highest in Europe.

In fact, more than one in three first marriages ends in divorce, one quarter of first marriages failing in the first five years. Research shows that the rate is highest among those on a low income and those who marry very young, say under the age of 24.

What happens to those who do not marry? Remarriage may keep up the number of total marriages each year, but there has also been an increase in the number of couples choosing to live together but not marry, and also of women who choose to marry later in life. Other women prefer a measure of independence by living alone, which they fear they will lose by marriage. The preference of pursuit of career rather than marriage was characteristic of the 1980s. Personal development must also partly explain the growing divorce rate. Alongside a social acceptance of divorce greater today than in the 1950s and 1960s, women have been increasingly dissatisfied by the traditional expectations of the women's role in marriage. They also frequently want the right to pursue a career. Sometimes the husband's difficulty in adapting to the new situation puts a strain on the marriage.

One inevitable consequence of the climbing divorce rate has been the rise of single parent families. These families often experience isolation and poverty. The great majority of single parents are women. Children, of course, are the main victims. One in three children under the age of five has divorced parents. Forty per cent of children experience the divorce of their parents before the age of eighteen.

There has also been an increase in babies born outside marriage. They are now described officially as 'non - marital'.

Most of the non - marital births are to single mothers, with the rate being highest in areas of

high unemployment and the greatest poverty, suggesting to some analysts that the birth of a child gives a woman in such circumstances someone to love, a purpose in life and also state assistance.

What can be made of such evidence?

Is Britain really in moral decline? It would be safer to say that moral values are changing, with less attention on traditional definitions of immorality, and great emphasis on personal morality being rooted in kindness and respect for others.



GLOSSARY

Nuclear family	kichkina oila	Acceptance	ma'qullash, quvvatlash,
Mainstay	tayanch, suyanch		ijobiy baho
Household	oila, uy – ro'zg'or	Consequence	natija, oqibat, iz, asar
Conventional	an'aviy	Non – marital	nikohsiz
Solitary	yolgi'z, yakka	Evidence	ma'lumot(lar)
Pursuit	intilish, ishtiyiq, kuchli orzu	Decline	payayish, tushish



EXERCISES 1

Which word or phrase in the article above means:

1. chief support;
2. alone
3. approval; favourable reception;
4. that which follows or is brought about as the result or effort of something;
5. continue to become smaller, weaker, lower;
6. amount of unused labour;
7. legal union of man and woman as husband and wife;
8. put an end to a marriage by law;
9. marriage ceremony.



EXERCISES 2

In pairs, ask each other whether the following statements are true or false according to the article above.

1. The "nuclear" family is the basic unit of society.
2. The traditional family values remain the mainstay of national life.
3. By the year 2000 all the children born in Britain will grow up in a conventional family.
4. There are fewer marriages in Britain now.
5. Other women prefer a measure of independence by living alone, which they fear they will lose by marriages.
6. Children are the main victims of parents' divorce.
7. Moral values are changing in Britain now.



EXERCISES 3

In pairs, discuss your answers to the following questions.

1. What remains the mainstay of national life?
2. How is the nuclear family usually pictured?
3. How many people live in nuclear family households?

4. How many children born in Britain will grow up in a conventional family?
5. What kind of nation are the British clearly becoming in their living habits? Give reasons.
6. Are there fewer marriages in Britain now?
7. Is the yearly divorce rate high in Britain? Prove it.
8. What happens to those who do not marry?
9. What are the consequences of the climbing divorce rate?
10. What are the non – marital births to single mothers?
11. Is Britain really in moral decline?



EXERCISES 4

The traditional picture of the British family as a married couple with two children is becoming increasingly unrealistic. Say in what major ways the family is changing. Are similar changes taking place in your country?



EXERCISES 5

Make predictions about the future of the British family.



Lesson 2

SOCIAL CLASS

Britain has a deeply individualistic society. Nevertheless, it is also described as having a class – ridden one. It is really true? The answer is not simple. Undoubtedly Britain is a class – conscious society but this does not mean that society is more divided than, for example, in France. Many people feel that class divisions exist less in reality than in the imagination. In part the sense of deference. Not only the Royal Family, but also the surviving titled families and also land – owning families are treated with greater deference than might be expected in a democracy. There can be no doubt that they enjoy special status.

But such people are very small minority of the population. Most people are classified according to their work occupations, falling into two broad groups, as in other industrialised societies, the middle class (or white – collar workers) and the working class (or blue – collar workers). The kind of work done not only indicates education and how much is earned, but also the kind of social contact that is usual. Most people generally mix socially with the same kind of people as those with whom they work. Manual workers tend to mix with each other, as do professionals (doctors, lawyers and senior civil servants) and managers.

Such a picture suggest a static situation, but in fact there is major movement between classes. Many people move from one category to another or increase their level of responsibility during their working lives. More importantly, the working class is rapidly declining. In 1911 three out of every four employed or self – employed people were manual workers. By 1950 that proportion had fallen to two out of three, but since then it has fallen to only one in three. Since the 1950s there has been a massive growth of the middle class.

The middle class embraces a range of people from senior professionals, for example judges, senior medical specialists and senior civil servants, through to clerical workers – in other words,

almost all people who earn their living in a nonmanual way. To this extent, the middle class embodies much variety and cannot claim a single identity. The sense of social class or group is affected by social circle, education and comparative wealth, although these do not necessarily work together. A relatively poor but highly educated family may find itself associating with wealthier but similarly highly educated friends. An extremely rich but less highly educated family will probably associate with others of similar educational level.

The middle class is the engine room of the economy. Unlike the working class, the middle class has great fluidity and mobility. During the twenty years 1971 – 91 approximately two million jobs were created in the professional and managerial fields alone, and the whole middle class is constantly expanding. Over half of today's middle class started life in the working class.

Beyond the middle class lies a small but powerful upper class, which survives from one generation to another. Although the upper class seems to be merely an extension of the middle class, it is actually separated by three things: property, networks and power. For example, the top 1 per cent of wealth holders probably own about one quarter of the nation's wealth. The reason that the top 1 per cent has remained so wealthy is inheritance, which is spread around the family to minimize the effects of taxation. Without inheritance the top 1 per cent would be far less wealthy and would not be able to sustain their position from one generation to another. The core of the class is probably only between 25,000 and 50,000 strong, but they control key areas of capital in the national economy.



GLOSSARY

Class – conscious society	sinfli – aqlli jamoat	Clerical worker	kanselyariya xizmatchisi
Hierarchy	ierorxiya (quyi mansabdorlarning yuqori mansabdorlarga bosqichma – bosqich) bo'ysunishi	Claim	talab qilmoq, da'vogar (talabgor) bo'lmoq
Deference	hurmat, izzat, ehtirom	Sense	1) sezgi, tuyg'u, xis 2) ma'no, maqsad
Manual worker	jismoniy mehnat ishchisi	Fluidity	harakatchanlik, serharakatlilik
Civil servant	amaldor, mansabdor	Expand	kengaymoq
Embrace	1) o'z ichiga olmoq 2) qamrab olmoq	Inheritance	meros
		Taxation	hajmi, soliqning hajmi
		Sustain	yordam, madad bermoq, qo'llab turmoq, k'omak bermoq
		Core	o'zak, markaz, yadro, mag'iz



EXERCISES 1

Which word or phrase in the article above means:

1. realizing one's position in society and the differences between social classes;
2. respect;
3. done with the hands;
4. government employee, member of the civil service;
5. receive something in property from ancestors;
6. taxes to be paid;

7. to keep up, maintain;
8. state of affairs, especially at a certain time.



EXERCISES 2

In pairs, ask each other whether the following statements are true or false according to the article above.

1. Britain has a deeply individualistic society.
2. Society is more divided in Britain than in France.
3. The Royal Family, the surviving titled families and old land – owning families are treated with greater deference than might be expected in a democracy.
4. Manual workers tend to mix with professionals and managers.
5. In fact there is no movement between classes.



EXERCISES 3

Read the article and discuss the following questions in pairs or in groups.

1. What kind of society is Britain?
2. How are the Royal Family, the surviving titled families and old land – owning families treated?
3. According to what are most people classified in Britain?
4. Which two broad groups is the British society divided into?
5. With whom do most people usually mix socially?
6. Is there major movement between classes? Prove it.
7. The working class is rapidly declining, isn't it? Prove it and give reasons.
8. Whom does the middle class embrace?
9. What class is the engine room of the economy?
10. What is the upper class actually separated by?
11. Why has the top one percent remained so wealthy?



EXERCISES 4

Discuss whether class divisions in British society are real or imagined. Find evidence in the text to support your argument.



Lesson 3

AMERICAN HOMES

American homes are some of the biggest and best in the world. Many have a garage for one or two cars, a big, modern kitchen, a living room, and a playroom for the children.

Upstairs there are two bathrooms and three or four bedrooms. Young Johnny sleeps in one room. His sister, Sally, has another. Their parents sleep in the third bedroom. There is another room for visitors.

Some families have two homes. They have one house or apartment in the city or suburbs.

They live and work there. But they have another home near the sea or in the mountains. They go to their second home on weekends and for vacations.

Seventy percent of Americans buy the house they live in. They are lucky. But thirty percent cannot buy a house or an apartment. Some of them rent their home from a landlord. Some landlords are good, but some are not. Windows break, or roofs get old, and the landlord does not always help.

The poorest people live in "public housing" apartments. These apartments are not like rich American homes. People do not like to live in public housing projects. They are afraid of thieves and drug sellers.

Americans who live in towns and cities move often. A family stays in one house for four or five years, and then they move again. Some people move because they have found a new job. Other people move because they want a bigger or a smaller home. In American suburbs, families come and go all the time.

Americans are always trying to make their homes better. They take a lot of time to buy furniture and make their homes beautiful. They buy books and magazines about houses and furniture. They work hard on their homes in the evenings and on weekends.

Americans like to think the United States is a young country, but really it has a long and interesting history. You can see some of its history in the styles of the houses. The lovely pueblo houses of Native American villages, the old pioneer log cabins, the plantation houses in the South, the beautiful colonial homes of the Northeast — they are all a part of American history. They are part of modern America too, because people copy the old styles in new houses. The history lives on.



EXERCISES. 1

How much did you understand?

1. Are these statements true or false?
 - a) American homes are some of the biggest and best in the world.
 - b) Seventy percent of Americans buy the house they live in.
 - c) Thirty percent cannot buy a house or an apartment.
 - d) Americans are not trying to make their homes better.
2. Can you answer these questions?
 - a) What do American homes look like?
 - b) How many homes do some families have?
 - c) Do Americans like to rent their homes?
 - d) Where do the poorest people live? Do they like to live there? What are they afraid of?
 - e) Americans who live in towns and cities move often, don't they? Why do they move often?
- f) Can you see some of American history in the styles of the houses?



EXERCISES. 2

Speak on

- American homes;
- how Americans are trying to make their homes better;
- American houses as a part of American history;
- disadvantages of living in "public housing" apartments.



