



Nataliya Kostyuk

“Ser Britânico” da perspectiva linguística nos manuais escolares

Britishness from a linguistic perspective in school textbooks



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o júri

presidente

Dra. Maria Aline Salgueiro Seabra Ferreira
Professora Associada da Universidade de Aveiro

Dr. Kenneth David Callahan
Professor Associado da Universidade de Aveiro

Dra. Susan Jean Howcroft
Professora Auxiliar da Universidade de Aveiro

Dra. Maria José de Azevedo da Costa Barros
Professora Adjunta da Escola Superior de Tecnologia e Gestão do Instituto
Politécnico de Viana do Castelo

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palavras-chave

Britishness, nationality, education, stereotypes, school textbooks

resumo

O presente trabalho teve como objectivo apresentar a nacionalidade britânica como um grupo étnico e cultural que possui uma herança histórica e tradicional e que tem representações fixas nas outras culturas onde a língua inglesa surge no curriculum escolar como língua estrangeira. O estereótipo da nacionalidade abrange muitas características que, recebidas através da língua, formam futuras atitudes em relação ao ambiente social e à comunidade da cultura materna.

Os estereótipos culturais existem como resultado do conhecimento da cultura estrangeira através dos manuais escolares e também como forma de entender a outra cultura, pois antes de entrar em comunicação com “os outros”, a criança tem certas opiniões sobre pessoas que pertencem a outra cultura. Os alunos, quando trabalham textos sobre o povo britânico e analisam outros tópicos ligados à nacionalidade britânica com a ajuda do professor, recebem a informação, armazenam-na e aplicam-na total ou parcialmente a qualquer pessoa britânica, evidenciando, assim, a informação que lhes foi fornecida.

keywords

Britishness, nationality, education, stereotypes, school textbooks

abstract

The present work has as its objective to focus on British nationality as an ethnic and cultural group that possesses a historical and traditional heritage. The stereotype of nationality includes a very wide range of characteristics that are expressed through the language and thus form attitudes towards the surrounding environment and community.

Stereotypes are created because even before having any contact with another culture; children have already formed an idea of what that culture is. Information about "others" is very important in itself; important in terms of providing information about the other culture and responsible at the same time for further development of ideas in learners' minds. Working with textbooks and analysing the texts about British people and their way of life or other topics linked to British nationality, learners fix the information, store it and are able to apply it in future to any person categorised as British thus expressing their awareness based on previous knowledge.

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CHAPTER I.

Introduction.

Language diversity is a very widely discussed issue in modern linguistics. As a result of economic, industrial and technological development, the English language has become the language of prestige in business, politics and diplomacy, economic relations and international affairs. As it is the most commonly used language of the internet and for worldwide communication, it is studied in all countries of the world. Communication and social contact is the primary function of language. Language cannot be separated from society and is always influenced by the socio-cultural context.

Thus, language besides being one of the means of communication between people, is the soul of society, of its culture and thought, the mirror of its history and development. The English language now goes far beyond this definition, because it has become a tool of interaction between many different cultures in the world and represents not only the British culture in the world, but interacts with other cultures and makes intercultural communication easier.

In today's world, the English language plays the role of a global facilitator in international communication. This means there is an ever growing need for having the English language as a tool for business, science and technology.

The English language becomes extremely powerful when the law protects it, and this is the case not only in African countries where English predominates in all spheres, but countries in other parts of the world, as well.

The USA is the example of the opposite process, where Spanish threatened English and had every chance of becoming the second official language if there had not been the law about the official language in the USA, which was approved in the eighties. It is known as English only legislation and first appeared in 1981 as a constitutional English Language Amendment.

Some scientists who argue that the English language continues to be imposed in order to control the situation in former British colonies but in view of the global needs of modern society this opinion cannot be sustained and the opposite seems to be the case.

The development of industry and business caused the explosion of marketing and advertising. The power of the media and technology does not recognize national boundaries. The English language is a global language, *lingua franca* (Crystal.D: 1997:9) spoken by nearly 450 million speakers in 115 countries around the world. Being so dominant, the English language brings new ideas into foreign societies. Due to such an influence, communities inevitably begin to enrich their own linguistic experience which obviously changes the way people think and form their attitudes towards the surrounding world. Millions of people study the English language in order to be able to communicate with others when travelling, whether for business or for international relations. Italians can communicate with Russians in Portugal through the English language, and so on.

People who come to Britain already have certain concepts in their minds about British people, they imagine them according to the information they had before. They come with a stereotype about the British people and in many cases, they have to rethink their attitudes and break the stereotype they had earlier.

For living the British way of life, turns out to be different from values that already exist in their minds and it results either in breaking the pre-existing stereotype or in breaking Britishness and staying in opposition to Britishness whilst living in the British culture.

Nationality is not only a set of characteristics, it is also a certain attitude towards the surrounding community in which we live and which can be different from our native community.

The history of the establishment of the British nation(s) is very controversial, and is still going on until today. The well-known process of devolution in Great Britain signifies that the question of importance of nation has arisen. Many English people in Great Britain claim they are badly treated in their country, because the Scottish have their parliament, the Welsh have their assembly and the English don't have a parliament purely to represent only them. If you ask people born in Scotland what their nationality is, you will never hear British, only Scottish. The same is true with the Welsh and Irish, and that means there is a strong feeling of belonging, recognizing and sharing values and traditions of nationhood.

Very often the nation is confused with the state, but as Miller (1995:19) points out if identity is denied this may lead to conflict.

"The confusion of nationality and ethnicity is more understandable, because here we are dealing with phenomena that are indeed of the same general type. Both nations and ethnic groups are bodies of people bound together by common cultural characteristics and mutual recognition; moreover, there is no sharp dividing line between them. Let us say, again somewhat stipulatively, that an ethnic group is a community formed by common descent and sharing cultural features (language, religion, and so on.) that mark it off from neighbouring communities. Two points must then be conceded at once. The first is that, in order to understand the national identities of various peoples in the world today, we need to examine their ethnic origins. Typically, though not always, a nation emerges from an ethnic community that furnishes it with its distinct identity. The second is

that ethnicity continues to be a possible source of new national identities. Indeed, one could put it more strongly: where an ethnic group finds its identity being threatened or its legitimate political aspirations being denied, it would be quite surprising if it did not begin to think of itself as a nation and to express those aspirations in nationalist terms." Miller (1995:19).

The historical establishment of values of the British nation shows that Britishness had a strong tendency for racism, exploitation and class division. Nowadays these values are out of date within a multicultural society.

The British discuss the big risk of dividing British society at a governmental level, which was reflected in Gordon Brown's, then the Chancellor of the Exchequer, speech on Britishness published on the 14th of January 2006. According to his vision of the future of Britishness, it has to be based on values that unite all the people from different ethnic backgrounds and promotes the following slogan: "liberty for all, responsibility by all and fairness to all".

"It is to our benefit to be more explicit about what we stand for and what are our objectives and that we will meet and master all challenges best by finding shared purpose as a country in our enduring British ideals that I would summarise as – in addition to our qualities of creativity, inventiveness, enterprise and our internationalism, our central beliefs are a commitment to – liberty for all, responsibility by all and fairness to all". (G.Brown:2007) www.fabian-society.org.uk accessed on 17-04-2007

Thus, we live in a time when a new concept of Britishness is to be born, that will define what Britishness is and make it clear not only for British people but for the whole world.

The "Britishness" debate must result in a practical integration agenda to strengthen the "ties that bind our society together", argue leading British politicians and thinkers, because 50% of research results show that society runs the real risk of being divided without a clear definition of what Britishness means.

According to the survey by Deborah Mattinson (held on 25th-27th November 2005 and published on 20-12-2005 on <http://www.fabian-society.org.uk> accessed on 17-04-2007) Joint Chief Executive of Opinion Leader Research, "Britons feel we are at the turning point. 86% are proud to be British, but have divided opinions about what kind of Britishness they are proud of." The below table "British about Britishness" illustrates stereotypes about Britishness the survey found.

Table 1.1

75%	Britain is about justice. We pride ourselves on our tolerance, fairness and fair play.
71%	Britain has a reputation for being clever and innovative. Our creativity in the arts and sciences is world renowned.
49%	We now live in Yob Britain. It expects failure and sneers at success. It lacks ambition and cannot be bothered.
50%	Believe that we run the real risk of a divided society if we don't promote what Britishness means, 27% disagree.
41%	Say being British has become more important to them after the July 7 th bombings, 33% disagree.
43%	Think race relations are better in the UK than in our European neighbours, while 22% disagree.

In my research, I make an attempt to focus on a definition of Britishness as seen by British society and at the same time how the concept of Britishness is presented to others.

I will try to analyse in this work the way Britishness is reflected in school textbooks written by Portuguese and Ukrainian authors in order to be able to understand the different representation backgrounds.

Having considered a number of possibilities, I have chosen "Prime Time" by Margarida Vilela and Virgínia Bastos as an example of a book written by Portuguese authors and "English Study" by Karpyuk O.D, both of which are school textbooks approved by the Ministry of education in each country.

It is important that a textbook should be approved by the ministry of education because that approval means that the information provided is checked and carefully revised by competent sources and is recognized as authentic and appropriate for students at a certain stage. Moreover, it is to a certain degree responsible for those children's future way of thinking about another culture.

I am interested in trying to see if there is a connection between the information provided in school textbooks and people's personal opinions about the British way of life and what their view on Britishness are.

Therefore, I will focus my research on the British nation as a culturally and socially important structure and provide comparative analysis of cultural representation of the British nationality in school textbooks written by foreign authors, Portuguese and Ukrainian, in this particular case. In both countries English is taught as a foreign language, both countries have language policies in relation to language learning (textbooks have to be approved by the government).

In both countries, the information about British culture and way of life is introduced at the same school level 11th grade in Portugal and 10th grade in Ukraine. Ukrainian 10th grade corresponds to the 11th in Portugal as Ukrainian secondary school only goes up to the 11th grade and not the 12th as in Portugal.

The form of representation is similar: the ethnographic material is presented in descriptive form within the texts, which also has significance as it provides a qualitative key characteristic of British culture.

Chapter I of my thesis is devoted to an explanation of my goals and expectations from my research as well as a short general description of the whole work.

Chapter II is devoted to the issues of Britishness and identity, cultural stereotypes, transmission of stereotypes through the language, the concept of self-fulfilling prophecy, the place of school and education in creating stereotypes and the role of ethnographic texts in stereotypical outcomes.

Chapter III is based on practical research that was conducted in the Ukraine and Portugal with the purpose of discovering what the pupils understand and recognise and if they are able to reproduce information provided in textbooks and use it in expressing their own opinions about the culture they had never been in touch with before.

Sample structures and parts of sentences from the ethnographic texts serve as a basis for a questionnaire that requires yes-no answers. The purpose of the questionnaire is to reveal to what extent the information is familiar to the students.

The second task that I ask the pupils to do is to write a personal opinion about people of British nationality and their way of life in order to see if the previously studied information influences the way personal opinion is presented.

The way we perceive and interpret things depends not only on the kind of information provided but also on how the information is delivered,

and the teacher is an important factor in the cultural reception – production process. The teacher's interpretation of the cultural aspect of language may directly influence the further process of cultural awareness of pupils, and at the same time the teacher has to be competent in intercultural communication which means having the knowledge, skills and attitudes.

Chapter IV presents results of the research and discussion of those results and Chapter V presents the conclusions that can be drawn from the research carried out.

CHAPTER II.

2.1 Britishness and national identity – ethnic background.

D.Miller defines five features or aspects of national identity. (Miller. D 1995:23-27)

1. National communities are constituted by belief: nations exist when their members recognize one another as compatriots, and believe that they share characteristics of the relevant kind.

2. The second feature of nationality is that it is an identity that embodies historical continuity. Nations strand so on backwards into the past, and indeed in most cases their origins are conveniently lost in the mists of time.

3. The third aspect of national identity is that it is an active identity. Nations are communities that do things together, take decisions, achieve results, and so forth.

4. The fourth aspect of a national identity is that it connects a group of people to a particular geographical place, and here again there is a clear contrast with most other group identities that people affirm. A nation must have a homeland.

5. A national identity requires that the people who share it should have something in common, a set of characteristics that in the past was often referred to as a "national character" but which I prefer to describe as a common public culture.

Therefore, according to the aspects of nationality/national identity or better to say features of nationality, nationality is something that can be classified, so that people that constitute the ethnic group can be delimited by geography, interests, by a set of characteristics and all these are considered to correspond to what is considered nationality/the national identity.

A nation as defined in the Oxford Advanced Dictionary (2000) has two meanings: 1) a country considered as a group of people with the same language, culture and history, who live in a particular area under one government, and 2) all the people in a country.

Therefore, by saying "I'm British", people assume consciously or unconsciously that they belong to the nation and recognise and share the cultural values and traditions of the nation as well as declaring a certain way of life in terms of behaviour and beliefs. The idea of recognising national values grows as people grow up to the extent that it becomes inseparable from the inner essence of a person and seems as if it has existed in the mind from the very birth.

When you hear in answer to the question "Who are you?" "I'm Portuguese" or "I'm British", or "Italian", it means that a person feels a part of a nation and understands the world from the position of belonging to the place in the world that is identified and recognized by them as a part of their own identity.

What is identity and what does it mean to have identity?

The Oxford Advanced Dictionary (2000) defines *Identity* as

- who or what sb/smth is;
- the characteristics, feelings or beliefs that distinguish people from others
- the state or feeling of being very similar to and able to understand sb/smth

Longman Active Study Dictionary (2000) defines *Identity* as

- who someone is;
- the qualities that someone has that makes them different from other people.