EXERCISES 3

The students of American high school came to visit your school. They are interested in Uzbek homes. Tell them what houses Uzbek usually live in.



Lesson 4

NATIVE AMERICAN HOMES

Tall, round tents stand in a circle. They are "tepees". Outside the biggest sits the Big Chief. He wears a beautiful feather headdress on his head. He holds the pipe of peace in his hand. The picture comes from a "cowboy and Indian" movie. We have all seen it, often. We played with toy cowboys and Indians in toy tepees when we were children.

In the old days, the Native Americans on the Plains followed the buffalo. They had to move their homes quickly and easily. The women made the tepees. First they cut buffalo skins and cleaned them. Then they sewed them together. The camp moved often.

Then the women took the tepees down and put them up again. But Native Americans do not live in tepees now. They have new houses, in villages, on their old lands.

Many tepees had beautiful paintings on them. They showed animals and the sun, the moon, and the stars. The paintings usually had religious meanings. There was a fireplace inside the tepee. The smoke went out through a hole in the roof.

Not all Native Americans followed the buffalo and moved from place to place, so not all of them lived in tepees. In the Northwest of the United States, they built big wooden houses for seven or eight families. The houses had "totem poles" outside. The door to the house was a hole in the totem pole.

In the hot, dry Southwest of the U. S., the Native American villages are called "pueblos". The pueblos were built in high places, on rocky cliffs. The people did not want their enemies to come near. Old pueblo houses did not have doors in the walls. People climbed up ladders to the roof. The "door" was a hole in the roof. Enemies could not easily come in that way.

Native Americans made pueblo houses from stone, wood, and "adobe" — dry mud bricks. Adobe houses are strong and clean. They are warm in winter and cool in summer.

Modern Americans like the pueblo style. You can see adobe houses in many places in the Southwest. After all, it's the oldest real American style, and one of the loveliest too.



EXERCISES 1

How much did you understand?

1. Are these statements true or false?
 - a) Tall, round tents stand in a circle. They are "tepees".
 - b) Big Chief wears a beautiful feather headdress on his head. He holds the pipe of peace in his hand.
 - c) In the old days, the Native Americans on the Plains followed the buffalo.
 - d) The women made the tepees.

2. Can you answer these questions?
 - a) How did the Native American women make the tepees?
 - b) Do Native Americans live in tepees now? Where do they live?
 - c) What did the old tepees look like?
 - d) In what houses did Native Americans live in the Northwest of the United States?
 - e) Where did the Native Americans live in the hot, dry Southwest?
 - f) Where were the pueblos built? What did they look like?
 - g) What are adobe houses made of?
 - h) What style do modern Americans like and why?



EXERCISES 2

Speak on

- tepees;
- big wooden houses in the Northwest of the United States;
- pueblos;
- advantages and disadvantages of the Native American old houses.



Lesson 5

PIONEERS IN THE MIDWEST

Before 1800, the Midwest of America was Indian country. Then, the Europeans came. They did not want to move around or live in tepees. They were farmers, and they wanted houses.

The first European Americans, the "pioneers", were tough people. They came to a hard country. The summers were very hot, and the winters were very cold. On the prairies, there were no trees and no stones. There was only earth. So the pioneers cut pieces of grass and earth and built houses with them.

These "sod houses" were very uncomfortable. The rain came in through the roof. Pieces of wet earth fell into the food and onto the children's bed. The pioneers worked hard on their farms to make money. With the money, they built bigger, better farmhouses with wood, and tore down the old sod house_s. No Americans live in sod houses now.

It was easier in the Rocky Mountains because there were trees. The pioneers could cut them down and make small wooden houses, called "log cabins". Log cabins were warm and dry inside. The people were poor, but they tried to make their homes comfortable.

Pioneer women had no money, but they wanted nice covers for their beds. They could not buy them, so they cut up old clothes and sewed the pieces together. The beautiful bedcovers they made are called "patchwork quilts". Many American women still keep their grandmothers' patchwork quilts, and they like to make new ones with the old patterns.

Nearly all Americans live in towns or cities now. And you can't be a pioneer in Philadelphia or Chicago. But some people try. They like to go to vacation homes in the mountains, miles away from the cities. A real 200-year-old log cabin is best, but there are lots of new ones too.

There, you can put your gun up on the wall above the fireplace. You can listen to the wind outside. You can talk about bears and rattlesnakes. For two or three weeks, you can be a pioneer again.



EXERCISES 1

How much did you understand?

1. Are these statements true or false?
 - a) Before 1800, the Midwest of America was Indian country.
 - b) The Europeans came. They didn't want to move around or live in tepees.
 - c) The first European Americans were weak people.
 - d) Pioneer women had a lot of money.
2. Can you answer these questions?
 - a) What were the first European Americans?
 - b) How did the pioneers build their houses?
 - c) Those "sod houses" were very comfortable, weren't they?
 - d) What houses did the European Americans build, when they made money?
 - e) What houses were called "log cabins"?
 - f) What did pioneer women do to make their homes comfortable?
 - g) Where do Americans like to go on vacation. Why?



EXERCISES 2

Speak on

- the houses the first European Americans built in prairies;
- the houses the European Americans built in the Rocky Mountains;
- advantages and disadvantages of "sod houses" and "log cabins";
- the way American women made their houses comfortable;
- the way some present-day Americans try to be "pioneers".



EXERCISES 3

Imagine that a "Do you know the history of the USA" quiz will be held at your school soon. Think of five interesting questions about American homes for the quiz.



Lesson 6

COLONIAL STYLES IN THE NORTHEAST

D*o you think that America is a new country? Go to Virginia or Maryland or New England. You will find a lot of old buildings. You will find old towns and villages, churches and houses.*

Three hundred years ago, when the Europeans came to northeastern America, they lived in simple huts. But later, they built houses in the styles of their home countries. The Dutch built tall, narrow houses along the Hudson River. The French on the St. Lawrence River put windows in the roofs of their houses, and made fine, wooden shutters. The English built houses with warm, red-coloured brick, or white painted wood.

The largest number of new Americans were English. So the first towns of Virginia and New England copied English towns. The houses were square, and they had beautiful long windows. Americans still love this "colonial" style of house. There are many old colonial houses in the Northeast of the U. S. Williamsburg, Virginia, is a famous colonial town. It is now museum. All the houses and shops are open to visitors.

Modern American houses often copy the Williamsburg style. Many new houses have Williamsburg roofs, doors, and windows. The towns, suburbs, and villages of the northeastern states have a lot of colonial – style houses, both old and new.

Some Americans like early styles of furniture too. Old American and European furniture is beautiful, but it is very expensive. So some people buy twentieth-century copies. In many American homes, you will also see beautiful old patterns of flowers and birds on new wallpaper, and on chair and sofa covers.

Some Americans like eighteenth-century chairs and tables, but they all like twentieth-century kitchens and bathrooms. A house can have a lovely old fireplace in the living room, but there will be a freezer and a dishwasher in the kitchen.

Americans like beauty, but they like to be comfortable too.



EXERCISES 1

How much did you understand?

1. Are these statements true or false?
 - a) You will find a lot of old buildings in Virginia or Maryland or New England.
 - b) Three hundred years ago, when the Europeans came to northeastern America, they lived in comfortable brick houses.
 - c) The largest number of new Americans were English.
 - d) Americans like beauty, but they don't like to be comfortable.
2. Can you answer these questions?
 - a) What houses do the Europeans build in the USA?
 - b) What was the Dutch style of building houses?
 - c) How did the French build houses?
 - d) What did the English build houses with? What did they look like?
 - e) Why did the first towns of Virginia and New England copy English towns?
 - f) Americans still love this "colonial" style of house, don't they?
 - g) Where are there many old colonial houses?
 - h) What town is a museum now?
 - i) What style do modern American houses copy now?
 - j) What furniture do Americans like?



EXERCISES 2

Speak on

- the styles of houses Europeans built in America; modern American houses;
- the style of furniture Americans like.



EXERCISES 3

You have just returned from the USA. Write an article to a local newspaper on the colonial style of houses in the USA.



Lesson 7

CALIFORNIA LIFESTYLES

Why do so many new ideas come from California? It must be something in the air. New lifestyles, new kinds of medicine, new religions, new house styles — so many new things come from California.

Let's talk about bungalows, for example. A bungalow is a simple house of one storey with a yard around it. Bungalows first became popular in southern California around 1900. Thousands of them were built very quickly. The style travelled all over the U. S., and for a long time all bungalows were called "California bungalows".

And now about the Spanish style of house. It's popular in many places now. But it started in California. The old Californian "Spanish Mission" houses have thick adobe walls and round roof tiles. They are cool and comfortable. Inside, there are tiles on the floor, and heavy wooden doors.

Santa Barbara, a favourite Californian vacation town, is famous for its Spanish architecture. The story began in 1925. A big earthquake destroyed many of the buildings. After this disaster, a woman called Pearl Chase worked hard to bring in new laws. All the buildings in Santa Barbara, she said, must be in the Spanish style, with white walls and red roofs. People agreed with her, and Santa Barbara today is one of the prettiest towns in the U. S.

Californians love the sun, and their houses show it. The old ranch houses of California copied the mission style. In the centre of the house was an open place, or "patio", with buildings on two or three sides. Californians liked the patio. They liked to live half inside and half outside. New houses today often have patios. People work, cook, sunbathe, and talk to their friends on the patio. New, modern houses all over the U. S. have copied the idea of the Californian patio. Some Californian ideas are not so easy to copy. Go up in an airplane, and look down at Los Angeles or San Diego. What are all those blue things next to the houses? That's right. They're swimming pools. Not many people outside California can pay for their own swimming pool in their own backyard.



EXERCISES 1

How much did you understand?

- Are these statements true or false?
 - New lifestyles, new kinds of medicine, new religions, new house styles — so many new things come from California.
 - A bungalow is a sky - scraper.
 - The Spanish style of house is popular in many places now.
 - All those blue things next to the houses in California are swimming pools.

2. Can you answer these questions?
- Where and when did bungalows first become popular?
 - What were bungalows called for a long time?
 - The Spanish style of house is popular in many places now, isn't it?
 - What are the Californian "Spanish Mission" houses made of?
 - What is Santa Barbara, a favourite Californian vacation town, famous for?
 - Why was Santa Barbara built in the Spanish style?
 - The old ranch houses of California were comfortable, weren't they?
 - Do new houses today have patios? What do people do there?
 - Are these swimming pools next to the houses in Los Angeles or San Diego?



EXERCISES 2

Speak on

- Californian climate;
- Californian bungalows;
- the Spanish style of house;
- Santa Barbara, a favourite Californian vacation town;
- new houses in California.

EXERCISES 3

Your family is going to build a house in the country. Design the new house and discuss it with your family.



Lesson 8

OLDER CITIES

The older cities of the U. S. are nineteenth-century cities, and of course, there were no cars then. People had to walk from one place to another. The cities were small, and all the houses were close to shops and churches. Now, the old cities have a lot of new buildings, but not all the old houses are gone. In New York, there are old "brown-stone" houses. In Boston, there are old brick houses. San Francisco's old houses are stucco, painted in beautiful, bright colours.

And then trains and cars came. Rich people could now live outside the towns in new suburbs. The suburbs had bigger houses with large backyards. Rich people liked the clean air and the quiet.

The old houses in the city centres, or "inner cities", were suddenly empty. Soon, poorer people moved in. The owners of the houses would not pay to repair broken doors or leaking roofs. The old houses began to fall down. Now nearly all the old cities have poor inner cities. Two of the worst areas are the South Bronx in New York and the West End of St. Louis. There are a lot of people there with bad homes and no hope.

In the 1960s, city planners tore down some of the old houses. They built apartments in tall tower blocks for poor people. But people do not like these new buildings. They can't meet friends easily. They are afraid of criminals. There are no friendly stores near home.

Now, some richer people want to go back to the inner cities. They want to live near the stores and offices in the city. They buy old houses and "gentrify" them. They clean them up and

build new kitchens and bathrooms. The old houses are soon beautiful again.

The rich people are moving back into the cities, and the old houses are now very expensive. The poor people have to leave. Some of them have lost their homes. They can't easily find new places to live in. Now, thousands upon thousands of Americans have no homes. They sleep on the city streets or in the railroad stations.



EXERCISES 1

How much did you understand?

1. Are these statements true or false?

- The older cities of the USA are nineteenth-century cities, and there were no cars then.
- The older cities were large and all the houses were far from shops and churches.
- The suburbs had bigger houses with large backyards.
- In the 1960s, city planners tore down all the old houses.

2. Can you answer these questions?

- Are there still old houses in New York, San Francisco, Boston?
- Why did rich people live outside the towns in new suburbs?
- Who moved into the old houses in the city centres, when they became empty?
- Do poor people like apartments in tall tower blocks built for them? Why not?
- Why do some richer people want to go back to the inner cities?
- The old houses in the inner cities are very expensive now, aren't they?
- The poor people have to leave the houses in the centres, don't they?



EXERCISES 2

Speak on

- the older cities of the USA; the old houses in the city centres;
- the rich people, moving back into the cities centres.



EXERCISES 3

You are waiting for an American delegation in your school. Prepare some interesting questions on the problem of older cities in the USA to interview them.



Lesson 9

A SOCIAL PROFILE

It is easy to assume that the population of a Western industrialized country like Britain is stable, but it is a dangerous assumption to make. There is plenty of change going on, even though the population will not reach 60 million, from its present 57 million, until about 2025. As already noted, the population is unevenly distributed across the land, and there has been an insistent drift to the south and south-east since the 1980s. But the shape of Britain's population

in age and composition has been changing substantially too. Since the middle of the century fertility has fluctuated, rapidly increasing and decreasing (up to 30 per cent variation) in a single decade. This has serious implications for health and education services, and for employment.

The British population is already one of the oldest in Europe, and it is slowly getting older. In 1990 the median age in Britain was thirty – six but it will rise to forty – one by 2020. at the end of the 1990s the number of pensioners will begin to rise rapidly, and the workforce will shrink. One result will be that by 2020 there will be twice as many people aged eighty – five or over as in 1990. a disproportionate number of the old, incidentally, choose to retire to the south coast and East Anglia, creating regional imbalances.

In the 1980s there were too many school leavers, but in the 1990s there will be too few to fill the job vacancies created by retirement. This could have important implications for some of the presently unemployed, for the fuller employment of women and for deferring retirement until a later age, a logical step for those who wish to continue working in view of the better health most enjoy today.

Britain is also changing ethnically. There used to be an assumption that the British were nearly all Anglo – Saxon, in spite of the substantial immigration of people from continental Europe during the first half of the century. Since black people from the Caribbean were recruited to fill job vacancies during the 1950s over two million Afro – Caribbean and Asia people have come to live and work in Britain, becoming 5.7 per cent of Britain's population by 1990, but concentrated particularly in London and Leicester (where their density is three times the national average), and in Bradford, Slough and Birmingham (where it is twice the national average).

Despite such changes, broad stereotypical views concerning British society persists.



GLOSSARY

Assume	taxmin qilmoq	Disproportionate	mutanosib emas, hajmiga yoki hissasiga mos
Stable	mustahkam, chidamli		kelmaydi, proporsional
Assumption	taxmin, faraz, gumon	Vacancy	vakansiya, bo'sh o'rin (lavozim, vazifa)
Drift	mayl, rag'bat, intilish, moyillik, tendensiya	Retirement	ishdan bo'shsh, iste'fo, iste'fo berish, pensiyaga chiqish
Substantially	1) mustahkam 2) ma'lum (ko'p) darajada	Recruit	1) ko'ngillilar to'plamoq 2) odam olmoq, yollamoq, tortmoq, jalb qilmoq
Fertility	1) naslni ko'payish qobiliyati 2) tug'ilish	Persist	1) saqlanmoq, asramoq 2) ushlab qolmoq, to'xtatmoq, yiqilmasdan qolmoq
Fluctuate	tebranmoq, pirpiramoq, xilpiramoq		
Implication	ma'no, mazmun, ahamiyat		
Median	o'rtacha, o'rta		
Shrink	qisqarmoq		



EXERCISES 1

Which word or phrase in the text above means:

1. people living in a place, country, etc. or a special section of them;
2. something supposed but not proved;
3. general tendency or meaning;
4. average;
5. condition of being empty or unoccupied;
6. give up one's work, position, business, etc.;
7. retiring or being retired;

8. person who is receiving a pension.



EXERCISES 2

In pairs, ask each other whether the following statements are true or false according to the article above.

1. The population of Britain is stable.
2. The population will not reach 60 million, from its present 57 million, until about 2025.
3. The British population is one of the oldest in Europe.
4. At the end of the 1990s the number of pensioners will begin to rise rapidly, and the workforce will shrink.
5. In the 1980s there were too few school leavers.



EXERCISES 3

In pairs, discuss your answers to the following questions.

1. Is the population unevenly distributed across the land?
2. Has the share of British population in age and composition been changing substantially?
3. What has serious implications for health and education services and for employment?
4. The British population is already one of the oldest in Europe, and it is slowly getting older, isn't it?
5. What was the median age in Britain in 1990?
6. How will the median age rise by 2020?
7. Why will the workforce shrink at the end of 1990s?
8. How many people aged 85 or over will there be in Britain by 2020?
9. Why is Britain changing ethnically?



EXERCISES 4

Since the middle of the century, fertility in Britain has increased and decreased significantly. Analyse it with your friend and say what effect it is having on employment. Use as much information from the article as possible.



Lesson 10

URBAN SUB-CULTURES

Rebellion and dissent belong on city streets. Among those who rejected the English cottage culture in favour of a popular urban culture, some remained deeply dissatisfied with their place in society. Teds, Mods, Rockers, Bikers, Skinheads, Punks and Ras-tafarians, the sub-cultures of the politically or economically weaker segments of society, all have their roots in the poorer parts of towns. 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 labour force. As they were largely confined to depressed urban areas, many whites associated Afro-Caribbean youths with violence and disorder.

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. Their text was the Bible, which had traditionally been used by a dominant white culture to tame them.

Rastafarians began to wear distinctive clothes, camouflage jackets, large hats in the red, gold and green colours of Ethiopia, and put their long, uncut hair in 'dreadlocks'. They took to speaking in a special 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. Two particular types, ska and reggae, evolved in the Caribbean and United States but were developed in Britain during the 1970s. '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 home-made tapes. By the mid 1980s there were over 100 different independent reggae companies making tapes and records of reggae music. These types of music were powerful expressions of dissidence.

Black dissident music 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.

They wear heavy boots, jeans and braces, and shave their hair or cut it very short.

As a movement the Skinheads are now in decline.

A broader movement, a reaction to the glamour of the pop star world of the 1960s, is that of the Punks. Punks, like the Skinheads, are reactionary, but they are passive and politically apathetic. Their real appeal to the young has been their ability to outrage middle-aged opinion, particularly among the guardians of social values, like the police and other civil authorities. They have done this by using foul language, dressing in torn clothes, wearing Union Jacks, swastikas, mutilating their bodies with safety pins, wearing chains. Punk, too, used black music, particularly reggae, to inspire its own Punk sound. Unlike Skinheads, however, many Punks openly identified with Black Britain. After almost twenty years, Punks too are in decline.

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.

'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. The capital of heavy metal is Birmingham, one of Britain's least loved cities.

At the end of the 1980s the fashionable sub-culture was Acid House, which attracted thousands of adolescents. Acid House promised fun and all-night dancing. It came ready-made with its own music, another variation on black music from America ('House' music). By 1990, this too was in decline.

Such sub-cultures follow a cycle. They create initial shock and provoke a strong response, particularly from the police. 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.

In the end, of course, the sub-culture becomes another accepted and colourful part of urban



GLOSSARY

Dissent	kelishmovchilik, qarama – qarshilik	Cult	ibodat, sajda qilish
Mod	o`ta zamonaviy yosh yigit	Mannerism	harakat (muomala) tarsi, usul, uslub, sulx
Ted and Teddy	Pijon, Angliyada XX asr boshida Edvard VII (1901-1910) hukmronlik davrida kostyum ichidan kiygan	Braces	podtyajkalar (shimni ko`tarib, tutib turish uchun ikki yelka osha tortib qo`yiladigan tasma)
Skinheads	sochini ustara orqali qirdirgan kishilar	Glamour	1) romantic oreol, yorug`lik gardishi 2) quchoq, og`ush 3) dilrabolik, jozibadorlik, joziba, tarovat
Refusal	qaytarish, rad qilish	Apathetic	beparvo, befarq, loqayd, e`tiborsizlik
Conform	bo`ysunmoq	Appeal	yoqimlilik, jozibalilik, ko`rkamlik
Exclude	inkor etmoq, imkon bermaslik, rad etmoq	Outrage	haqorat qilmoq, qattiq ranjitmoq, kamsitish
To be confined to	1) cheklamoq, chegaralamoq 2) kifoyalanmoq, qanoatlanmoq	Mutilate	hunun (badbashara) qilmoq
Tame	1) tiymoq, bosmoq, yuvosh qilib qo`ymoq 2) o`rgatmoq, o`ziga qaratib olmoq, o`rgatib olmoq	Foul language	beodob gap, behayo ibora, so`kunish
Defiance	qarshi harakat qilmoq, qarshi chiqmoq, bo`ysunmaslik	mutilate	o`z qadrini bilish (idrok qilish)
Impact	turtish, zarba, biror ishga undovchi sabab	Self – esteem	nafratlanmoq, jirkanmoq, hazar qilmoq
Fuse	qo`shilmoq, birlashmoq, bir biriga tutashmoq	Despise	



EXERCISES 1

Which word or phrase in the text above means:

1. have a different opinion from;
2. join, become joined; make into one whole;
1. full of oaths, obscenities;
2. adapt oneself to; be in agreement with; comply with;
3. prevent somebody from getting in somewhere;
4. young person (1960s in GB) wearing smart clothes and riding on a motor –scooter;
5. teenager (1950s and early 1960s in GB) who expressed opposition to authority by engaging in gang fights and wore clothes like those worn during the reign of Edward VII;
6. peculiarity of behaviour, speech, etc.