Merriam-Webster Online Dictionary (www.m-w.com accessed on 19-09-06) provides an etymology of the word *identity*:

Middle French *identité*, from Late Latin *identitat-,identitas*, probably from Latin *identidem* repeatedly, contraction of *idem et idem*, literally, same and same

1)

- sameness of essential or generic character in different instances;
- sameness in all that constitutes the objective reality of a thing;

2)

- the distinguishing character or personality of an individual;
- the relation established by psychological identification;

3)

- the condition of being the same with something described or asserted establish the *identity* of stolen goods

4)

- an equation that is satisfied for all values of the symbols

National identity can be treated as social identity as well. Assuming belonging to the British nation people express their social position not only as British nationals in Britain, but also as a British attitude towards the world. Nationality influences individual and individuals form the nation; the interrelated process and identity therefore is a collective expression of some specific characteristics.

Nation is always considered a cultural unit that has its own colouring: historic, traditional, religious, and so on. Describing the culture one means rather differences that exist between nations than something that might unite them. And these differences, sometimes large, sometimes small, are those that correspond to characteristics of nationality and therefore identity.

Karen Risager (2006:27-28) argues that "the emergence and the development of nation states in the period since the 18th century is an

example of a localisation process that is part of the long-lasting process of globalisation that had its beginning in 15th century Europe”.

Globalisation and nationalisation are two sides of the same coin. The European process of integration, together with opposition towards it, is also part of the process of globalisation and localisation. The nationalisation of language subjects should thus be seen as part of the linguistic and cultural process of globalisation and localisation. As Hofstede (1997:235) puts it,

“Every nation has a considerable moral investment in its own dominant mental software, which amply explains the common hesitation to make cultural differences discussable.

The origins of the differences from one to another, and sometimes between ethnic, religious, or linguistic subgroups within the nations, are hidden in history...

The main cultural differences lie in values. Systematic differences exist with regard to values about power and inequality, with regard to the relationship between the individual and the group, with regard to the social roles expected from men and women, with respect to ways of dealing with the uncertainties in life, and with respect to whether one is mainly preoccupied with the future or with the past and present”.

(Hofstede.G: 1997:235)

Therefore, the assumption that the ethnic background may reveal some relevant aspects in social relations and attitudes is true.

David Miller (1995:19) states that “nation” must refer to a community of people with an aspiration to be politically self-determining, and “state” must refer to the set of political institutions that they may aspire to possess for themselves. Miller also outlines three main and, to his mind, the most important features that characterise nation. He considers nation from the perspectives of national identity, ethnic background and political self-determination.

Nationality as an ethnic and cultural group possesses a historical and traditional heritage that makes it stand out from the amalgam of other nations. Belonging to a certain ethnic group by birth gives people advantages to accept it, recognise and develop further from generation to generation.

It is very important to mention that nationality or nation cannot be mixed with nationalism otherwise, this work will reflect the issues that are not relevant to the field of study. Nationalism refers to the specific ideologies of various nationalist movements, which make cultural and political claims on behalf of specific nations.

The British nation has to be considered as the ethnic group that represents its culture and therefore the context of the word "British" may be thought of as one that refers to something particular in this cultural group and makes it different from other groups. As Sapir (1949:176) explains this is a complex mixture,

"A "nationality" is a major, sentimentally unified, group. The historical factors that lead to the feeling of national unity are various – political cultural, linguistic, geographic, sometimes specifically religious. True racial factors may also enter in, though the accent on "race" has generally psychological rather than a strictly biological value. In an area dominated by the national sentiment there is a tendency for language and culture to become uniform and specific, so that linguistic and cultural boundaries at least tend to coincide. Even at best, however, the linguistic unification is never absolute, while the cultural unity is apt to be superficial, of a quasi-political nature, rather than deep and far-reaching".

(Sapir, Edward: 1949:176)

From what was mentioned above a nation can be said to be a culturally shaped group of people and is called a nation because of its particular geographic, political, cultural, linguistic and sometimes religious

features that make it different from others, as well as its historic experience in relation to other nations. The British, for example, cannot imagine their Christmas dinner being chicken or pork; it must be turkey they say.

This 'cultural programming' starts very early in life according to Hofstede (1997:235),

Cultural programming starts in the environment in which a young child grows up, usually a family of some kind. It continues at school, and what happens in schools can only be understood if one knows what happens before and after school. It continues at work. Worker's behaviour is an extension of behaviour acquired at school and in the family. Managers' behaviour is an extension of the managers' school and family experiences, as well as mirror image of the behaviour of the managed. Politics and the relationships between citizens and authorities are extensions of relationships in the family, at school, and at work, and in their turn they affect these other spheres of life. Religious beliefs, secular ideologies, and scientific theories are extensions of mental software demonstrated in the family, the school, at work, and in government relations, and they reinforce the dominant patterns of thinking, feeling, and acting in the other spheres. (Hofstede.G:1997:235)

Everyone is influenced by the surrounding environment all through their lives, and according to the established cultural patterns of the environment the way people think, perceive information, react to changes and show attitudes towards what is happening in the world is formed.

Freud specifies that

"each individual is a component part of numerous groups, he is bound by ties of identification in many directions, and he has built up his ego ideal upon the most various models. Each individual therefore has a share in

numerous groups' minds – those of his race, of his class, of his creed, of his nationality, and so on." (Cited in Easthope: 1999:23)

Therefore, a nation is the result of individual and the individual is the result of the nation. A nation is a social institution capable of influencing the way the individual thinks and acts and individuals in turn work out frames and structures, or, in other words, the patterns acceptable to that nation and treated as culture.

Taking into account all the features defined by Miller (1995) as characterising nationality and analysing them in relation to British nationality, we can come to some interesting conclusions, because when we talk about Britishness we mean specific peculiarities that distinguish British people from the rest of the world.

When we come into contact with native British people, we understand that within the British nationality there exist more nationalities and "British" is a neutral term for people who live in the territory of the British Isles but it represents a nation to the rest of the world.

Historically divided into Scotland, England, Northern Ireland and Wales the territory of the modern United Kingdom is composed of four different countries with their separate identities both cultural and national.

Mike Storry and Peter Childs (eds. 1997: 6) point out that

"culture can be seen as "lived experience", shared by a community of people who relate to one another through common interests and influences, identity is concerned with how people see themselves or are seen, in relation to others: northerners or southerners, football or rugby enthusiasts, opera or blues fans and so on. In short, identity is perhaps,

two things: who people take themselves to be, and who others take them to be.”

The British national identity has passed through different historical epochs and marked historical periods such as “rural”, “industrial”, imperial”, “suburban”, “tourist”, and “multicultural”. Still many people like to imagine Britain as embodying one of these phases. Britain was invaded and colonised by Romans, up to the eighteenth century it was a rural country, it passed through an industrial boom in the nineteenth century and became the largest empire in the world, it survived even after decolonisation and economic decline. Britishness is marked by these features, as well as by its insular position, the British character, and royal presence embodying continuity of history and nation in history.

The British character is one of the dominant features of Britishness. A British person is not only a person that has British citizenship, though the concept of citizenship proclaims tolerance, respect for law, belief in democracy and constitution. British society confronts the problem of ethnicity today. Many immigrants from India, Pakistan, China and other countries live in Great Britain, have British citizenship but many of them do not even speak the English language. This situation exists in different communities at different times but is more clearly seen in some groups rather than in others as Storry (1997) describes,

“Many British people do not use English as a first language, but speak instead the language of their home country or of their parents’ home country. Chinese people living in Britain, for example, have not traditionally placed a high priority on integration into the host community. In a city such as Liverpool, which has one of the largest Chinese populations in the country (0.4 per cent as against the 0.3 per cent national figure), it is clear

that Chinese people make less use of the English language than the city's other ethnic minorities." (Storry.M & Childs.P eds: 1997: 262)

Language is one of the most painful problems for immigrants in any country of the world. Nevertheless, language constitutes part of national identity, and if people cannot master the language of the host society, they cannot integrate fully and understand the inner world of the nation, despite being given all rights and freedoms.

Language involves much more than only words. One may master more than 80% of vocabulary, but language itself involves mental strategies, styles, traditions, rhythms, intonation, genres, and many covert details that are not immediately noticeable.

Being a British citizen means feeling like native-born people feel. Imagine the third or fourth generation of Chinese immigrants in Great Britain, they will not be Chinese-identity people, but people with a composite identity that does not appeal much to the original identity of their ancestors. With time and diverse social and political influences, representatives of an immigrant community assimilate into the host culture, its way of life and attitudes.

The problem of ethnicity and national background is so important and debated in UK society, that the Commission for Racial Equality authorised ETHNOS Research and Consultancy to carry out research (carried out in 2005 and published in May 2006) in order to see how the people of different ethnic backgrounds living in Scotland, England and Wales understand "Britishness". (www.cre.gov.uk accessed on 12-04-07)

The objective of this recent research was to clarify what "Britishness" is and how it influences the process of integration.

Values and symbols of Britishness in Table 2 below may be compared to the five features of national identity described by Miller cited above. Therefore the theoretical position and practical research are very similar in their approach to Britishness.

Table 2.1.1 What is Britishness?

Geography	associated with British Isles
National symbols	Symbolised by the Union Jack and royal family
People	1.all British citizens 2.white English people 3.British people of diverse ethnic origin
Values and attitudes	Freedoms, respect for the rule of law, fairness, tolerance and respect for others, mutual help
Cultural habits and behaviour	Queuing, watching football, cricket and rugby, "fish & chips", "English breakfast", "Yorkshire pudding", "cream teas", "cucumber sandwiches" "roast beef", "Sunday lunch", "curries" and "beer".
Citizenship	Scottish, Welsh and participants from ethnic minority background Britishness was associated with holding UK passport, not salient among English participants
Language	English is a common language that unites the British people.

National identity can be treated as social identity as well. Assuming belonging to the British nation people express their social position not only as British nationals in Britain, but also as a British attitude towards the world. Nationality influences the individual and individuals form the nation; the interrelated process and identity therefore is a collective expression of some specific characteristics.

All aspects of research show that to be British is more than just being a holder of a British Passport, just as belonging to any other nation in the world is more than just having a document that proves that fact.

The question of Britishness and belonging is a very popular and much debated problem in Britain. British society is confronted by Britishness.

Therefore, many people hesitate in their definition of what it means to be British.

When there is a problem with the definition of Britishness in British society, it is far more complicated still for other people who learn about British culture from school textbooks to understand what Britishness is.

British society has changed from a mono-ethnic to a multi-ethnic, multi-choice and multi-identity society. Therefore, many people identify Britishness with the British passport. Trevor Phillips, Chair of the Commission for Racial Equality, argued that

“a happy-clappy style of multiculturalism, which assumes that if we say enough times that diversity is great then we can overcome the fact that the people who come from different backgrounds have different ways of expressing their citizenship”. (www.fabian-society.org.uk accessed on 17-04-07)

2.2 Britishness, cultural stereotypes and modern society.

Britishness involves many aspects and includes many things from geographical position to language, traditions and values. With the increase of migrant flows and rise of immigrant communities in almost all countries all over the world the meaning of native identity became less focused on. But it never became less important. We all come from somewhere in terms of cultural background and very often it's nationality that determines our views and attitudes. It appears that by nationality one can understand many things without explanation. Take a man dressed in skirt. Everybody will say he's Scottish because his national background is composed in a way that makes us recognise that feature as one that determines the quality of life of Scottish people.

Cultural stereotypes that exist in our society today may be classified according to the cultural space that they occupy, for example religion,

history, race, ethnic group, nationality, music, football, and so on. These stereotypes though different from each other in nature, produce the same effect on the recipients therefore creating a sort of the-idea-possessed-crowd. Among all the stereotypes mentioned above the stereotype of nationality seems to be the most dominant. The rest of the stereotypes are complementary parts of what is generally assumed to be nationality and could be learned over a long period. The stereotype of nationality includes a very wide range of characteristics that are expressed through the language and thus form attitudes towards the surrounding environment and community.

Stereotypes are created because even before having any contact with another culture, children have already formed an idea of what that culture is. Through reading ethnographic texts in which information is represented in mainly descriptive form and which provide qualitative characteristics of people, a pre-opinion about "others", their habits and way of life is created.

There are two ways of forming the stereotype: simply providing the information or providing the information and waiting for this information to reach the real crossroads with one's reality to become relevant. How is it that an ethnic group is stereotyped, how does it happen that by saying British we embody so many things in that one word? A stereotype is often characterised by a linguistic feature that is widely recognised and is very often the subject of dialect performances and impersonations (Meyerhoff: 2006:22).

Imagine somebody "British". Merely the name gives the idea of a person that has a dog or a cat in their house, eats bacon and eggs for breakfast every day, has a cup of strong tea at 5 o'clock in the

afternoon and has no sense of humour and so on; the question is how universal are these characteristics?

Talking about "Britishness" as a word that stereotypes the British nationality, it would be better to start with the nature of the stereotype itself. How do stereotypes, as mental structures, develop?

It follows from the broad definition of a stereotype made by Diane M. Mackie, David L. Hamilton, Joshua Susskind and Francine Rosselli. (1996:42-43)

"First, it defines a stereotype as a cognitive structure, meaning that it resides in the head of the individual perceiver. Second, we intend the "knowledge, beliefs and expectancies" that comprise the content of the stereotype to be inclusive terms. In contrast to earlier conceptions that confined the content of stereotypes to traits and other abstract attributes, our definition includes not only beliefs about general properties, but also knowledge of physical features, attitudes, behaviours, roles or preferences thought to be typical of the group; specific exemplar based knowledge gained from personal experiences and interactions; knowledge and beliefs acquired secondhand from others or from media presentations; and expectancies about likely future behaviours, outcomes and so forth. Third, we define the phrase "some human social group" to mean two or more people who are perceived as sharing some common characteristic that is socially meaningful to themselves or others."