EXERCISES 2

In pairs, ask each other whether the following statements are true or false according to the article above.

3. Some of the sub-cultures are based on nostalgia for a lost world.
4. Afro-Caribbean immigrants and their children never felt excluded from mainstream British society.

5. Whites didn't associate Afro-Caribbean youths with violence and disorder.
6. Black music came into Britain mainly through the Rastafarian movement.
7. "Break-dance" and "Hip-hop" music came direct from the United States.
8. As a movement the Skinheads are now very popular. Punks are reactionary and politically very active.



EXERCISES 3

In pairs, discuss your answers to the following questions.

1. Who rejected the English cottage culture?
2. What are the sub-cultures of the politically or economically weaker segments of society?
3. What are some of these sub-cultures based on?
4. What has been the greatest influence for all these sub-cultures?
5. What did many Afro-Caribbeans dream of?
6. How did the black music come into Britain?
7. Where did two particular types of music, ska and reggae, evolve?
8. How did Punks outrage middle-aged opinion?
9. What kind of music is "Heavy metal"? What is the capital of heavy metal?
10. What was the fashionable sub-culture at the end of the 1980s?
11. What was Acid House music?
12. Why do these sub-cultures attract youngsters?



EXERCISES 4

Discuss with your friend why young British people join sub-cultures.



EXERCISES 5

Say what sub-cultures exist in your own country.



Lesson 11

THE CULTURE OF SPORT

Britain was the first country to organise sport as a national activity. In the second half of the nineteenth century it organised and exported a number of games, notably football, rugby football and cricket. The initial purpose behind organised sport was to provide an outlet for youthful energies at public schools. It was generally believed to have character-building qualities for future leaders. But it was not long before local businessmen began to organise football and other sports as recreational activity for their workforces. Football clubs quickly sprang up in towns and cities all over Britain, and football was rapidly taken into working-class culture. The Saturday afternoon match was an occasion which working class men would attend, supporting their local team.

From the 1960s, however, the character of football (and other national sports) began to change. A fundamental reason was financial. As match attendance dropped, clubs sought external

help from sponsorship and advertising. Commercial companies found this profitable.

More seriously, however, the decline in spectators forced club managers to make their sporting events less occasions for local support and more displays of spectacular skill. Football clubs started buying and selling players. From the 1960s, many football stars moved into expensive suburbs and displayed their newly acquired wealth.

Meanwhile the clubs have desperately tried to remain profitable. Even though football has become such a spectator sport, in the mid-1980s 1.6 million British were playing it as recreation, more than ever before. It remains a truly national game.

Over a century ago, the novelist Anthony Trollope listed the sports "essentially dear to the English nature". These included hunting, shooting, rowing and horse racing. He was, of course, referring to the 'gentleman class', which through the public school system established football, rugby and cricket as national games. But hunting, rowing and horse racing, because of the expense involved, have remained primarily upper-class pastimes. Attendance at Henley Regatta, the high point of the rowing season, and Royal Ascot, for horse racing, remain the pinnacles of the upper class summer season.

Despite these areas of exclusivity, sport remains one of the areas in which members of ethnic minorities have demonstrated their ability in a white-dominated society, particularly in athletics, cricket and soccer. However, no black has yet been invited to captain an English cricket or football team. And there is well-founded black resentment that sport, music and show business are virtually the only areas in which their excellence is acceptable in a predominantly white society. For none of these activities confers durable power.



GLOSSARY

Outlet	chiqish	Pinnacle	cho'qqi, tepa, eng avjiga
Character – building qualities	fe'l – atvorning shakllanish xislatlari	Resentment	chiqqan, eng yuqori nuqtasiga yetgan
Spectacular	o'ziga tortadigan, maroqli, qiziqtiradigan, samarali, natijali, foydali	To confer power	ranjimoq, hafalik, ranj – alam tortmoq
Henly Reggatta		Durable	hokimiyatni (hukmronlikni) bo'lmoq (taqsimlamoq)
Royal Ascot			1) mustahkam 2) uzoqga cho'ziladigan



EXERCISES 1

Which word or phrase in the text above means:

1. way out for water, steam, energy, etc.;
2. attracting public attention;
3. send goods to other countries for pur pose of trade;
4. something that is special in, or that distinguishes, a person or thing;
5. bringing profit, beneficial;
6. outlying residential district of a town or city;
7. high priced;
8. cleverness; intelligence, talent; special natural power to do something well.



EXERCISES 2

In pairs, ask each other whether the following statements are true or false, according to

the article above.

1. It was generally believed that sport had character-building qualities for future leaders.
2. As match attendance dropped clubs sought external help from sponsorship and advertising.
3. From the 1960s, many football stars moved into expensive houses in the centres of cities and towns.
4. Football doesn't remain a truly national game.
5. In the mid-1980s 1.6 million British were playing football as recreation.
6. Some black sportsmen have been invited to captain English cricket or football teams.
7. There is well-founded black resentment that sport, music and show business are virtually the only areas in which their excellence is accepted in a predominantly white society.



EXERCISES 3

In pairs, discuss your answers to the following questions.

1. What was the first country to organize sport as a national activity?
2. When did Britain organize and export football, rugby football and cricket?
3. What was the initial purpose of organizing sport?
4. How did local businessmen begin to organize football and other sports?
5. What game was rapidly taken into working-class culture?
6. How did the character of football begin to change from the 1960s? Why?
7. Why did football clubs start buying and selling players?
8. What are the sports "essentially dear to the English nature"?
9. What remains the pinnacles of the upper class summer season?
10. What remains one of the areas in which members of ethnic minorities have demonstrated their ability?



EXERCISES 4

Discuss with your friend in what ways the character of football as a national sport has changed in the last thirty years.



Lesson 12

NOSTALGIA AND MODERNITY

However, there is an important and sometimes destructive tension between nostalgia and individualism. Tradition and creativity are in conflict. Much of Britain, its creeping Neo-classical revival, its love of the country cottage look, the old-fashioned dress style of the upper class, says much about the way the British perceive themselves. Because the past is glorious for the British, they prefer its reassurance to the uncertainty of the future. Speaking of fashion in its wider sense, Charlotte DC Cann, the leading fashion writer, notes the price the British pay for

their nostalgia: "Those who come to Britain want to buy what we sell with utter conviction: our cosy comforting past. The hand crafted nostalgia that we market so desperately robs contemporary design of its rebellious energy."

During the 1980s British nostalgia grew more than ever. Forty-one heritage centres were established. More people than ever went to visit England's historic houses. In 1986 there were 2,131 museums in Britain of which half had been established since 1971.

Anti-Modernism has been a prevalent theme in British culture this century. The popular culture of the urban working class, expressed for example in cinemas dance-halls and football stadiums, has been a poor relation. Britain has a far weaker modernist culture than exists in France or Germany, because the British feel less certain about the relationship between architecture, art, design, craft and manufacture. It is safer to live with the quiet authority of a rural past than the uncertainties of the urban present.

*Nowhere was this tension more fiercely debated at the end of the 1980s, than in the field of architecture. There was a strong revolt against the use of bare concrete, and against the high-rise buildings which had been so popular in the 1960s and early 1970s. But it was also a protest against the unfamiliarity and apparent brutality of Modernist architecture, as it is called. This was popularly associated with cheap public housing and office blocks. In the late 1980s Prince Charles openly championed a return to traditional architecture and building materials. For example, he intervened to prevent a Modernist addition to the National Gallery, an early nineteenth-century building, and to prevent the construction of what he called a 'Glass Stump', in the City of London. Prince Charles' interventions and his book on the subject, *A vision of Britain*, created a major debate, in which the popular mood was clearly in sympathy with his views.*

The attack on modern architecture tended to concentrate on the worst examples and to ignore more exciting modern work. Modernist architects had no intention of defending the poor architecture of many cheap modern buildings. As the leading architect James Stirling remarked, "the housing architecture of the 1960s was simply a matter of building more and more houses for less and less money until you ended up with a sort of trash."

However nostalgic the British may be, foreign modern influences have been immensely important in shaping popular culture since 1945. As a result of the US presence during and after the war, Britain was invaded by American culture — symbolised by chewing gum, jazz, flashy cars and mass production. It spoke of material wealth and social equality, and seemed highly subversive to adults, who accepted the existing social order, but highly attractive to the young. By 1959 almost 90 per cent of all teenage spending was conditioned by a rapidly Americanising working-class taste. It was not destined to last. In the 1960s Britain was more influenced by the apparent sophistication of the Continent — Italian, French and Spanish cuisine, espresso bars, Scandinavian design, Modernist architecture, and even holidays in the sun. This, too, implied a more egalitarian country than Britain traditionally had been.

In the 1960s this mixture of influences that made up a new popular culture exploded in a distinctly English type of pop music — exemplified by the Beatles, the Rolling Stones and many others — and a revolution in dress and style, expressed most strikingly in the mini-skirt and the exotic range of clothes that expressed social liberation, on sale in London's Carnaby Street. The revolution became permanent as this popular culture seeped into even the upperclass reaches of Britain's youth. Nevertheless, the tension between the popular modernism of rebellious young people and the traditionalism of a staid, silent majority persists.



GLOSSARY

Nostalgia	nostalgiya	intervene	himoya qilmoq, aralashmoq
Modernity	zamonaviylik	"Glass Stump"	shishali stolb
tension	1) zo'r g'ayrat, diqqat e'tibor, qiziqish 2) tig'izlik, keskinlik, tanglik 3) kuchlanish	subversive	vayron qiladigan, yemiradigan, xalokatli, falokatli
creativity	ijod	destine	1) tayinlamoq, belgilamoq 2) atamoq, mo'ljalldamoq
revival	tiklash, tiklanish	sophistication	1) ayyorlik, ustalik 2) nafislik, noziklik, nazokat 3) sinalgan, boshidan kechirgan, 4) soxta 5) soxtalashtirish, qalbakilashtirish
perceive	o'ziga olmoq, idrok qilmoq, anglamoq, tushunib yetmoq	espresso bar	"ekspres" bar
reassurance	ishonch, dadillik	egalitarian	teng huquqli, himoya qiluvchi (kurashuvchi)
utter	to'liq, mutloq, butunlay	seep	sizib kirmoq, sizib o'tmoq
conviction	ishonch, qat'iy ishonch, astoydil ishonganlik	staid	bosiq, og'ir, vazmin, sipo, o'zini tutib olgan
rebellious	isyon ko'taruvchi, isyonchi, isyonkor		
prevalent	1) keng tarqalgan 2) ko'p uchraydigan, ustunlik qiladigan, ustun keladigan		
apparent	ko'zga ko'rinadigan, ochiqdan - oydin, ayon, oshkora		
champion	himoya qilmoq, biron narsa uchun kurashmoq,		



EXERCISES 1

Which word or phrase in the text above means;

1. being modern;
2. of persons, their appearance, behaviour, etc., conservative, quiet, and serious;
3. mental, emotional or nervous strain; when relations between persons, groups, states, etc. are strained;
4. firm or assured belief;
5. interfere so as to prevent something or change the result;
6. clearly seen or understood;
7. decide or ordain in advance;
8. be in opposition or disagreement with;
9. that which has been or may be inherited.
10. 100 years.



EXERCISES 2

In pairs, ask each other whether the following statements are true or false according to the article above.

1. There is an important and sometimes destructive tension between nostalgia and

individualism.

2. During the 1980s British nostalgia stopped growing.
3. It isn't safer to live with quiet authority of a rural past than the uncertainties of the urban present.
4. There wasn't any revolt against the use of bare concrete, and against the high-rise buildings which had been so popular in the 1960s and early 1970s.
5. Prince Charles created a major debate, in which the popular mood was clearly in sympathy with his views.
6. The attack on modern architecture tended to concentrate on the exciting modern works.



EXERCISES 3

In pairs, discuss your answers to the following questions.

1. Why do the British prefer nostalgia to modernity?
2. What price do they pay for their nostalgia?
3. During the 1980s British nostalgia grew more than ever, didn't it? Prove it using the facts from the text.
4. What can you say about modernist culture of Great Britain?
5. Why do the British protest against Modernist architecture?
6. Who championed a return to traditional architecture and building materials?
7. Why was Britain invaded by American culture?
8. Whom was Britain influenced by in the 1960s?
9. What was the effect of this mixture of influences on Britain?



EXERCISES 4

"Traditional and creativity are in conflict in Britain." Give examples from the text to support this view.



EXERCISES 5

Say if there are any attacks on modern architecture in this country. Exchange your views with your friends.



Lesson 13

THE NATIONAL HEALTH SERVICE

The National Health Service (NHS) was established in 1948 to provide free medical treatment both in hospital and outside. Its fundamental principle from the beginning was the idea of equitable access for all, regardless of wealth.

Broadly speaking the system rests on individual registration with a family doctor, known as a general practitioner, or GP. Today most GPs operate within a group practice of three or four GPs. People may register with any GP they choose, as long as the GP is willing to register them. A GP with a full register might refuse extra patients. Beyond the group practice lies the

whole arrangement of hospitals and community health services, for example health visitors who monitor the health of vulnerable categories of people, such as those with newborn babies, or the old and infirm.

Except in the case of an emergency, it is normally the GP who refers a patient to hospital for more specialist care or for an operation. It is also usually the GP who alerts the health visitor to the need to keep a closer eye on a particular patient. On average each GP has about 2,000 people on his or her register. Many of those on the register will hardly ever visit the GP. Others, the old, the very young, the infirm and the depressed, may be regular callers at the doctor's surgery. On a normal day a GP might see about 35 patients in surgery, and make perhaps up to ten home visits to those who feel too ill to attend surgery. The strength of the system lies in a good working knowledge of the families and individuals in the catchment area, their housing, lifestyle and employment conditions. Good GPs build up an intimate knowledge of their 'parish', and take into account not merely the specific complaint of a patient but also the patient's general conditions of life.

The NHS is the responsibility of the Secretary of State for Health. England is divided into 14 Regional Health Authorities, usually based upon a university medical school. Each regional authority is subdivided into between 10 and 15 districts, each based on a large hospital, but also covering other hospitals.

The entire system is free, with the exception of prescribed drugs, dental treatment and spectacles, for which there are standard charges, except for old age pensioners and children under 16 and some other categories for whom some of these items are free. Anyone entering hospital for surgery will receive all their treatment while in hospital, including drugs, free of charge. Over 80 per cent of the costs of the NHS are funded out of the income tax system. The balance is paid for out of National Insurance contributions and from the prescription charges mentioned above.

On the whole the system has worked extremely well. It has been the envy of many countries with less satisfactory systems. Foreign health economists tend to admire the NHS for its family doctor system; its tight cost control; its treatment for all, regardless of the ability to pay; a tax-based funding relating the service to income rather than to need; finally, they admire its relative efficiency — a characteristic that would probably surprise the patients in most British hospital waiting rooms. Such foreign experts also criticise the lack of consumer choice, and believe that British doctors should delegate more tasks to nurses, and nurses more tasks to orderlies.

The cost of providing the service has always been enormous. By the late 1980s, the health budget reached one fifth of all public spending.

It was clear that these services were becoming increasingly costly and bureaucratic. The government decided to undertake major reforms, to use less money and to use it with more discrimination. Reforming the welfare system, however, has proved more complex than expected. The system still suffers from serious problems, and some critics would argue that new problems have arisen from the attempts at reform.



GLOSSARY

Surgery	kishilar 1) vrach qabulxonasi 2) qabul	Vulnerable categories of people	darrov og'riydigan (nozik), o'zini taxqirlagan deb biladigan
Catchment area	faqat kasalxonaning		

xizmatida bo'lgan
rayon

Secretary of State
for Health
Health visitor

sog'liqni saqlash vaziri
patronaj hamshira

Orderly

sanitar



EXERCISES 1

Which word or phrase in the text means;

1. physically weak;
2. a person who has received, is receiving, or is on a doctor's list for medical treatment;
3. condition of the body or the mind;
4. not protected;
5. feeling of disappointment and resentment (at another's better fortune);
6. state or quality of being efficient;
7. very great; immense;
8. estimate of probable future income and expenditure.



EXERCISES 2

In pairs, ask each other whether the following statements are true or false according to the article above.

1. The state has recognized it has a fundamental responsibility to ensure that nobody should be without the basic necessities of life as a result of poverty, unemployment, old age or sickness.
2. In Britain men usually retire at the age of sixty – five and women at the age of fifty – five.
3. Most GPs operate alone.
4. People may register with any GP they choose.
5. On average each GP has about 2,000 people on his or her register.
6. All the people on the register visit the GP.
7. On a normal day a GP might see about 35 patients in surgery, and make perhaps up to 10 home visits.
8. The NHS is the responsibility of the Secretary of State for Health.



EXERCISES 3

Read the text and discuss the following questions in pairs or in groups.

1. Why did the state create health service?
2. What is the nation's health service system funded by?
3. What does the National Health Service rest on?
4. What do health visitors do?
5. When do GPs refer patients to hospital?
6. Who are regular callers at the doctor's surgery?
7. Where does the strength of the National Health Service lie?
8. Is the NHS free?
9. On the whole the system has worked extremely well, hasn't it?
10. Why has the NHS been the envy of many countries?

11. What was the health budget of the NHS by the late 1980s?
12. Why did the government decide to undertake reforms of the NHS?



EXERCISES 4

Compare the situation in Britain's Health Service with that in our country.



Lesson 14

THE ARTS

As has been seen, there is much in Britain's culture to cause unease. But curiously enough, like the discussion of Britain's intellectual life, the British find discussion of their national artistic life faintly embarrassing. As the Great British art historian, Nikolaus Pevsner, himself a refugee immigrant, remarked over thirty years ago, "None of the other nations of Europe has so abject an inferiority complex about its own aesthetic capabilities as England." This inferiority complex owed much to the rise of the Modern Movement which was so strongly rooted in continental Europe, particularly in France and Germany.

Yet Britain today has much to be proud of, though its artistic achievements are frequently better appreciated, and known, abroad than at home. In 1976 the American artist Ron Kijaj (now resident in Britain) argued that there were "artistic personalities in this small island more unique and strong and, I think, more numerous than anywhere in the world outside America's jolting artistic vigour". Examples easily come to mind. Henry Moore exhibited more widely than any previous artist. Until his death in 1992, Francis Bacon was frequently described as the greatest living artist. Luc-ien Freud has been described as "the greatest living realist painter". David Hockney has been described by one critic as "one of the most original and versatile artists of his generation anywhere in the world". Howard Hodgkin and Carei Weight, too, are possibly as well-known abroad as at home.

As in fashion, so also in art, the British seem to enjoy breaking the rules of the current Modernist style, and this perhaps is what gives it such originality. As one art critic wrote, "British artists, who are currently enjoying the highest international standing, have been singularly unaffected by the much vaunted internationalism of the Modern Movement. English art is perhaps beginning to escape from insularity and provincialism through a rediscovery of its Englishness."

So, too, there is much fine architectural work, in spite of the controversy between Modernists and Post-Modernists at the end of the 1980s. Richard Rogers, Norman Foster and James Stirling are much in demand, abroad perhaps more than at home. In Glasgow the fame of Sir William Burrell's amazing art collection owes much to Barry Gasson's architecture in which it is housed.

However, there are areas of the arts in which Britain more confidently excels. British theatre is among the liveliest and most innovative in the world. Some would argue that the quality of theatre is a good register of a country's democratic values. For it is on the stage that some of the most painful questions can be asked about the way we live, both as individuals and as a community.

Over 300 commercial theatres operate in the country, 100 of these in London, and about

40 of them in London's famous West End. However, the real vitality of British theatre is to be found less in the West End than in the regional, 'fringe' and pub theatres all over the country. West End theatres are essentially commercial. They stage what will fill the house, which means there is an emphasis on musicals, comedy and other forms of light entertainment. They depend on foreign tourists to fill up to 40 per cent of seats.

Much of the liveliest theatre, however, has grown out of 'rep', the repertory movement, which experienced a major revival from 1958 when the Belgrade Theatre in Coventry was built, the first new regional theatre for over twenty years. During the next twenty years 40 theatres were built, rebuilt or extensively renovated. These theatres, however, did not follow the classical tradition of repertoire, a much repeated cycle of well rehearsed plays. Nor did they offer a menu of uncontroversial light entertainment, like dramatised versions of Agatha Christie thrillers.

Instead they presented seasons of plays, each running for about four to six weeks after which they would not be re-staged. Certain theatres have become particularly famous for their presentation of new plays and powerful, sometimes controversial productions of classic ones. Among the better known of these energetic centres of dramatic talent are the Glasgow Citizen's, the Sheffield Crucible, the Bristol Old Vic, the Manchester Royal Exchange, in London the Royal Court and the Lyric Hammersmith, and others, too, in Leeds, Liverpool, Nottingham and elsewhere. It is these theatres, rather than those in the West End, which stage most of the best innovative British drama today.

Theatre is a powerful instrument of education as well as art and culture. Another significant feature of British theatre is the way in which actors have taken drama to young people, even into primary schools. This has broken down some of the traditional barriers between formal stage drama and the community.