The formation of stereotypes begins when people are perceived as a group, an entity. When they are perceived as a group, it is obvious that they should be distinguished from other groups and be perceived in relation to each other (Scottish vs. Welsh, or Black vs. White, or Muslims vs. Anglicans and so on.).

Reducing individual members to a group and categorising them as a group, we perceive them as similar to each other. Such a categorisation into social groups can have many aspects that can influence the bases on which stereotypes may be built.

Considering the nation as an ethnic and therefore social group, it is important to mention that people often react to what is unusual, strange and out of the ordinary (van Dijk:1997), that's why talking about the stereotype of nation we mean differences rather than similarities. British society is a society of various cultures that challenges itself to be more explicit about Britishness.

“Stereotypes about ethnic groups appear as part of the social heritage of society. They are transmitted across generations as a component of the accumulated knowledge of society. They are as true as tradition, as pervasive as folklore. No person can grow up in a society without having learned the stereotypes assigned to the major ethnic groups.”(Ehrlich: 1973, cited in Macrae (ed.1996:60))

If a stereotype is a generally accepted norm of society and is clearly defined, then ethnic or social groups follow it and consider it the only possible and right way of living. Language is a very important tool that helps to transmit the stereotype from generation to generation and keep it living through centuries.

Discussion of this issue from a linguistic point of view is extremely important as linguistics is tightly connected with psychology and sociology. Language has a multiple dimension nature, and from this point of view can be a very important and sometimes dangerous device in forming people's conscious and sub-conscious attitudes.

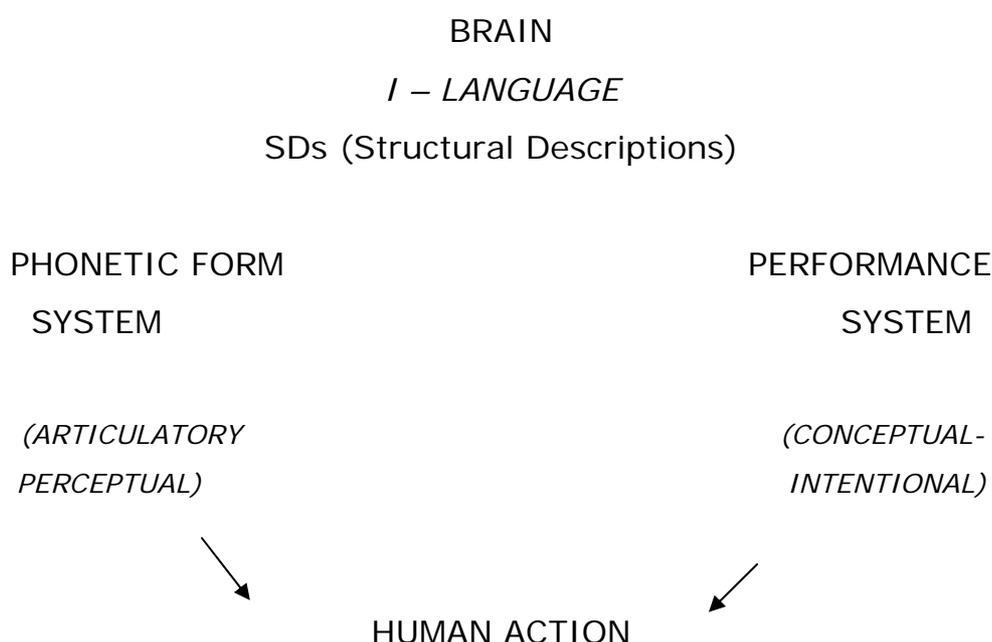
Chomsky, one of the greatest linguists of the 20th century states that our vision of the surrounding world and further attitude towards it begins from our internal language.

In Chomsky's view, there is an internal language (I-language) present in our brain and this I-language is that conditional point that can be considered a background position for creating an I-frame for

stereotypical thinking. "The I-language is a product of the language faculty, abstracted from the other components of the mind" - explains Chomsky (2000:42). Though idealised in its nature, this approach can give us a means to structure the way people perceive, understand, analyse and produce information.

Chomsky's theory may be schematically represented like this:

Figure 2.2.1



I-language that starts in the brain gives birth to SDs – structural descriptions. According to Chomsky, each structural description is a complex of phonetic, semantic and structural properties. I-language is the generative procedure that forms structural descriptions, and therefore indicates that this conception of language is "internal, individual, and intentional." (Chomsky, 2000: 42)

This conception of a gradual process from idea to real action based on previously provided information is very important from the point of view of how we form attitudes towards others and the surrounding world as a

whole. When we talk about a nation as a cultural and socially important institution, we must be aware that the way it is represented affects the future relation at the individual–society level on local and global dimensions.

Graddol (1994:216) mentions the concept of schemas, frames and scripts, explaining that human memory consists of various pieces of knowledge and experience that are organized into cognitive structures called schemas. Then,

“A frame is a data structure for representing a stereotyped situation, like being in a certain kind of living room, or going to a child’s birthday party. Attached to each frame are several kinds of information. Some of this information is about how to use the frame. Some is about what one can expect to happen next. Some is about what to do if these expectations are not confirmed. A frame is essentially a stereotype of a particular object or event which shows those characteristics which are essential, those, which are variable, and those which past experience has shown are likely to be present. Where the text gives information about optional values, these are filled in. If not, they are filled in by the default values supplied by the stereotype.” (Graddol.D: 1994:216)

Therefore, Britishness can be conditionally considered as a frame to which many kinds of information is attached in accordance with the texts that carry that information and present it to readers. To a certain degree, frames can help to understand people’s actions and attitudes in the surrounding environment because of written descriptions about them.

It is no wonder that sometimes multicultural societies are challenged by confrontation between ethnic groups on the ground of frames which do not correspond to reality. Before getting in touch and living in the culture, people get to know about it from such sources as school

textbooks that provide information and create structural descriptions or frames in people's minds.

The other aspect that is essential is at what stage the information about British culture is introduced. After looking through a number of sources, it can be clearly seen that the texts about cultural aspects (very often called "way of life") appear in books for the 10th-11th grades.

Why are these texts introduced at this stage and not earlier?

Young children have limited working memory capacities (Mackie, Hamilton, Susskind, and Rosselli: 1996); therefore, they are not able to fix certain notions. Even if they manage to store information in their minds, there is always a possibility for this information to be affected by differing kind of information that can produce the opposite effect.

Information about "others" is very important in itself; important in terms of providing information about the other culture and responsible at the same time for further development of ideas in learners' minds. Working with textbooks and analysing the texts about British people and their way of life or other topics linked to British nationality, learners fix the information, store it and are able to apply it in future to any person categorised as British thus expressing their awareness based on previous knowledge.

If the information was learned at an earlier stage and further recognised by learners as relevant and corresponding to the truth, it means that during school lessons pupils are gradually forming their stereotypical understanding of another culture.

2.3 Stereotypes through language.

The idea of relations between nationality and language begins with the names of Herder and Humboldt, though they primarily represented language-people relations. Herder used neither the word culture nor concept of culture. His idea was concerned with nation and the correlation between people (nation) and this was further developed by Humboldt.

Humboldt was interested in how the learning of foreign languages changes one's perception of the world and approach to different aspects in understanding the world.

"The learning of a foreign language ought... to entail the gaining of a new standpoint in the previous world view and it is indeed so to a certain extent, as each language contains the entire fabric of concepts and a mode of conception of a part of humanity. Only because one always transfers into a foreign language, more or less, one's own world view – indeed one's own world's view - is his success not experienced in a pure and complete way."
(Humboldt: 1907, cited in Risager: 2006:60)

Later with works by Whorf and Fishman the concept of relevancy between language and ethnicity appeared. The Sapir-Whorf concept of linguistic relevance is mainly concerned with cognitive aspects and is focused on relations between language and thought. However, Whorf introduced one more dimension – reality, which was thought to function independently from language and thought.

The "language – stereotype" link is relatively recent. Initially language was considered as a way identifying mainly national, racial and ethnic stereotypes, but the interest in stereotype content increased the interest in its function. According to Maass A. and Arcuri L. (1996), language plays a central role in the transmission of culturally shaped stereotypes from person to person and from generation to generation.

Transmission of stereotypes via language can be studied on different levels such as vocabulary, written and spoken discourse, interpersonal level, and so on. This can be seen in table 2.3.1 below

Table 2.3.1 Language and Stereotype transmission.

Transmission of stereotype	Cognitive organization	Stereotype maintenance	Expression of stereotype identities
Because language is culturally shaped, it provides an ideal means of collectively defining and preserving stereotypical beliefs.	Provides key terms around which information is organized.	Defends existing stereotypes against disconfirmation.	Fulfils identity expressive function.

Language is the keystone in the building and transmission of a stereotype as well as in maintaining it. One of the tools for giving continuity to the stereotype is the so-called concept of self-fulfilling prophecy (the term was first used by Merton, R.K in 1949) that is focused on using non-perfect aspects of another group as evidence for the validity of the stereotype. For example, the 19th century in America was marked by slavery, slaves were not allowed to attend school therefore, this served as a basis for treating slaves as ignorant beasts and owners used it as evidence for their inferiority.

On the level of ethnicity, self-fulfilling prophecies contribute to inequalities between ethnic groups. The dominant ethnic group holds negative stereotypes about many ethnic minority groups (possibly

cultural aspects are involved here) thus making members of the minority group feel uncomfortable psychologically in certain situations.

Therefore, British culture with its roots based on blood, race and territory, has a reasonable background for multicultural confrontation nowadays.

Why is it reasonable to talk about the concept of self-fulfilling prophecy relating it to an ethnic group (nation)?

Major reviewers in this area, such as Darley & Fazio (1980), Jussim (1986) suggest that

“three main steps are necessary for a self-fulfilling prophecy to occur:

- a) perceivers develop erroneous expectations;
- b) perceivers' expectations influence how they treat targets;
- c) targets react to this treatment with behaviour that confirms the expectation.”(Jussim in “Stereotypes and Stereotyping”, 1996:164)

The host society is very sensitive about cultural differences, if you do something in a way that is alien to the host culture, you will be treated like a stranger immediately even if you have lived for years and years in that culture not to mention those who had spent years in the host society and did nothing to learn the dominant language.

Interethnic relations are based on self-fulfilling prophecies and British society is a very clear example. As the British have stereotypes in relation to ethnic minorities, the people who belong to those ethnic minorities have established stereotypes about the British too.

From ETHNOS research (carried out in November 2005 and published in May 2006 on www.cre.gov.uk accessed on 17-04-07), it follows that representatives of ethnic minorities in Britain have different opinions about British people mainly based on their experience. How is an opinion about British and Britishness formed by people that live outside

Britain? What serves as the basis for their perceptions and further establishment of fixed ideas of what British people are like?

The British government is promoting a new concept of Britishness that is supposed to substitute the existing one. Instead of Britishness based on race and territory a new concept of Britishness will be born proclaiming liberty, responsibility and fairness. Therefore, the way society thinks has to be changed and many existing stereotypes have to be broken.

2.4 Education as a primary tool in creating stereotypes.

It was mentioned above that British society is challenged by ethnic multiculturalism and needs a new concept of Britishness. Gordon Brown, then Chancellor of the Exchequer, represented this new concept in his speech "Future of Britishness" published on 14th January 2006.

Many MP's and leading historians, such as Gordon Marsden, John Denham, and Linda Colley and so on, support Gordon Brown. Moreover, the Chair of the Commission for Racial Equality, Trevor Phillips suggested that a citizenship test should be made compulsory for everybody at the age of 18.

This approach caused a controversy in British society, because the main emphasis was placed on education.

Lessons on British citizenship were introduced in British schools in 2002 in accordance with the government citizenship programme for secondary schools introduced by former education secretary David Blunkett. The primary task of compulsory lessons was to help children to become "informed, thoughtful and responsible citizens who are aware of their rights and responsibilities." (Martin, N (2007) "Citizen classes

“must put more emphasis on British identity” www.telegraph.co.uk accessed on 17-04-07)

Later it came out that schools fail to teach citizenship and that only in one of four schools in Great Britain teach citizenship according to the rules and norms established by the government.

Sir Keith Ajegbo’s review of the citizenship curriculum, commissioned after the London bombings of 2005, states that British values are given little attention nor is local history. A number of MPs and leading historians and teachers supported his report.

In the light of this debate, another point of view appeared expressed by Baljeet Ghale, the first ethnic minority president of the National Union of Teachers said at the Union’s annual conference that took place in Harrogate on 6-10 April 2007:

“For some people racism lay behind notions of what it meant to be British. The government’s move was not about integration, participation or national pride but failure to assimilate or who should be here in the first place. To demand that people conform to an imposed view of Britishness only fuels that racism,”

In 2000 Home Secretary Jack Straw was also against the rethinking of the meaning of the word “British”. It was suggested before that the connotation of British had a rather racial colouring and meant “white colonialism”.

“Everyone should stand up for Britain and for British values and celebrate the nation’s diversity – a stance the government was following. I do not accept the arguments of those on the nationalist right or the liberal left that Britain as a cohesive whole is dead. I am proud of what I believe to be the best of British values”. (Jack Straw: 2000, cited in BBC News “No to rethink on British identity” published on 11-10-2000 on www.bbc.co.uk)

Many opinions were expressed by different people in relation to the problem of ethnicity and Britishness but all paths lead to school and everybody considers school as a very important link in this chain from idea to a productive and coherent society of the future.