Much of the excellence of these theatres is a result of the intensive preparation and speed with which productions are staged, and their short performance lifespan, usually four to six weeks. Their intensity and freshness is not allowed to grow stale. Another important feature, however, is the youthfulness of many of the best productions. Length of experience in Britain is not allowed to stand in the way of talent, and as a result young people, some recently from drama school, perform many leading roles. The most obvious young star at the end of the 1980s was Kenneth Branagh who, while still in his twenties, was hailed — perhaps unfairly — as a new Lawrence Olivier, Britain's most celebrated twentieth-century actor. In 1988 Branagh illustrated a growing development in British theatre, by forming his own company for small-cast productions of Shakespeare, in which he both directed and performed. By 1990 there were three touring companies staging Shakespeare, with small casts but great vigour. Thus, alongside the formal and talented presentation of Shakespeare by the Royal Shakespeare Company at the Barbican in London, and in Stratford-on-Avon, other companies provide highly stimulating and sometimes controversial alternative productions.

Almost all of the theatres already discussed receive some government subsidy, but significantly less than most theatres in continental Europe. Some theatres have been unable to continue, and have closed. Most are forced to mix their more adventurous productions with safer, more commercial productions. Nevertheless, even though British theatre laments the lack of support, inadequate financing creates a permanent sense of tension and hardship in which some of Britain's best drama is staged. Fringe and pub theatre doubled in size during the 1980s, becoming a popular form of less conventional theatre. These theatres, like the Gate in Netting Hill Gate and the Bush in Shepherd's Bush (both in west London) operate entirely without subsidy. Many

operate in the informality of a room above a pub, seating an audience of only 50 or 70 people, and with the actors often receiving little more than their travelling expenses. Why do actors work for so little or no money? One reason is that actors like to keep in practice in the sometimes long periods between other engagements, but a more serious reason is that many actors can only earn a living in film or television, performing meaningless and unrewarding roles in thrillers and so forth. Many became actors to perform serious drama. If they cannot do it for a living, they do it when they are free for little or no money. This is a measure of the very high level of artistic commitment in British theatre. What is worth seeing and what is not? Many people rely on the critics in the press, or buy *Time Out*, a magazine devoted to listing and recommending current drama, music and other arts in Britain each week.

Since the 1960s Britain has achieved a special position in music. While Britain's operatic, dance and classical music performances compare well with top international standards, it is in the field of popular music that Britain has achieved a particular preeminence. Britain remains at the forefront of pop music. In 1985 alone twelve out of twenty-seven top single records in the US were British, making Britain "the undisputed leader of youth culture", as *The Economist* put it.

At the start of the 1990s, British pop music seemed to be rediscovering the spirit of the 1960s. Liverpool and London had been the musical power-houses of the 1960s, but in 1990 the new pop generation took root in Manchester's clubland, the birthplace of Acid House music.

The new music marks a departure from the unrelaxed mood of the 1980s, and a declaration of freedom. Among the successful leading Manchester groups of 1990 were *Candy Flip*, the *Stone Roses* and the *Happy Mondays*. Ironically, the greatest danger such groups face is the pressure of success and the destructive media attention which accompanies it.



GLOSSARY

Unease	havotir(lik), tashvish, vahima	Repertoire	repertuar (biror badiiy kollektiv yoki alohida aktyor tomonidan ijro etiladigan pyesalar, musiqa asarlari va boshqa asarlar majmui)
Faintly	bemador, zaif, kuchi yetmaydi, arang, zo'rg'a	Revival	tiklash, tiklanish
Embarrassing	uyatchang, tortinmoq, hijolatli	Lifespan	hayotning davom etishi
Inferiority complex	(noraso) ijobiy xislatlari yetarli bo'lmagan kompleks (belgisi, harakati)	Stale	1) ko'p yurilgan, k'op ishlatilgan 2) kaltaklamoq 3) —
Jolting	ajoyib, ajablanarli, juda yaxshi	Hail	e'lon qilmoq, tantali sur'atda bildirmoq
Vigour	kuch, energiya, tetiklik, baquvvatlik	Lament	nolimoq, zorlanmoq, hasrat (shikoyat) qilmoq
Versatile	1) ko'p yoqli, ko'p tomonlama 2) har taraflama 3) egiluvchan, bukuluvchan, qayishqoq	Hardship	mashhurlik, muhtojlik, yetishmovchilik, qiyinchilik oddiy, odatdagi
Vaunt	maqtanchoqlik, maqtanish, rosa tarifi qilmoq	Conventional Notting Hill	Notting Hill (Londonning harbiy tomonidagi kambag'al rayon)
Insularity	1) vazminlik, sipolik, bosiqlik 2) odamovilik, dunduzlik	Commitment	jinoyat, hiyonat
Controversy	munozara, bahs, tortishuv	Pre – eminence	ustunlik, afzallik, ortqlik
Excel	1) ortiq (afzal) bo'lmoq 2)	Forefront	oldinggi qirg'oq (qirra)
		Flare	kengaymoq, ko'paymoq

Fringe

ajralmoq, bo'lak bo'lmoq
eksperimental, eksperiment
(ilmiy tajriba)ga oid



EXERCISES 1

Which word or phrase in the text above means:

1. Circumstance that causes discomfort or suffering;
2. following what has been customary; traditional;
3. spread gradually outwards; become, make wider at the bottom;
4. show, feel, express, great sorrow or regret;
5. longest period of life;
6. do better than; surpass;
7. surprise, shock;
8. person who practises one of the fine arts, especially painting;
9. done with skill and good taste, especially in the arts.



EXERCISES 2

In pairs, ask each other whether the following statements are true or false according to the article above.

1. The British find discussion of their national artistic life faintly embarrassing.
2. Britain today has much to be proud of.
3. The British do not seem to enjoy breaking the rules of the current Modernist style.
4. There are no areas of the arts in which Britain excels.
5. British theatre is among the liveliest and most innovative in the world.
6. Over 300 commercial theatres operate in London's famous West End.
7. Fringe and pub theatre doubled in size during the 1980s, becoming a popular form of less conventional theatre.



EXERCISES 3

In pairs, discuss your answers to the following questions.

1. Does Britain today have much to be proud of? Prove it.
2. What gives British art such originality?
3. What are the areas of the arts in which Britain confidently excels?
4. What are the theatres of West End?
5. What do you know about "fringe" and pub theatres.
6. What theatres in Britain stage most of the best innovative British drama today?
7. Theatre is a powerful instrument of education as well as art and culture, isn't it? Prove it.
8. What is the performance lifespan in the most British theatres?
9. What are the main features of the British theatres?
10. Are there any other companies except the Royal Shakespeare Company which stage Shakespeare?
11. Why do some actors work for little or no money?
12. Do all the British theatres receive some government subsidy?
13. Has Britain achieved a special position in music since the 1960s? Give arguments, using the text.



EXERCISES 4

Discuss with your friend why many of the best British theatrical productions are to be found in the smallest theatres in Britain.

EXERCISES 5

Tell your friends about the new trends in Russia's theatrical life. Don't forget to mention new theatres opened in Russia, old theatres, and the main problems of the stage world.



Lesson 15

CULTURE FOR THE COMMUNITY

On the South Bank of the Thames, opposite Whitehall, stands the capital of Britain's cultural life, with three concert halls, the National Theatre (containing three theatres), the National Film Theatre and the Hayward Art Gallery. A fairly recent addition is the lively Museum of the Moving Image. The South Bank receives two and a half million paying visitors each year, while many others come to see free exhibitions and use its restaurant facilities.

The South Bank enjoys both the strengths and weaknesses of its position as a national cultural centre. The buildings, by leading architects of the 1950s, 1960s and 1970s, are in the bare and uncompromising concrete so favoured in the period. It is planned to hide their brutalism behind glass and soft stone textures in the early 1990s. This is an interference with the intentions of the architects which says much about the way officialdom can often treat artists. Officialdom likes life to be bland and uncontroversial, "Do not upset populace," it seems to say.

On the South Bank one can hear the greatest sounds of classical music and see some of the finest acting in the world. But for artistic vitality one may be more successful in a fringe theatre or pub. For it is the level of popular participation which makes British artistic life so distinctive. All over the country there are millions of people engaged in amateur music, art and theatre. For example, for more than two hundred years the Royal Academy in London has held an annual Summer Exhibition, for which any painter or sculptor may enter their work. In 1988, for example, 12,500 works were submitted, of which only 1,261 were actually exhibited. Virtually every town and suburb has some form of amateur music group, a choir, an orchestra or even neighbours who form a string quartet. All over the country there are amateur choral groups, ranging from the local village church choir to highly selective and internationally known choirs, like the Bach Choir. Then there are all the amateur dramatic groups across the country. There are an estimated 6,500 separate amateur companies, involving roughly 75,000 aspiring actors. Such local activities take place everywhere.

Take Stranraer, as an example, a town of 15,000, on the south-west tip of Scotland. Its amateur drama and opera groups, put on a major opera and a play each year, plus a pantomime and one or two minor productions. It has youth choirs based in local schools, a youth brass band and two pipe bands, one for entertainment and one for bagpipe competitions. It also has an annual dance festival. Stranraer may be geographically far from the mainstream of national life, but such activities suggest real community participation.

In many market towns and cities all over Britain, roughly 200 cultural festivals are held each year. The choice of what music or drama to perform may not always be very adventurous, nor the quality very high, but these festivals provide a lively form in which local people can celebrate not only their own local arts and culture, but also invite visiting performers of national standing. Ludlow in Shropshire, for example, started having an annual festival in 1960. It is entirely the result of local initiative and effort. The main event each year is a Shakespearian play staged against the castle walls. But local singers perform in the parish church, and there are cricket matches, jazz bands, string quartets and a fair. Fundamentally, such festivals are really celebrations of community.

People do these things for fun. But there are more serious conclusions to draw. In the words of the Director of the National Theatre, "The arts help us to make sense of the world, they help us to fit the disparate pieces together; to try to make form out of chaos."



GLOSSARY

South Bank	Saut Bank, Janubiy sohil (Londonning rayonidagi Temza ustida qurilgan sanoat binolaridan biri)	Hayward Art Gallery	Heyuardning Galeriyasi (1968 y A. Heyuard nomiga atalgan sur'at galeriyasi) uning ichida uyushtiradilar amaldorlar, mansabdorlar
National Theatre	Milliy Teatr (Laurens Olivye rahbarligida 1963 yil paydo bo'lgan, hukumat tomonidan) subsidiya (yordamga beriladigan pul) oladi	Officialdom	oddiy xalq
National Film Theatre	Milliy Kino Uyi (u yerda har yili London kino festivali o'tkaziladi)	Populance	M.S. Baxning ashulachilar jamiyati
		Bach Choir	uncha ko'p (katta) bo'lmagan, arzimas bolalar uchun namoyish (Angliyada rojdestvo bayramida)
		Minor	
		Pantomime	



EXERCISES 1

Which word or phrase in the text above means:

1. the common people; the general public; the masses;
2. acting without words; kind of English drama based on a fairy-tale or traditional story, with music, dancing and clowning;
3. collection of things shown publicly;
4. person who paints pictures, performs music, acts in plays, etc. for the love of it, not for money;
5. company of persons trained to sing together;
6. group of persons playing musical instruments together;
7. four players or singers;
8. dramatic composition with music, in which the words are sung.



EXERCISES 2

In pairs, ask each other whether the following statements are true or false according to

the article above.

1. On the South Bank of the Thames, opposite Whitehall, stands the capital of Britain's cultural life.
2. Officialdom doesn't like life to be bland and uncontroversial.
3. Nowhere in the country can you find people engaged in amateur music, art and theatre.
4. In many market towns and cities all over Britain, roughly 200 cultural festivals are held each year.



EXERCISES 3

In pairs, discuss your answers to the following questions.

1. What is the national cultural centre of Britain? Where is it situated?
2. What can one hear on the South Bank?
3. All over the country there are millions of people engaged in amateur music, art and theatre, aren't there? Prove it with the facts from the article.
4. Why do the British engage in amateur art?



EXERCISES 4

Discuss with your friend what is distinctive about artistic life in Britain.



EXERCISES 6

Say what you know about amateur art in this country. Share your views with your friends.



Lesson 16

THE RURAL IDEAL

While many might agree that the characteristics and behavior mentioned above are recognisably British there are, of course, many cultures reflecting age, class, gender, ethnicity and social outlook. Broadly speaking there is a divide between the cultures of the controlling majority and those of the protesting minority, people who feel comparatively weak.

*One of the most striking aspects of popular mainstream culture in Britain is the love of the countryside. Many people, whether they live in a suburban house or in a flat in a high-rise block, would say their dream home was a country cottage with roses growing over the door. In 1977 a collection of Edwardian amateur watercolours and sketches of wild flowers and simple rural scenes were published under the title *The Country Diary of an Edwardian Lady*. To the surprise of the publishers this proved to be the best selling book of the next ten years. It appealed to romantic (and upper-class) nostalgia for the countryside. *The Archers*, radio's longest running serial soap opera (over thirty-five years so far), *Laura Ashley's* highly successful décor and fashion shops, and the fashion for unpainted pine furniture, all tap deeply into the British rural imagination.*

As a nation, the British have made a mental retreat from the urban environment. They have a deep nostalgia for an idealised world of neat hedgerows, cottages and great country houses, surrounded by parkland, that clever eighteenth – century style of gardening that looked “natural”. The nostalgia stems partly from a sense of loss which has lingered since the Industrial Revolution two centuries ago, and from a romantic love of nature which has been such a powerful theme in English literature. The National Trust, which owns or manages hundred of country estates, stretches of countryside and great country house, was founded more than a century ago on the rising nostalgia for a lost rural paradise. Its growth in membership from 315,000 to 1,3 million, illustrates its success in encouraging a love of the country and of the past.

A basic reason why so many town dwellers wish to live in the suburbs is to have a garden in which to grow flowers. Indeed, many suburban houses imitate a cottage style. Even in the heart of London, its great parks, such as St James, Hyde Park and Kensington Gardens, are informal, recreating a rural ideal, and city – dwelling children often know the names of wild flowers and birds.

Britain is a country where over 80 per cent of the population live in towns of 50,000 inhabitants or more. Yet most reject the urban industrial culture, viewing life in the city as an “unnatural” economic necessity.

This sense of nostalgia and traditionalism is also expressed in appearances. The 1989 British Interior Design Exhibition contained twenty – seven example room sets, the majority of which were traditional, pretty and were mainly some version of the English country house. Laura Ashley floral wallpapers and fabrics decorate suburban and even high – rise homes all over the land.



GLOSSARY

Maintream		Nostalgia	nostalgiya
Décor	vaziyat	Stem from	negizidan
The archers	kamondan o`q otish	Linger	to`xtab turing
Retreat	chekinish	Narional Trust	
Hedgerow	o`rab olish		



EXERCISES 1

Which word or phrase in the text above means.

1. rural areas contrasted with urban areas;
2. dominant trend, tendency, etc;
3. picture painted with watercolours;
4. power of the mind to imagine;
5. all that makes up the general appearance;
6. any place of perfect happiness;
7. home – sickness; wistful longing for something one has knows in the past;
8. paper, usually with a coloured design, for covering the walls of rooms.



EXERCISES 2

In pairs, ask each other whether the following statements are true or false according to the article above.

1. Many people would say their dream home was a country cottage with roses growing over the door.
2. *The Country Diary of an Edwardian Lady* was not popular in Britain.
3. A romantic love of nature has been a powerful theme in British literature.
4. City – dwelling children do not know the names of wild flowers and birds.
5. Britain is a country where over 50 % of the population live in towns.
6. Most people enjoy the urban industrial culture.



EXERCISES 3

In pairs, discuss your answers to the following questions.

1. What is one of the most striking aspects of popular mainstream culture in Britain?
2. What taps deeply into the British rural imagination?
3. What do the British have a deep nostalgia for?
4. What is the National Trust and when and why was it founded?
5. Why do so many city – dwellers wish to live in the suburbs?
6. What do great parks in London look like?



EXERCISES 4

Discuss with your friend in Britain's nostalgia for life in the countryside is harmless, or damaging. State your opinion and support it evidence from the text.



Lesson 17

DRESS CODES

Being so traditionally minded, the British are less fashion – conscious than other Europeans. The majority dress conservative, the upper and middle classes tend to dress "safely" in the well – tried styles of the past fifty years or so. During the 1980s this style appealed to a wider clientele which, inspired by the romance of the upper classes, particularly by the Royal Wedding (Prince Charles and Lady Diana Spencer), in 1981, began to imitate them. For all its simplicity, this old – fashioned style of the upper and upper middle class is distinctively exclusive.

The British suit is not an ostentatious display of wealth and privilege, but a discreet system of signals... though which the subtle working of the establishment is revealed. At official functions throughout the land, the tie, the suit's colours, signal to the assembled company the allegiance of the wearer – which school or university he attended, which club or company he belongs to And those who imagine that the code has become redundant in the modern world do not understand the strength of the patriarchal system in this country.

The suit is the uniform of traditional Conservative MPs, while Labour MP wear the

clothes of the ordinary middle classes, with the suburban look of off – the – peg suits from a major retailer like Marks and Spencer. There is, of course an equivalent dress for woman. For those who want to understand the mystique of the upper class, all is revealed in Peter York's book.

The Official Sloane Ranger Handbook explains precisely how to decorate your house, how to wear your clothes (and what clothes to wear), how to word your letters and how to educate your children.

For those 'Young Fogey's' as they are known in Britain, who want to wear the clothes of 'good breeding', there are a number of shops which specialise in the look, like Hackett's (specialists in upperclass clothes).

Most people, of course, do not imitate top society. Nevertheless, the 1980s was a decade when wealth and power were strongly expressed, for example in 'power dressing', an echo of the dominant political ideas of the Thatcher decade.

The old upper class continues to dress as it always has, but there is a swing in the 1990s back to a more classless informal look more in keeping with Britain's greater integration into Europe.

That does not mean that the British are merely going to adopt 'Eurostyle'. As noted, Britain has a strongly individualistic culture. The British may be among the least smartly dressed people in Europe, but they wear what they want when they want. There is as great a tolerance of personal appearance as anywhere in Europe. The British hate the idea of appearing the same.



GLOSSARY

Fashionably		Allegiance	qaram, qarashli
Clientele	mijozlar	Redundant	ortiqcha, ziyodcha
Appeal to		Breeding	aralashmoq, aralashgan
Exclusive	lol qodiruvchi	Off – the – peg suit	
Ostentatious	ko'rsatadigan	Fogey	
Subtle	ingichka, yupqa		
Reveal	ko'rsating		



EXERCISES 1

Which word or phrase in the text above means.

1. customers;
2. attract, interest;
3. something not to be found elsewhere, uncommon;
4. duty, support, loyalty, due;
5. person with old – fashioned ideas which he is unwilling to change;
6. not needed;
7. small book giving useful facts;
8. a period of ten years;



EXERCISES 2

In pairs, ask each other whether the following statements are true or false according to

the article above.

1. the British are less fashion – conscious than other Europeans.
2. the upper and upper middle classes tend to dress fashionably.
3. the suit isn't the uniform of traditional Conservative MPs.
4. all the people in Great Britain imitate top society.
5. the British are going to adopt "Eurostyle".
6. Britain has a strongly individualistic culture.



EXERCISES 3

In pairs, discuss your answers to the following questions.

1. how do the majority of the British dress?
2. who inspired the dress style in the 1980s?
3. the British suit is not an ostentatious display of wealth and privilege but a discreet system of signals, isn't it?
4. what clothes do Labour MPs wear?
5. what is the 1980s "power dressing"?
6. what fashion swing has there been in Britain in the 1990s?
7. the British wear what they want when they want, don't they?



EXERCISES 4

Discuss with your friend why the British are perhaps less fashion – conscious than other Europeans. Use as much information from the article as possible.



EXERCISES 5

"The majority of the Uzbek dress conservatively rather than fashionably". Do you agree? Is it true of this country? Give reasons for your opinion.



Lesson 18

COMMUNITY AND THE INDIVIDUAL

In spite of having been a centralised state for longer than most European countries, British society is also deeply individualistic in a way which is inseparable from ideas of liberty and localism. This has a long history.

In part this liberty stems from the growth of a variety of institutions in previous centuries, which have strongly resisted the authority of central government. The tradition continues.

The British have a strong civic sense and participate in public affairs as their birthright. It is at the local level that British democracy is most meaningful. Writing eighty years ago, Elie Halevy, a French writer on Britain, spoke enthusiastically of Britain as "the

country of voluntary obedience of spontaneous organization". It is as true today.

The impulse to organise oneself and one's neighbours in some cause is a strong British tradition. William Beveridge, the wartime architect of Britain's welfare system, wrote at the time, "Vigour and abundance of Voluntary Action outside the home, individually and in association with other citizens, for bettering one's own life and that of one's fellows, are the distinguishing marks of a free society."

About seven million Britons are involved in some kind of voluntary activity, ranging from urban community action groups of the political left, to local preservation societies, associated with more traditionally minded people. Choirs, local dramatic groups, shelters for homeless people, the provision of the lifeboat service around Britain's shores, and many other things besides, depend upon the voluntary impulse. There are 160.000 charities officially registered with the government, and another 200.000 voluntary organizations, including sports clubs, trade unions, rambling clubs, protest groups and other societies which are not. Most charities operate with less than one thousand pounds yearly. One a handful operate with more than one million pounds. These organisations, great or small, all depend upon time, skill and money given voluntarily.