Nowadays the government understands very clearly that the old concept of Britishness cannot lead with multiculturalism anymore and modern British society needs a new concept that might unite people of various cultural backgrounds and promote them as British nationality.

Mary Bousted, the general secretary of the Association of Teachers and Lecturers stated that schools are places where values of tolerance are fostered and where people of all races mix.

Table 2.4.1 The role of schools from the point of view of political and social institutions.

Government response	Young people need to be engaged in this important debate because the values our children learn at school will shape the kind of country Britain becomes. (Education secretary Alan Johnson)
Conservatives	Promoting community cohesion is an important part of education. (Shadow secretary of state for education David Willets)
Liberal Democrats	Citizenship classes are too often sidelined by schools under excessive pressure to meet Government targets. British pupils aren't taught enough about their local history. (Liberal Democrat school spokesman Greg Mulholland)
ASCL (Association of School and College Leaders)	Schools have a very important role to play in developing a harmonious and accepting society. School should be supported and given resources to incorporate "Britishness" and diversity education into their existing curriculum, including citizenship lessons. This will help to raise the quality of teaching of citizenship, which is a very young subject, having been introduced only five years ago. (ASCL general secretary Dr. John Dunford)

<p>PAT (Professional Association of Teachers)</p>	<p>It is important that pupils learn about the history of their country and values such as tolerance and respect. It would not be appropriate to promote an imperial British myth by teaching that values such as democracy, justice and fair play are exclusively British or implying that Britain is superior to other countries. (Alison Johnston, PAT's principal professional officer for education)</p>
<p>NASUWT (National Association of Schoolmasters Union of Women Teachers)</p>	<p>NASUWT shares the government's commitment to tackling racism and promoting equality and diversity. Schools have a pivotal role to play. (Chris Keates, general secretary of NASUWT)</p>
<p>NUT (National Union of Teachers)</p>	<p>I call upon the government to invite the separate education jurisdictions in England, Wales, Scotland and Northern Ireland to create a United Kingdom council for education to provide a forum for distilling best practice in creating community cohesion. (Steve Sinnott, general secretary of the National Union of Teachers)</p>
<p>ATL (Association of Teachers and Lecturers)</p>	<p>Schools have an important role to play in teaching young people how to get along with one another despite differences in ethnicity, faith, language, culture and class. We need our children and young people to be able to live and work together and actively participate in society.</p>

Therefore, school is the first stage in shaping the kind of country Britain becomes in the future; the government is very clear about that. By providing information about a new concept of Britishness during citizenship lessons, British officials and teachers hope to change the attitudes in society and turn it into new ideals that would unite all people under "Britishness".

In an amalgam of cultures and races school education is seen as almost the only way to introduce the new concept without declaring on the official level the recognition of multiculturalism which at the same time can be a covert tool for diminishing cultural confrontation in British society.

However, although school in Britain is considered very important in forming the minds of future citizens or, in other words, forming a stereotypical representation of Britishness on a national level, schools in other countries play a not less important role in forming the ideals and stereotypes of their future citizens. Taking into account that school programmes must be approved by the Ministry of Education, it can be concluded that the country has a direct interest in the way young people think and act, and implements its interests via policies in this or that school area.

2.5 British culture through English language and human agency.

In Britain, Britishness is promoted in citizenship lessons, in Portugal and the Ukraine Britishness is reflected in school textbooks for English language classes. It was mentioned above that the Ukraine and Portugal both have government-focused policies on English language instruction and in both countries, the school curriculum must be approved by the Ministry of Education.

Modern society nowadays cannot be imagined without the English language. The role the English language plays is extremely important in all spheres of vital significance. Therefore, worldwide policy requires everyone to learn one global language though it recognises multilingual societies as well.

Society is changing and language is changing too at the same time. According to recent sources, now people must take into account that classic English or royal English is out of date and no longer has the importance it had before. These data are based on the results of the Demos research centre. The report is called "As You Like It. Catching up in the Age of Global English" by Samuel Jones and Peter Bradwell and is

published on www.demos.co.uk . The Daily Telegraph (22-01-07) comments that the English language needs a global approach to it.

The Head of the House of Commons, Jack Straw, declared in his speech on 12th March 2000 that foreigners must study the English language before coming to the United Kingdom in order for them to integrate into society and work. But the Demos report says that the English language is no longer the exclusive property of the British, it belongs to many holders of the world capital.

When in five years the number of ESL or EFL speaking people will exceed 2 billion, British influence will be in danger if the established attitude towards the language does not change, argues the report. From the point of view of the authors, the British attitude to English "is more suitable to the times of British Empire than to the modern world". People need to learn Spanish English (Spanglish) or Chinese English (Chinglish). Taking into account that Spanglish and Chinglish are spread within very big social groups it can be considered as friendly advice and orientation for the future first of all focusing on future economic advantages and exploration of new markets.

The new forms of language, such as Chinglish, do not suggest a spoiled language; they have advantages, which people must learn to use. Demos also put forward the idea of creating the internet dictionary with the purpose of providing information about the world family of English languages, with constantly appearing new language forms.

However, the representatives of Cambridge University, stick to the idea that people need Standard English. The more diversity, the more people use English for communication, the more the government wants to establish the norms for the population, the more employers hire well

prepared personnel, and, besides we know that the “learners want to have a recognized standard,” declares Lee Nepp, a professor from Cambridge University.(cited in “Welcome to Britain. How about your Hinglish?” by Philip Johnston on www.telegraph.co.uk accessed on 25-04-07)

Pia Vanting Christiansen (2006) from Roskilde University argues that “a functional multilingual, democratic, ecological language policy can be part of guaranteeing both majorities’ and minorities’ access to democratic participation as well as promoting harmonious interaction of languages and thereby of the respective language groups.”

“Neither the English language itself nor efforts to teach and promote English internationally are neutral, of course. The establishment of English as not merely a, but to a great extent as the, global language of the contemporary period is a complex and controversial development, and is by no means the unquestionable good that many monolingual English speakers would seem to believe.” (Reagan: 2006:10)

Karen Risager (2006) in her recent research gives a new meaning to the concept of “languaculture” represented earlier in works of Agar and Fridrich. The term “languaculture” signifies the inseparable connection between language and culture. Risager gives differential sense to an understanding of “languaculture”. She considers this new concept and therefore analyses it in three dimensions: semantic-pragmatic, poetic and identity. Her vision of the language-culture connection is broader; she puts identity as the central meaningful link and considers the concept of “languaculture” both absolute and relational. Culture through language is a key concept in teaching English as a foreign or second language.

Lies Sercu (2005) states that the use of school textbooks constitutes the guiding principle in teaching foreign languages throughout the

world. According to the results of research made in different European countries, teachers of English extensively use textbooks in their teaching practice. They use both textbooks written by local authors as well as books from the UK.

“When teachers use books produced by local authors this implies that pupils may view the foreign culture through the eyes of non-natives of the countries, cultures and people associated with the foreign language they are learning” (Sercu:2005:92), and adds

“Teachers appreciate it when the textbook represents people from every level in society, rather than the standard textbook population of stereotypical characters. Teachers also mention that textbooks should make an effort to alter students’ stereotypical perceptions regarding the countries associated with the foreign language they teach.” (Sercu: 2005:99)

Therefore, if cultural material is represented as a stereotypical framework, pupils can hardly be expected to perceive it not in a stereotypical way. Stereotypical feedback in the form of an idea at first and attitude later is the most probable outcome of stereotypical cultural representation both in textbooks and during language lessons.

Teachers in Portugal and the Ukraine often complain that cultural material in school textbooks is very limited, and this is one of the reasons to turn to additional resources. Actually, Ukrainian and Portuguese textbooks contain little ethnographic material and give a very vague idea of Britishness. Only a few texts were found in textbooks for 10th and 11th grades which is fewer than pupils need in order to develop a cultural view of “the British”. Somehow, even a small amount of information provided in texts may serve as a good reason for creating stereotypes. As information is introduced at the 10th-11th grade level when pupils have their memory capacities fixed and perceive the others more emotionally due to their curiosity, it can become a potential basis for a stereotypical frame structure in their minds in relation to British people and Britishness itself.

English language textbooks in Portugal and in the Ukraine contain ethnographic information that gives a mixed representation of British culture; “British” is represented as “English” and vice versa. It is important to distinguish British from English when it has to do with cultural representation. Dressler (1981) outlines the importance of the texts pupils come into contact with because,

“Understanding the text means that people are able to construct a mental model for the text. And conversely, in text production, the model is the starting point for all processing: people know something about an event, and this knowledge is represented in their model of the event, and this model will serve as the basis for e.g. telling a story about the event.”
(Dressler: 1981)

Linguistic relativity theory associated with the names of Sapir and Whorf, states that culture, through language influences the way we think, and forms attitudes in our perception of the world.

Schoolchildren that study the English language at school as a foreign or a second language, receive by means of language the notion of what British culture is like, without even being in touch with British culture.

Thus, the information provided in texts and exercises (written language), slowly and gradually creates a stereotype of what British people are like, their way of life, habits, customs, political system, and so on, or, in other words, the stereotype of nationality.

Pupils find themselves in an even more difficult situation when they have contact with other sources of information such as the media, television and internet resources that also influences the way they think and sometimes it may cause false associations with other cultures. Learning the English language can bring a mixture of cultures from English speaking countries.

Pupils receive information and further process it. And the mechanisms of processing may work differently.

Fiske and Neuberg (1990 cited in Sercu 2005: 154) state that

“perceivers spontaneously start by categorising targets. If they are motivated, if the target is relevant to them, and if sufficient cognitive resources are available, they will pay attention to the attributes, that is, the specific characteristics of the target. Whenever possible, however, perceivers will try to confirm their initial categories. When this is not possible they will resort to recategorisation.”

“Even the most elementary notions, such as nameable things, crucially involve such intricate notions as human agency”, - argues Chomsky (2000: 21).

The teacher of a foreign language at school is a representative of that foreign culture as well and being interculturally competent means being aware of the foreign culture and being able to transmit a cultural view to others through language.

Education is meant to be a tool for forming the way people think, that is why the teacher is a very important figure in the educational process, and especially in the language – culture context. The following table shows the elements included in intercultural competence that teachers need to possess and pupils need to acquire.

Table 2.5.1 Components of intercultural competence.

Knowledge	Skills/behaviour	Attitudes/traits
<ul style="list-style-type: none"> • culture specific and culture general knowledge • of self knowledge and other • knowledge of interaction: 	<ul style="list-style-type: none"> • ability to interpret and relate • ability to discover and/ or interact • ability to acquire new knowledge and to operate knowledge, 	<ul style="list-style-type: none"> • attitude to relativize self and value others • positive disposition towards learning intercultural competence • general disposition

individual and societal • insight regarding the ways in which culture affects language and communication	attitudes and skills under the constraints of real- time communication and interaction • Metacognitive strategies to direct own learning	characterised by a critical engagement with the foreign culture under consideration and one's own
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Chapter III will present the research methodology used to discover what the Portuguese and Ukrainian pupils understanding of Britishness is.

CHAPTER III

3.1 Methodology.

The methodology used in this research was based on the differences between the cultural backgrounds of school pupils from Portugal and Ukraine. The cultural aspect that reflected the representation of British culture and Britishness in the content of school textbooks was very similar in both sources. The texts are based on similar vocabulary and topics. However, the cultural background of the pupils was different. They were educated and had grown up in different countries that have different values and different approaches to their social environment, so it was expected that the pupils' attitudes to the same point of discussion would be different.

The following table comparing Western values and Soviet values pre and post perestroika comes from an article by Nikita Pokrovsky, professor of social theory at Moscow State University

(<http://efenster.home.igc.org/pokrov.htm> accessed on 15-03-06)

Table 3.1.1 Dimensions of Intercultural Communication Based on Values

Traditional Western Values	Soviet Values (1917-1991)	Post-Perestroika Values
Achievement and success	Very limited; sometimes even non-existent	Recognized by less than 7% of the population (the so-called "new businessmen")
Activity and work	Very limited; a belief that creativity can substitute for daily hard work	A general decline of any motivation for productive work
Moral Orientation	Depressed by the Communist morality of total permissiveness ("ends justify the means")	No moral orientation at all; moral chaos
Humanitarianism	Remnants of traditional Russian Kindness and Charity	A fight for survival; the principle of survival of the fittest
Efficiency and Practicality	Very reduced, if existing at all	Non-recognizable

Progress	A belief that when socialism "is gone" everything will find its proper place and order "like in America" almost by itself	Denial of the idea of progress; no serious interest in the future; living "from hand to mouth"
Material comfort	No idea of a high standard of living	No hope to attain a high standard of living for present and future generations
Equality	All are equal in their "socialist poverty". except for those predestined to be apparatchiks*	Equality of being in full misery except for 7% of new businessmen
Freedom	No idea of social or civil freedom; a deeply hidden drive for "volya" (a subconscious freedom with no limits)	A full understanding that freedom can be based only on material well-being
External conformity	Conformity, in public, to the regulations of the socialist authorities; hidden skepticism of them, in private	No conformity unless it is another name for despair
Science and rationality	Science and creative thinking held in high prestige and become ends in themselves	A general disillusionment in rational structures of any kind, including science; progressive "brain drain" of Russian scientists and scholars to the West
Nationalism Patriotism	Skeptical approach to the official doctrine of Socialist patriotism"; respect for Russian patriotic values of World War II	Difficulty in defining the notion of the "motherland" and home country; severe nationalism (patriotism) among right-wing groups
Democracy	No understanding of the idea of democracy	Full and uncritical fascination with Western democratic ideas (1985-91); almost unanimous disillusionment with the ideas of democracy since 1992
Individual Personality	No knowledge of the principle of self-reliance; priority of unspecific group interests	Severe individualism with no respect for public interests
Group superiority themes	Superiority of the state but not of a concrete group; the principle of the "collective selfishness"	Progressing fragmentation of social structures suspicion of all group or collective initiatives

From the table above it can easily be understood that the cultural backgrounds of pupils having grown up with western cultural values (Portugal) varies a lot from the cultural background of pupils educated with post-soviet values (Ukraine).

Britishness as represented in school textbooks is not very well defined either. "British" is very often substituted by "English" and vice versa. Ethnographic texts from school textbooks about the British way of life that contained 2135 tokens and 765 words and served as the data and basis for further investigation had both "British" and "English" as words that were meant to describe British culture.

In such a small corpus "British" appeared 17 times and "English" 24 times. Such a quantitative representation means that we can conclude that in most cases the words British and English have a mixed meaning and are related to British culture as can be concluded from the following examples:

From "Prime Time 2" for 11th grade for Portuguese pupils

"The British take it for granted that they have national characteristics which distinguish them from their neighbours; some due to their blood, others to their geographical position, others again to the impact of historical forces on the British Isles." p.83

"Think of all the adjectives that describe the English character – polite, reserved, decent – and you'll see they also describe the queue...slow moving, inhibited, passionless, rained upon." p.101

From "English Study" for 10th grade for Ukrainian pupils

"English people are famous for their love of tradition. They want their customs, like their buildings, their machinery, the operations of their institutions, their church to stay established." p.22

"A typical British family has a car, a colour TV set, a washing machine and a cat or dog as well. They start the day at about 7 o'clock, have breakfast at 8 and are off to work by 8.30." p.37

From these short extracts it follows that the terms "British" and "English" are applied to describe typical traditional features of British nationality and the British character and therefore give a fuzzy notion of Britishness that can be (mis)understood as a blend of something

“British-English”. Why is the focus on the distinction between English and British? As was mentioned in Chapter II, English people in Great Britain distinguish themselves from the Welsh, Irish and Scottish nationalities, for them English is not the same as British. English stands for English people and not Scottish, Welsh or Irish.

Therefore, the distinction between these terms in ethnographic texts is desirable in order to avoid an incorrect cultural representation of Britishness. Subtle at first sight, differences in term usage may cause cultural misunderstandings in future contacts with British people. Imagine how Scottish people will feel if a foreigner calls them English.

Investigating the British National Corpus, Michael Stubbs (1996:186-187) defined some collocates that reveal the stereotyped nature of the words English, Welsh, Scottish and Irish, though he suggests that the word British has a neutral significance.

“British is largely neutral. Many of its collocates are due to fixed phrases for organisations: Airways, Aerospace, Empire, Government, Rail, Telecom, army, champion, companies, economy, forces, industry, troops. But English collocates with words that reveal stereotypes: eccentrics, language, football, literature, heritage, Channel, clubs, cricket, history, national, quintessentially, traditional, Oxford. Irish has some collocates and fixed phrases which concern current politics (e.g. Anglo-Irish agreement), but others signal stereotypes, through words which are not especially frequent, but, when they do occur, have a tendency to occur with Irish: Anglo, army, border, liberation, Republic, republican, accent, brogue, Catholic, fairylore, folk, folktales, handcrafts, navvies, peasantry, tinkers. Scottish shows a similar pattern: devolution, national, Labour, Office, Royal, Nationalists, baronial, highlands, lairds, Munros (= “ mountains over 3000 feet”), pipers, salmon. Welsh (like Irish) has collocates which provide an almost pure list of stereotypes, not all positive: border, coalminers, clubs, cup, Eisteddfod, language, mountain, national, pony(ies), rarebit, rugby, sheepdog, team, windbags.” (Stubbs: 1996:186-187)

Although the collocates Stubbs reports can change over time with changes that take place within these countries, such as the recent

political changes in Northern Ireland and Scotland, others will certainly appear to take their place.

Therefore, when representing the British culture to others one has to avoid mixing the cultures that exist inside the United Kingdom, either representing all of them in the neutral form as British or focusing on each of them giving the true overview of each culture separately.

The teacher is a key figure in the foreign language learning process, so it depends a lot on the teacher how advanced pupils are in their intercultural competence. According to the international study carried out by Lies Sercu (2005:50), "teachers who feel their pupils hold rather negative attitudes should work explicitly towards changing these attitudes". The study that was carried out in six European countries shows that pupils associate positive, neutral and negative attitudes with British people. Attitudes can be the result of not only ethnographic information provided in textbooks, but can also be formed (or changed) by the outside influence of the mass media, television or internet. It was also shown that pupils revealed negative attitudes when negative information was previously provided by the teacher concerning certain aspects of the cultural life of Britons, like food (bad), weather (bad), societal problems (hooliganism), way of life (old-fashioned, conservative, boring, tasteless). One of the positive characteristics most mentioned by pupils about British people was politeness. British people were ascribed more negative characteristics than positive ones and this was found in all countries (Bulgaria, Poland, Spain, Sweden, Belgium and Mexico).

Therefore, it follows that if information is represented and interpreted as positive it is revealed as positive in the pupils' perception later, if it is represented as negative, the out coming attitude is negative too, a neutral interpretation causes a neutral reaction. Everything is mutual

and interrelated. The information provided by a reliable source (like the school textbook) may be rejected if it does not correspond to previous cultural background and previous knowledge.

3.2 Representation of Britishness as social practice.

Language is concerned with reality and when pupils meet information about the “others” in school textbooks, they simultaneously receive the representation of the others. Learners come into contact with adapted texts but taken from original sources like books, newspapers and media. It was noticed that descriptive ethnographic texts are the ones that can be met most frequently in school textbooks. They serve as a tool to introduce the social practice of an unknown society and represent the way the others live in a favourable form. Texts are considered to be a communicative event that involves representation and perception. The language of a text is one of the external forms that represent the social environment. As Forrester (1997) puts it:

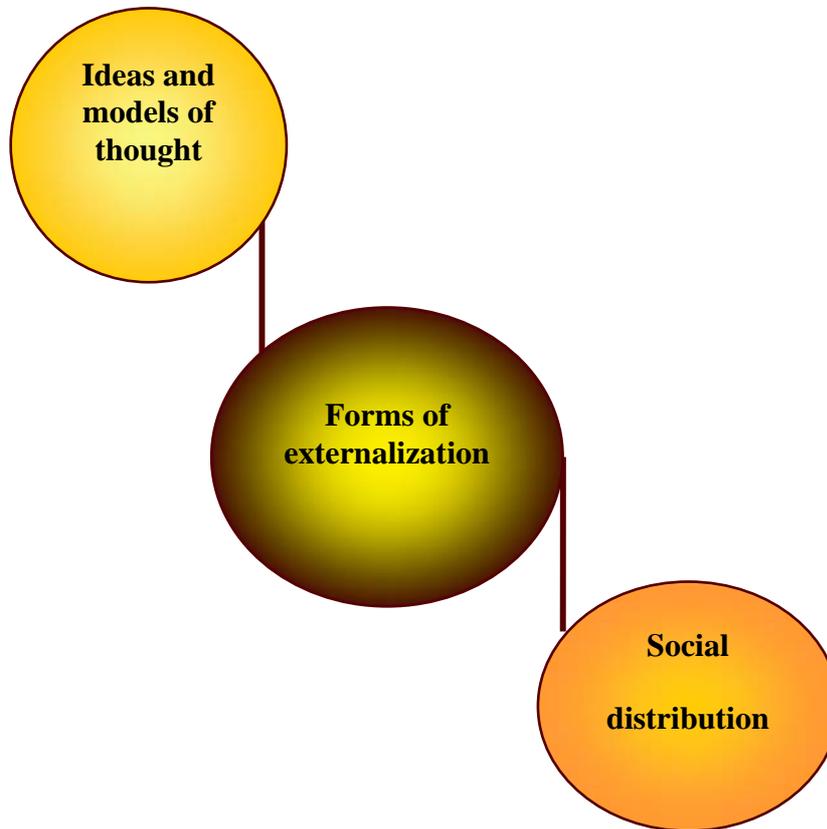
“The comprehension of any communicative phenomena must rest upon sets of social practices and “forms of life” without which representational processes would remain unrealisable. The most significant of these social practices is language, which of course would not exist without the reality of self and other.” (Forrester: 1997:33)

Text is a medium through which cultural comprehension is accessed. Hannerz (1992) defines the processes involved in this in the following way:

“Ideas and models of thought as entities and processes of the mind - the entire array of concepts, propositions, values and the like which people within some social unit carry together, as well as their various ways of handling their ideas in characteristic modes of mental operation. Forms of externalization – the different ways in which meaning is made accessible to the senses, made public. Social distribution – the ways in which the collective cultural inventory of meanings and meaningful external forms is spread over a population and its social relationships”. (Hannerz : 1992: 7)

This relationship can be represented graphically as shown in figure 3.2.1 below.

Figure 3.2.1 Text as a medium of cultural comprehension



Analysing the texts on which the current research was based, the amount of information about cultural aspects of the British nation and Britishness was not impressive. The texts are short, descriptive and affirmative and provide a small level of informativity. Moreover, Britishness is represented as a sort of mixed British – English identity. (cf. Appendix 1)

Computer searches are required to find comparative data in large corpora and will be necessary in order to identify such patterns across longer texts or corpora.

The main purpose of the analysis is to show how ideological positions are conveyed, not just by individual words, but by patterns of vocabulary and grammar.

All texts make assumptions about their readers and listeners. All language is intertextual: it is shaped by prior texts, oriented to conventions and interpreted against the background of a very large corpus of linguistic experience.

The frequency of usage of the construction “British are” in the BNC (British National Corpus) is graphically represented below:

Table 3.2.2 Frequency of Usage of the Construction “British are” in the BNC

REGISTER	<u>spoken</u>	<u>fiction</u>	<u>news</u>	<u>academic</u>	<u>non fic misc</u>	<u>other misc</u>
TOKENS	<u>3</u>	<u>7</u>	<u>18</u>	<u>3</u>	<u>15</u>	<u>34</u>
SIZE (MW)	<u>10.33</u>	<u>16.19</u>	<u>10.64</u>	<u>15.43</u>	<u>16.63</u>	<u>28.39</u>
PER MIL	0.3	0.4	1.7	0.2	0.9	1.2

These data support the position that the stereotype cannot be formed via one source only, but a source such as the textbook can form a favourable platform for further implantation of additional information. Forrester (1997: 33) argues that

“Language as social practice exists before any of us are born and thus although it might be argued that we share some kind of “pre-reflective bond” with others, in our everyday lives we are participants in the shaping of our world, including the multiplicity of discourses (re)produced and extended in a continuous and negotiated dynamic construction of reality.”

Texts were chosen from school textbooks sorted by the similar topic about the way of life of British people. They served as a basis for linguistic corpora in order to obtain data for the current research.

Using a concordance software programme it became possible to discover that within the corpus of 765 words and 2135 tokens the frequency of the word "English" was 24 and "British" only 17. As mentioned above, this suggests that the school texts are focused more on an "English" than on a "British" aspect. The present research was focused on how Britishness is represented to others, mainly to Portuguese and Ukrainian social groups, groups that have different cultural backgrounds and therefore different cultural perceptions. The purpose was to establish a logical consequence and interconnection between the texts that were the source of information about British/English culture and individuals' opinions.

Forrester (1997:33) mentions that "language itself "produces" versions and visions of reality as codes and conventions embedded within particular cultural contexts."

From the corpus data, the top words that characterise the British nation in school texts related with THEY (are) are the following:

...are tolerant

...are civilised

...imaginative but practical

...owners of the most prestigious gift called sense of humour [sic]

...proud of their insularity

...passionate for freedom

...individualist but socially responsible

...traditional yet instinctive

Taking into account the descriptive structure of the texts as well as the memory capacities of the learners, sentences were taken from the texts to serve as a basis for a questionnaire. The objective of this

questionnaire was to obtain quantifiable data in order to reveal the proportion and level of mental processing of information and therefore quality of attitude created by the information provided in the answers of pupils from schools in both countries.

The questionnaire was designed in such a way as to be as simple as possible in use for pupils, that is why the first part was composed of the sentences from the texts and contained information familiar to the pupils. Therefore, it was also meant to be less boring and take little time. Taking familiar information as a basis for the questionnaire was related to the time aspect as well. Pupils were supposed to answer personally and without the teacher's help, even if their language level was not very high.

3.3 Decoding via language.

Learning a foreign language involves being in touch with texts about the other culture and representations of others as carriers of language and culture of their country.

The way the information is presented influences greatly the way this information will be reproduced in future. It also has to do with the formation of certain attitudes towards others due to previous acquisition of knowledge about customs, traditions and way of life of native speakers. The learners normally get their first "competence" about foreign culture from school textbooks where the information is presented in a form of ethnographic descriptive texts.

Halliday (1985:17) states

"a text is a semantic unit, not a grammatical one. But meanings are realised through wordings; and without a theory of wordings – that is, a

grammar- there is no way of making explicit one's interpretation of meaning of a text."

Analysing the corpus data was very helpful because it gave the idea of quantitative representations within different social groups, in this case Portuguese and Ukrainian pupils. We can see positive and negative aspects in figures and therefore define what kind of attitude prevails within each group as well as giving the possibility of analysing how processive the information can be on a mental level.