GLOSSARY

agreeable	1) Yoqimli, ko'ngilli 2) totuvlik, inoqlik 3) moslik, muvofiqlik, munosiblik	civic	fuqarolarga oid
tolerance	chidab turishlik, sabr – toqat	birthright	tug'ilganidan huquqi
decency	odob, tartib – intizom, odob – ahloq doirasida	obedience	bo'ysunish, itoatkorlik
moderation	mo'tadillik, o'zini tuta bilishlik, vazminlik	spontaneous	o'z – o'zidan sodir
understatement	vazmin (muloyim, osoishta) fikr	vigour	bo'ladigan, beixtiyor yuz
antithesis	qarama – qarshilik, keskin farq	abundance	beradigan, tabiat kuchi bilan bo'ladigan
gallantry	xushmuomilalilik, odoblilik, nazokat	preservation	kuch, energiya, quvvat
thrift	tejab – tergash, tejamkorlik, tejamlilik	lifeboat	mo'llik, serob, ko'pdan – ko'p
expenditure	sarflash, xarajat, chiqim	impulse	saqlash, ehtiyot qilmoq
vanity	manmanlik, kekkayishlik, mag'rurlik	charity	qutqaruvchi qayiq (shlyupka)
embarrassed	hijolatda qolgan, hijolat tortgan, uyalib qolgan	charities	1) shiddat, birdan kuchayish 2) istak, niyat 3) impuls
flattered	mamnun, xursand	ramble	hayr – sahovat, ehson, rahm – shavqat
stem from	kelib chiqmoq		muhtojlarga yordam beruvchi muassasa
			sayr, ekskursiya, sayohat



EXERCISES 1

Which word or phrase in the text means:

1. requirement of respectable behaviour in society;
2. quality of being moderate;
3. settlement for a dispute by which each side gives up something it has asked for and neither side gets all it has asked for;
4. price too much;
5. help to the poor;
6. walk for pleasure, with no special destination;
7. plenty;
8. a rise from; have as origin;
9. improve; do better than;
10. doing or ready to do things willingly without being compelled.



EXERCISES 2

In pairs, ask each other whether the following statements are true or false according to the text above.

1. the minority like to things the important national values are things like tolerance, decency, moderation, consensus and compromise.
2. the British are comfortable with such terms as: ideology, liberation, bourgeois, capitalist, collectivist.
3. they prefer practical common sense to pure logic.
4. British society is deeply individualistic.
5. British democracy is most meaningful.
6. about seven million Britons are involved in some kind of voluntary activity.
7. Britain is "the country of voluntary obedience, of spontaneous organisation".



EXERCISES 3

In pairs, discuss your answers to the following question.

1. how could the French and English national characters be expressed?
2. where does the British liberty stem from?
3. do the British participate in public affairs as their birthright?
4. the impulse to organize oneself and one's neighbours is a strong British tradition, isn't it?
5. what are the distinguishing marks of a free society, according to William Beveridge?
6. are there a lot of charities and voluntary organizations in Great Britain?



EXERCISES 4

Name eight examples of the type of voluntary activities in which many ordinary British people engage.



EXERCISES 5

Compare the British voluntary activities to those in our country. Share your opinion with your friends.



Lesson 19

THE FINE DISTINCTIONS OF SPEECH

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 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 south east England has been considered the 'standard', for on 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 (in fact private) school system attended by the boys of wealthier families. RP persists as the accepted dialect of the national elite.

Broadly speaking, there are two kinds of RP. One is 'unmarked' RP, which suggests no more than that the speaker is well – educated (although of course many equally well – 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. 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. At the time of the Falklands War, marked RP was very fashionable, since it suggested leadership and authority at a time of national crises. Although spoken by less than 5 per cent of the population, RP has immense influence. Those who speak it enjoy a social authority that contradicts democratic ideals. As long as RP remains suggestive of authority, some job advertisements will demand 'well spokenness', and some ambitious politicians will hide their regional accents with RP.

Regional accents exist, in class status terms, below RP. But even they have a hierarchy. Scottish, Welsh and Irish are generally the more popular regional accents. Then come northern, Yorkshire and west country accents, and at the bottom of the list come the least popular ones of the great conurbations, London, Liverpool, Glasgow and the West Midlands. Significantly the television news is read by RP speakers, while the weather forecast following the news is often read by someone with a regional accent. Is there an implicit difference in the importance and status of news and weather?

Do dialect (a matter of grammar and vocabulary) and accent enrich or impoverish? 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.



GLOSSARY

Cosy	qulay, shinam	Accepted	1) hamma qabul qilgan 2) keng tarqalgan
Cohesion	1) birlashganlik, jipslashganlik 2) aloqa	Elite	1) eng zo'r namoyonda 2) tanlagan qism
Snoberry	snobizm, quruq oliftagarchilik	Unmarked	belgilanmagan
Brand	xotirada o'chmas taasurot qoldirish	Immense	bahaybat, g'oyat katta,
Received pronunciation	hamma qabul qilgan talafuz	Contradict	e'tiroz bildirmoq, qarshi chiqmoq
Persist (in)	1) sabot – matonat ko'rsatmoq, o'jarlik, (qaysarlik) qilmoq 2) saqlanmoq, o'zgarmay turmoq	Ambitious	shuxratparast, izzattalab
		Conurbation	katta shahar o'zining atrofidagi tutashgan shaharchalari bilan yashirin, mahfiy qashshoqlashmoq (qo'shmoq)
		Implicit	
		Impoverish	
		Enhance = add to	
		Divisive	



EXERCISES 1

Which word or phrase in the text above means:

- keeping things different or distinct;
- tendency to stick together;
- train, educate, bring up;
- something used as a test or measure for weights, lengths, qualities or for the required degree of excellence;
- way in which a language is spoken;
- continue to exist;
- cause to become poor;
- individual, local or national way of pronouncing;
- form of a language (grammar, vocabulary, pronunciation) used in a part of a country or by a class of people;
- go out of sight; to be seen no more.



EXERCISES 2

In pairs, ask each other whether the following statements are true or false according to the text above.

- The British accept and enjoy the nice distinctions of social class.
- The way English is spoken gives away regional identity and class status.
- The south east is not a region of economic and political power.
- There are four kinds of RP.
- Many well – educated people speak with a regional accent.
- At the time of the Falklands War, marked RP was not very fashionable.
- Regional accents exist, in class status terms, above RP.
- Dialect is likely to disappear and the debate is likely to stop.



EXERCISES 3

In pairs, discuss your answer to the following questions.

1. What kinds of English has been considered the "standart" since the days of Shakespeare? Why?
2. What is "received pronunciation" (RP)?
3. How was RP established?
4. What is the accepted dialect of the national elite?
5. What are the two kinds of RP? What is the difference between them?
6. What are the most popular regional accents?
7. What is the least popular regional accents?
8. The television news is read by RP speakers, isn't it?



EXERCISES 4

Some people want to encourage different dialects of English because they admire their richness. Other people think they are socially divisive and should be abandoned. What is your opinion? Discuss your opinion with a friend. Use as much information from the text as possible.



Lesson 20

THE CULTURE OF VIOLENCE.

The sense of unity and community is also disturbed by a gradual erosion of the consensus on acceptable social behaviour. Society seems to be more openly violent. The urban riots of 1981 and 1985 and the violence of football crowds, which give British soccer fans such notoriety in continental Europe, are not the only evidence. Among poorer young people there has been growing anger at financially successful young professionals, or 'yuppies'. The second half of the 1980s saw increased violence in wealthy country towns in southern England. There were incidents of public disorder in rural areas.

Apart from the abuse of alcohol, the reasons for the present growth in violence may include: the widespread destruction of traditionally close – knit communities when the old slums were replaced by modern housing estates; the decline of the working – class cultural solidarity; the growth of the middle class, in which individualism is more important than community solidarity; and possibly most important of all, the vastly increased mobility of individuals who can no longer feel they are deeply rooted in one particular community.

Hooliganism may appear uncivilized and purposeless. Those who have studied football hooliganism, however, believe that it represents an attempt to find a group identity. Gangs find their identity through loyalty to a particular club, and controlling the area around the club stadium.

According to one researcher, the typical British hooligan traveling to the European football championships was a single man, aged seventeen to thirty – three, and living in the south

east, probably a skilled worker or badly paid clerk.

Football matches provide the potential enemy and the environment in which people can organize themselves to express their frustration or alienation violently. Violence, one should note, is not confined to hooligans. Violent methods have been increasingly used by the police to maintain order since the 1980s. Furthermore, government has been less tolerant of who do not conform to social norms.



GLOSSARY

Violence		frustration	ko'ngil qolish, umidsizlik
Riot	qo'zqalon, isyon	alienation	uzoqlashish, begonalashib ketish
Notoriety	1) mashhurlik 2) yomon ot, badnomlik	to conform	1) bo'ysunmoq 2) muvofiq (munosib, loyiq) bo'lmoq
"yuppies" abuse	suiste'mol		



EXERCISES 1

Which word or phrase in the text above means:

1. wrong use;
2. be in agreement with, comply with generally accepted rules, standards, etc.;
3. defeat or disappointment;
4. state of being widely known, especially for something bad;
5. violent outburst of lawlessness by the people in a district;
6. anything that gives reason for believing something that makes clear or proves something;
7. happening which attracts general attention.



EXERCISES 2

In pairs, ask each other whether the following statements are true or false according to the text above.

1. Society doesn't seem to be more openly violent.
2. Among poorer young people there has been growing anger of financially successful young professionals.
3. There were no incidents of public disorder in rural areas.
4. Football hooliganism represents an attempt to find a group identity.



EXERCISES 3

In pairs, discuss your answers to the following questions.

1. When did violence increase in wealthy towns in southern England?
2. What gives British soccer fans notoriety in continental Europe?
3. What are the reasons for the present growth in violence?
4. How may hooliganism appear?
5. What methods have been increasingly used by the police to maintain order since the 1980s?



EXERCISES 4

Discuss with your friends if Britain has got a violent culture. Give arguments for and against.



EXERCISES 5

Compare the behaviour of British and Uzbek soccer fans and discuss it which your friends.

Mundarija:

Kirish	3
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<i>Lesson 2</i>	<i>6</i>
<i>Lesson 3</i>	<i>8</i>
<i>Lesson 4</i>	<i>10</i>
<i>Lesson 5</i>	<i>11</i>
<i>Lesson 6</i>	<i>12</i>
<i>Lesson 7</i>	<i>14</i>
<i>Lesson 8</i>	<i>15</i>
<i>Lesson 9</i>	<i>16</i>
<i>Lesson 10</i>	<i>18</i>
<i>Lesson 11</i>	<i>21</i>
<i>Lesson 12</i>	<i>23</i>
<i>Lesson 13</i>	<i>26</i>
<i>Lesson 14</i>	<i>29</i>
<i>Lesson 15</i>	<i>33</i>
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