When learners read and perceived the text as a communicative event that contained information, they dealt with covert (encoded) meaning. When they reproduced the information, they revealed an overt (decoded) result, and therefore attitude.

The information after mental processing is transformed into a mental concept, which in turn transforms into attitude.

Frawly (1992:54 cited in Forrester 1997:47) defines this position in the following way:

"Linguistic meaning precedes and enters into a context of use because speakers bring this meaning with them, in their heads, into a context of communication. Context and use are relevant to meaning only because speakers have a prior conceptual structure."(Cited in Forrester 1997:47)

Therefore, Portuguese and Ukrainian learners had prior conceptual structure of Britishness (Englishness) when they were writing about their expectations from British people.

Person deixis and anaphoric relations used in texts contribute to creation of its cohesion, so if British is further substituted by the deictic pronoun they and this pronoun is found more often than in only one of the following sentences, then it is applied anaphorically. The same can

be applied to the list of open answers: anaphoric relations were broadly used by learners (unconsciously, of course, but as a copy of a previously learned structure).

Forrester (1997:61) introduces the concept of the deictic centre (a way to conceive what is involved by thinking) and states that “the complexity of deictic comprehension seems to defy description, which is curious given that most of us appear to use deictic terms unproblematically when we communicate.”

The usage of British/English interchangeably with they in pupils' answers proves that using deictic terms creates not only a cohesive structure in their opinion representation, but is also valuable for their social distinction from another social group that is culturally different.

3.4 The questionnaire

In order to define how familiar the information from the textbooks was to the pupils the pupils were asked to answer “Yes” or “No” to nineteen different statements. These statements were taken directly from the texts that were represented in school textbooks and these were reproduced in the questionnaire without changes.

One of the constituent parts of this research was asking pupils to agree or disagree with statements that were taken from texts describing British/English way of life and traditions. The research took place in two different cultural dimensions though the information provided in school textbooks was to a certain degree similar as mentioned above.

There were different groups involved in this research but there was no distinction between male and female participants. The classes are

mixed, as a rule, and the teacher explains the same things in the same way for everyone present in a classroom, so there was no reason to make a distinction based on gender.

The groups were nearly the same size in Portugal and in Ukraine. In Portugal there were 320 participants and in Ukraine – 300 participants. All participants were pupils of 10th-11th grades of secondary schools.

In Portugal all the pupils belonged to the secondary school of Homem Cristo of Aveiro which has children from the city and nearby areas and 10th -11th classes are very numerous considering that the average class size is 28-30 pupils.

In Ukraine the study was conducted in Ivano-Frankivsk region mainly in such localities as Kutly, Kosiv, Rozhniv, Ivano-Frankivsk school N 11, Ivano-Frankivsk school N 23. There were more teachers involved but it was necessary to set up the research with one teacher and explain the purpose of the questionnaire and obtain approval from the school administration for this.

It was not possible for all pupils to answer the questionnaire at the same time because of the differences in timetable that existed both in Portugal and in Ukraine. In some schools, for example in Kosiv and Kutly, it was possible to gather all the pupils together and accompany the procedure of answering. The Ukrainian pupils required translation of the questionnaire because not all sentences were familiar to them. However, although not familiar in English; with translation into Ukrainian it became easier. As it turned out, the information in itself was not alien to them. The Ukrainian teachers explained that pupils usually do translation of the texts for English lessons but soon forget

the sentence structure, as they use neither lexis nor grammar in their active day-to-day communication.

It took more or less 15 minutes for the pupils to answer the questionnaire after thorough explanation of the meaning and purpose of the questionnaire by the teacher. The amount of time it took shows that it was not difficult for pupils to express their agreement or disagreement; they did not hesitate in their attitude towards the information that the statements carried.

The first part of the questionnaire was answered by almost all pupils unlike the second part where the pupils were asked to express their own opinion.

Chapter IV will discuss the results obtained from the questionnaire.

CHAPTER IV

4.1 Results:

Introduction.

As was mentioned in the previous chapter the positive representation of Britishness in school textbooks predominates and forms pupils' positive attitude towards Britishness as a social and cultural phenomenon (60% of positive perception of information provided).

As a result of cognitive mental processing, the language learning process is a means for further conscious or unconscious reproduction. After learning certain things pupils can use not only the lexical items, they can also use them within appropriate grammar patterns.

The pupils showed not only an ability to recognise sentence structures but also to analyse them according to their cultural background and therefore accept the information or not.

The main point of the analysis was to show that certain words occur with different collocations and different grammatical structures.

The results showed that British identity was represented as British/English and was reflected in the same way, all mixed together. The information was provided in the form of descriptive ethnographic texts and the feedback produced was a description of British/English though the question required not description but explanation of an individual position.

The same characteristics are present in pupils' open personal opinions, especially Ukrainian pupils. It is very significant because the texts were

nearly the only source of their knowledge about British culture. Thus incorporated and stored in memory descriptive characteristics were used and were represented as a part of a person's way of thinking and therefore small ethnographic texts from school textbooks are not neutral at all. However, the information is positive or neutral concerning the cultural aspects, but is not innocent from the "cultural programming" point of view.

There were some statements that might have been understood in a different way, for example, "England is the finest country in the world" was mostly perceived from a negative perspective. The pupils were answering from their own position of belonging, not from the point of view of British people, though the cultural approach was different between Portuguese and Ukrainian learners.

Different data were obtained from Portuguese and Ukrainian pupils after thorough analysis of more than 600 questionnaires from which the blank questionnaires were later excluded.

There were pupils that did not want to answer because they thought the questionnaire very stereotyped (Portuguese pupils) or did not care to answer (Ukrainian pupils).

The answers are remarkable for their mixed usage of terms British/English. Pupils do not differentiate between British and English; they apply both words to signify something particular to British culture or mean somebody belonging to British nationality. Thus they continue to maintain the popular stereotypes of British nationality.

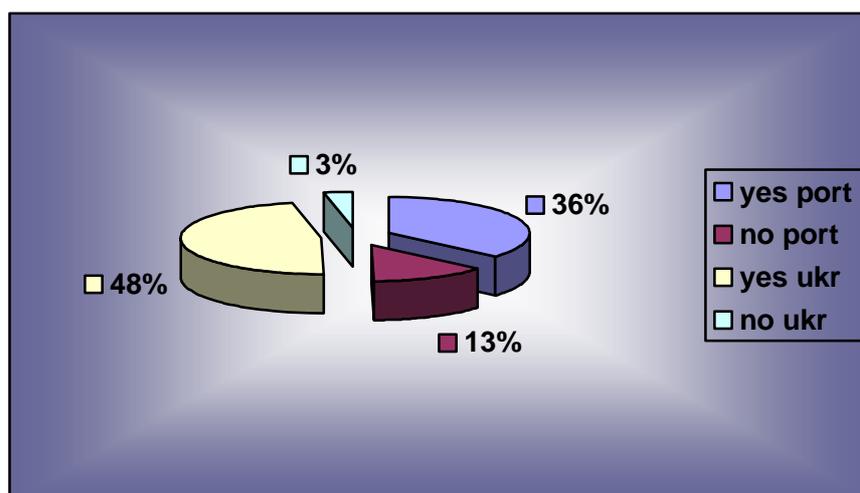
4.2 Results. 1st part of the Questionnaire: Yes/No answers.

The questionnaire contained 19 statements; all the positive and negative answers were counted and are reflected graphically below as percentages in proportion to the positive and negative replies from Portuguese and Ukrainian pupils.

Here are the results for each of the questions with a breakdown between the Portuguese and Ukrainian data.

1. English people are famous for their love of tradition.

Pie Chart 4.2.1 Answers to Question 1.

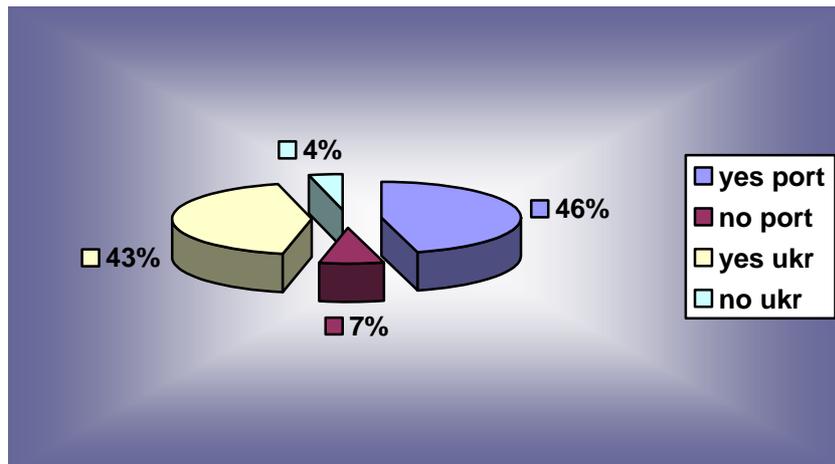


Total affirmative: Portugal 158; Ukraine 203

Total negative: Portugal 57; Ukraine 15

2. They want their customs, like their buildings, their machinery, the operations in their institutions, their church to stay established.

Pie Chart 4.2.2 Answer to Question 2

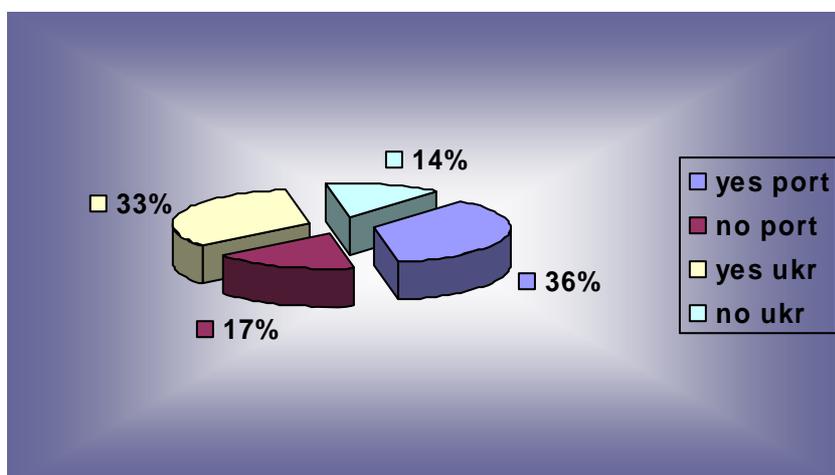


Total affirmative: Portugal 214; Ukraine 200

Total negative: Portugal 35; Ukraine 18

3. English people tend to be rather conservative, they love familiar things and treat anything that is strange or foreign with suspicion.

Pie Chart 4.2.3 Answer to Question 3

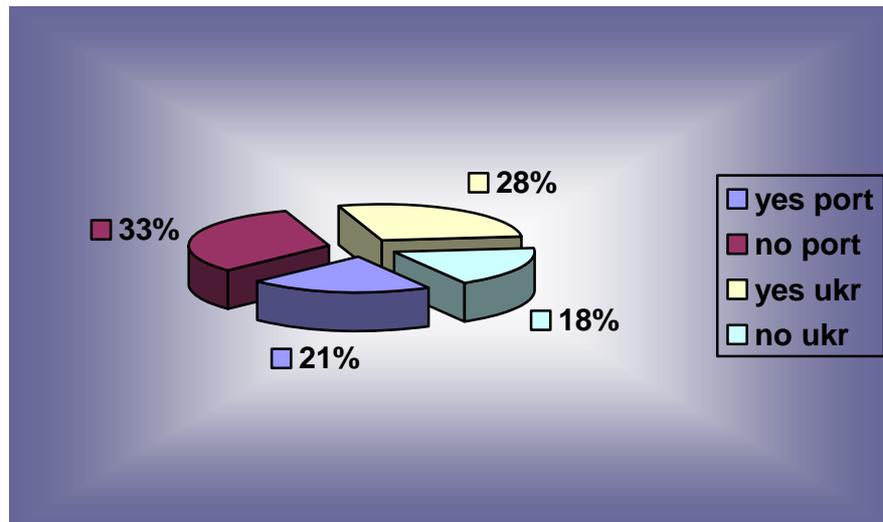


Total affirmative: Portugal 168; Ukraine 153

Total negative: Portugal 79; Ukraine 65

4. Every Englishman is an average Englishman.

Pie Chart 4.2.4 Answer to Question 4

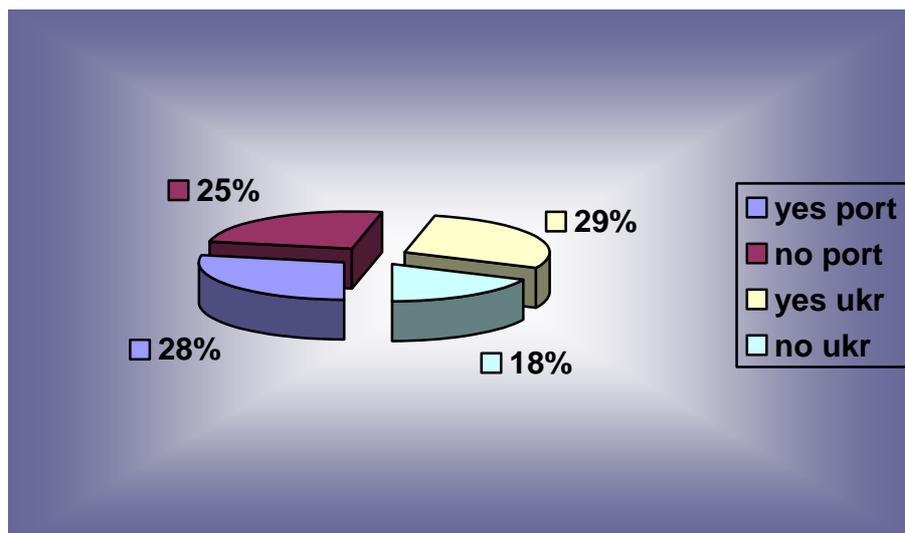


Total affirmative: Portugal 99; Ukraine 132

Total negative: Portugal 150; Ukraine 86

5. To think is no part of the English character, instead of thoughts, the English have traditions. The tradition of "Home" for instance.

Pie Chart 4.2.5 Answer to Question 5

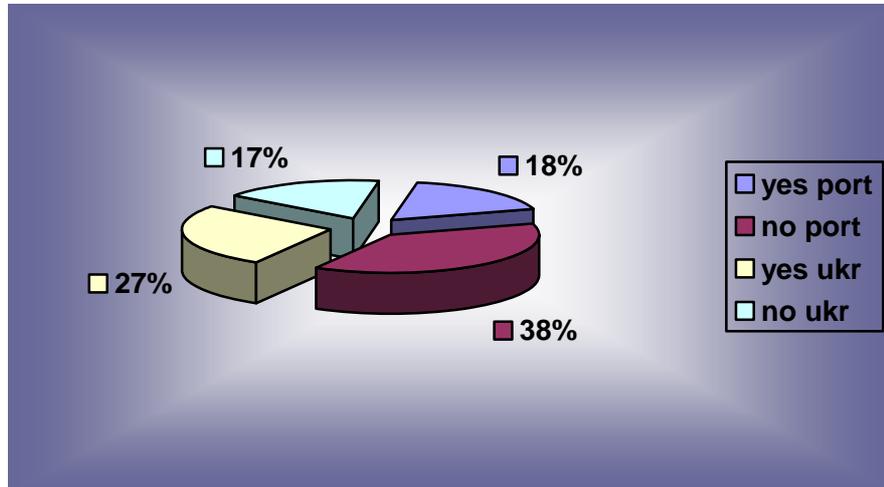


Total affirmative: Portugal 131, Ukraine 134

Total negative: Portugal 118, Ukraine 84

6. The English firmly believe themselves to be the only nation in the world that is really kind to its animals.

Pie Chart 4.2.6 Answer to Question 6

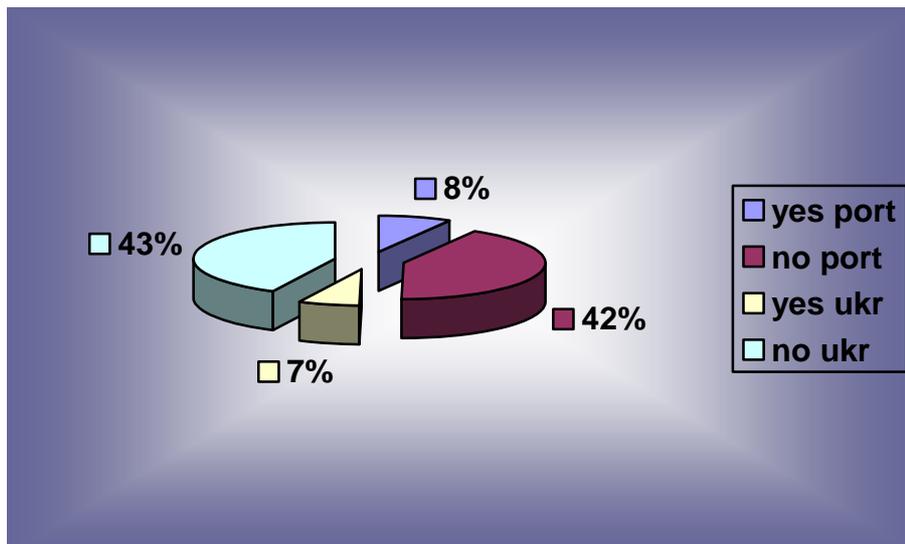


Total affirmative: Portugal 86, Ukraine 133

Total negative: Portugal 185, Ukraine 85

7. Most Englishmen are convinced that God is an Englishman – probably educated in Eton.

Pie Chart 4.2.7 Answer to Question 7

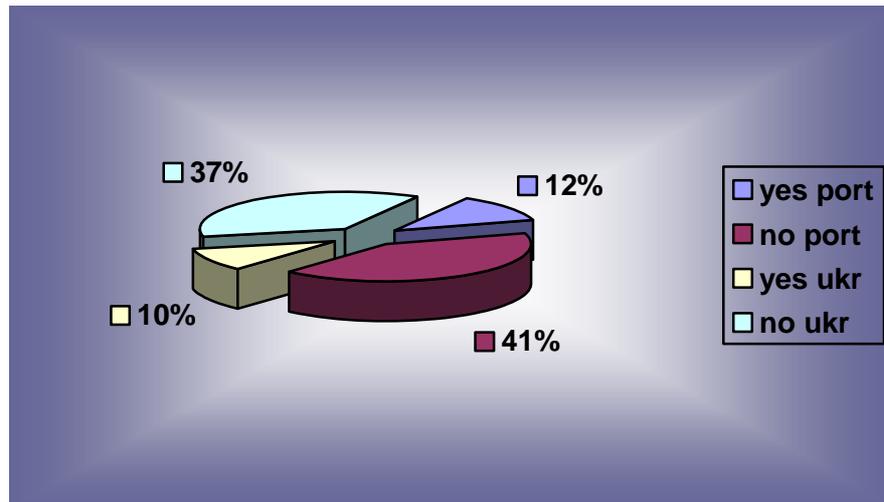


Total affirmative: Portugal 36, Ukraine 30

Total negative: Portugal 185, Ukraine 188

8. England is the finest country in the world.

Pie Chart 4.2.8 Answer to Question 8

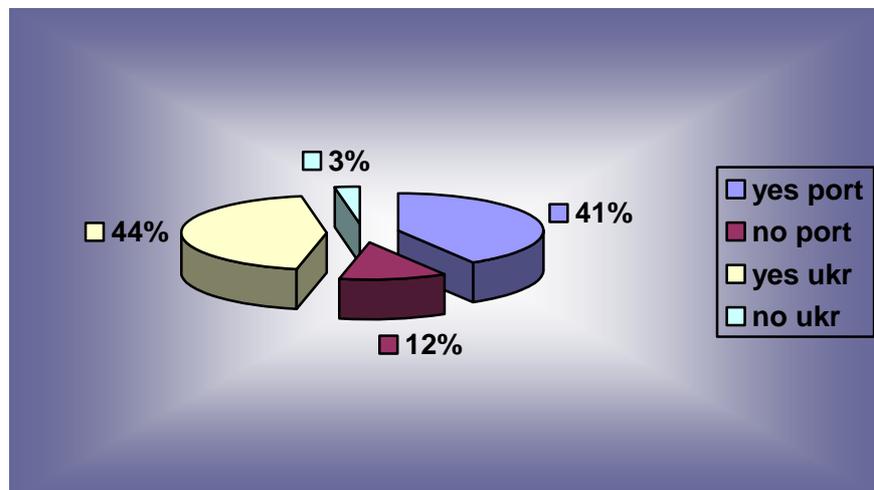


Total affirmative: Portugal 56, Ukraine 47

Total negative: Portugal 193, Ukraine 171

9. A typical British family has a car, a colour TV set, a washing machine, and a cat or dog as well.

Pie Chart 4.2.9 Answer to Question 9

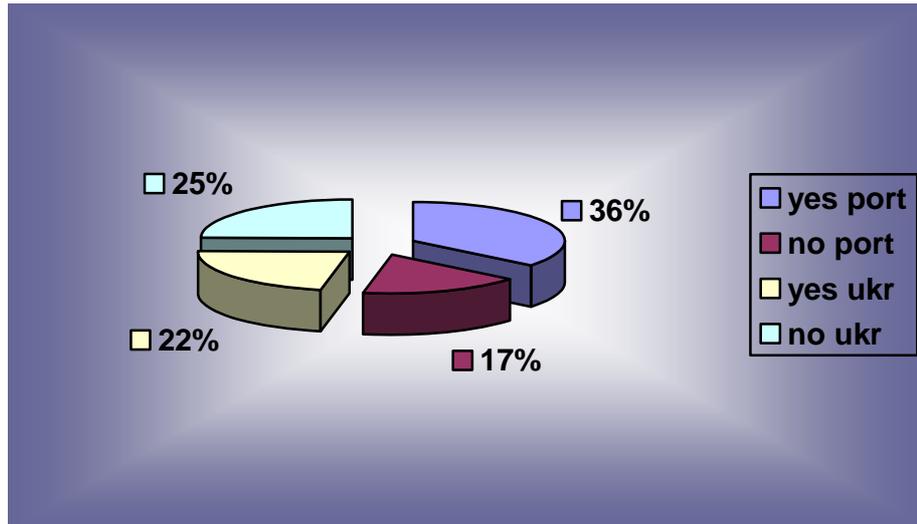


Total affirmative: Portugal 193, Ukraine 205

Total negative: Portugal 56, Ukraine 13

10. At English schools, girls usually play hockey in winter and tennis in summer; the boys play football in winter and cricket in summer.

Pie Chart 4.2.10 Answer to Question 10

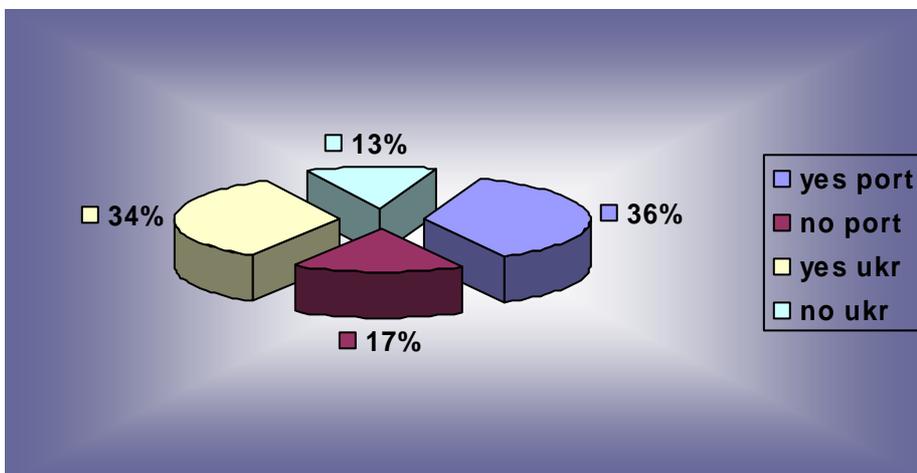


Total affirmative: Portugal 166, Ukraine 103

Total negative: Portugal 81, Ukraine 115

11. About 20% of British teenagers leave home between the ages of 16 and 20.

Pie Chart 4.2.11 Answer to Question 11

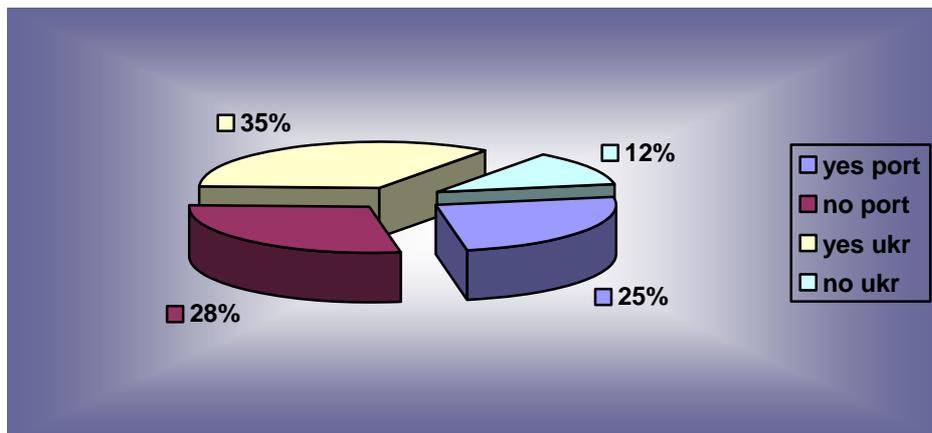


Total affirmative: Portugal 170, Ukraine 158

Total negative: Portugal 78, Ukraine 60

12. In Britain, however, it is natural for children to leave home.

Pie Chart 4.2.12 Answer to Question 12

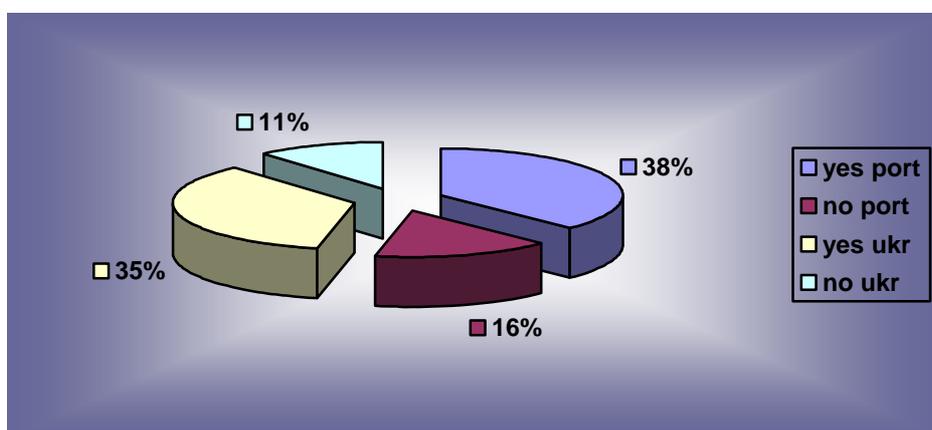


Total affirmative: Portugal 117, Ukraine 161

Total negative: Portugal 131, Ukraine 57

13. Being an amalgam of races and cultures, they consider themselves tolerant, civilized, imaginative but practical, owners of a most precious gift called sense of humour, extremely proud of their insularity, passionate for freedom, individualist but socially responsible, traditional yet instinctive.

Pie Chart 4.2.13 Answer to Question 13

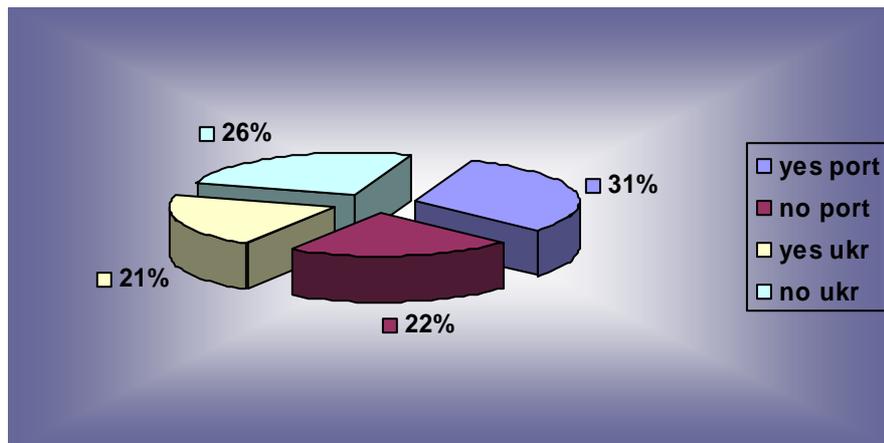


Total affirmative: Portugal 175, Ukraine 165

Total negative: Portugal 74, Ukraine 53

14. To us, the queue is more than just a practical method of establishing right of precedence. It is an English institution. It is our birthright. As an English emblem, it is far more pertinent than the rose.

Pie Chart 4.2.14 Answer to Question 14

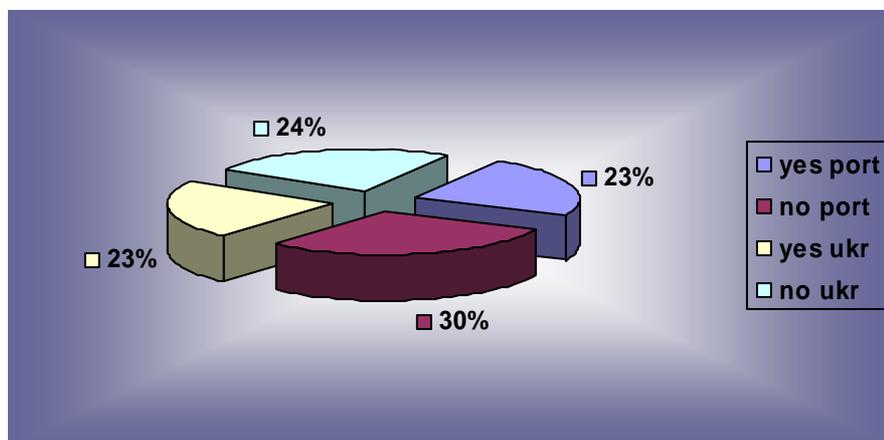


Total affirmative: Portugal 145, Ukraine 97

Total negative: Portugal 104, Ukraine 121

15. 82% of the British people agree that Britain is no longer an important world power.

Pie Chart 4.2.15 Answer to Question 15

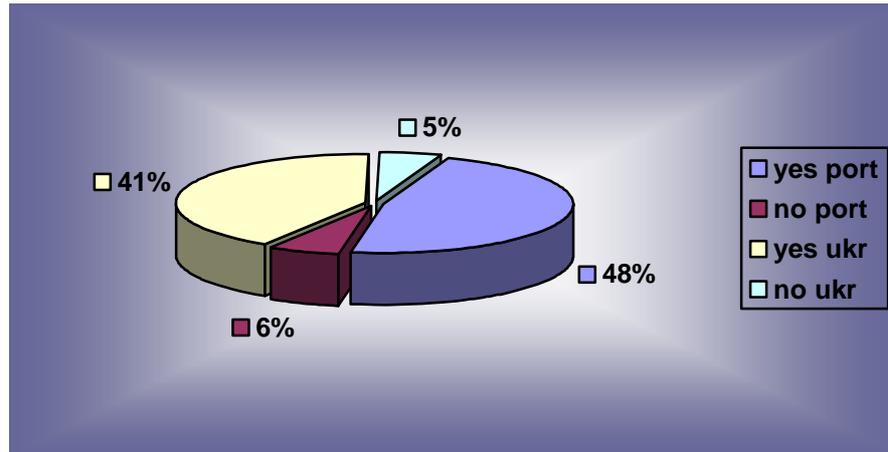


Total affirmative: Portugal 108, Ukraine 106

Total negative: Portugal 139, Ukraine 112

16. About 312 million people speak English as their first language and possibly one billion as a second or foreign language.

Pie Chart 4.2.16 Answer to Question 16

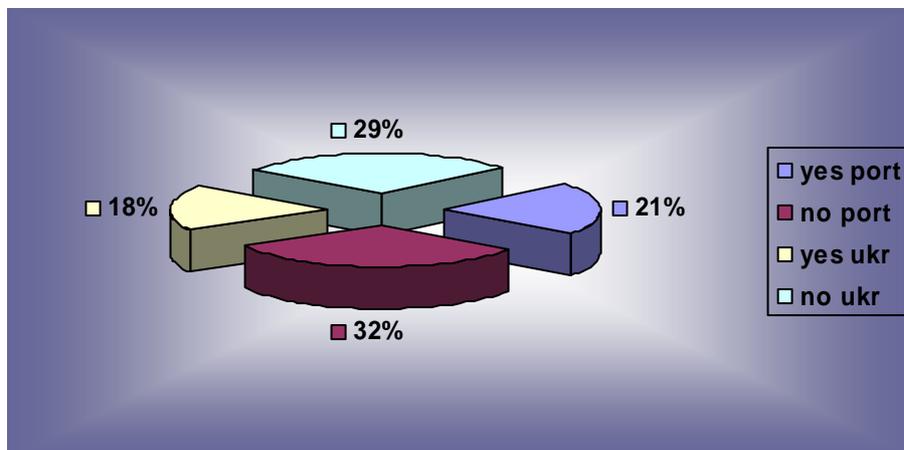


Total affirmative: Portugal 221, Ukraine 193

Total negative: Portugal 28, Ukraine 25

17. 90% of the British population feel there is racial prejudice against non-whites in Britain.

Pie Chart 4.2.17 Answer to Question 17

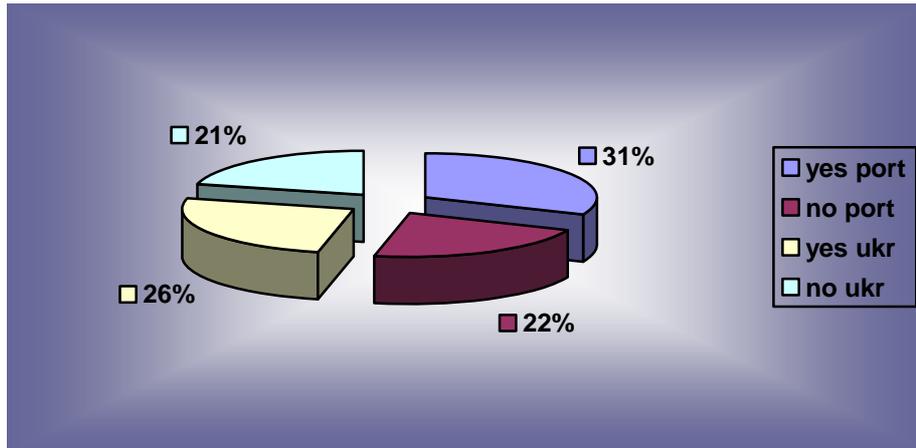


Total affirmative: Portugal 98, Ukraine 82

Total negative: Portugal 149, Ukraine 136

18. Non-English people are one in five of today's British.

Pie Chart 4.2.18 Answer to Question 18

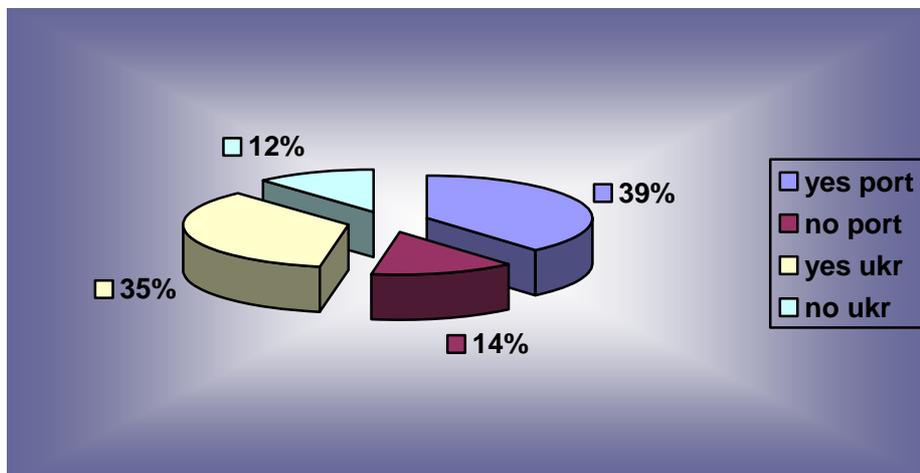


Total affirmative: Portugal 147, Ukraine 120

Total negative: Portugal 102, Ukraine 98

19. A nationalist sentiment has been gradually growing in non-English regions like Wales and Scotland.

Pie Chart 4.2.19 Answer to Question 19



Total affirmative: Portugal 179, Ukraine 164

Total negative: Portugal 66, Ukraine 54

4.3 Discussion of Results

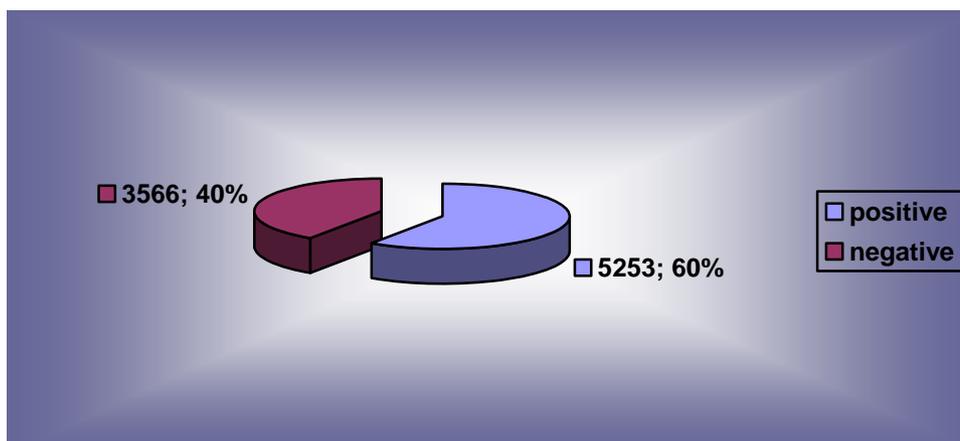
The above examples of sentences were taken from the texts from school textbooks and given to pupils for them to recognise the information and agree or disagree with the statements. The number of positive and negative answers is different however overall the number of positive answers prevails in a proportion of 60 to 40 %.

Figures show that though individuals can be influenced by other sources than school textbooks, the information received on the stage when memory capacities allow to fix it, influences them enough to form the stereotype inside certain group (groups). This is especially true in a Portuguese context where films are not dubbed nor are many TV programmes as will be take up later in 4.5.

The information presented by descriptive structures like noun + verb to be + adjective or pronoun + verb to be + adjective is later reproduced as a personal opinion within the same lexical units that were used in the texts.

The terms "British" and "English", used interchangeably in the texts from the school textbooks to represent Britishness, are also seen to be used interchangeably by the students when expressing their personal opinions. The following graph reflects the quantitative proportion of positive and negative answers within both groups of Portuguese and Ukrainian students.

Graph 4.3.1 Proportion of Positive and Negative Answers



Total affirmative: Portugal and Ukraine 5253

Total negative: Portugal and Ukraine 3554

The numbers obtained correspond to total number of positive and negative answers of Portuguese and Ukrainian pupils to all 19 questions. When pupils agree or disagree, they show the degree of their ability to recognise the information and adapt it to their cultural vision or interpret it from their cultural position.

Chomsky (1980:134) argues that

" ... I would like to turn briefly to the notion "learning". I have been suggesting that knowledge of grammar, hence of language, develops in the child through the interplay of genetically determined principles and a course of experience. Informally we speak of this process as "language learning". The question merits some thought, I believe. Without attempting to inquire into too many subtleties or to settle the question, I would like to suggest that in certain fundamental respects we do not really learn language; rather grammar grows in mind."

Therefore, by assuming the learning process as a system of knowledge or beliefs that is stored in memory and is ready to be accessed, one recognises also that mental processing of information can be reproduced in the shape of the same grammar patterns that were learned during classes.

According to the results, the proportion within two social groups was 60 to 40% in favour of a positive attitude. Statistics recognises results as valid when there is a predominance of more than 51% from the whole.

4.4 Results. 2nd part of the Questionnaire: Open answers.

The second part of the questionnaire was devoted to personal opinions about British nationality. Learners were given the choice to answer either in English or in their native language (Portuguese or Ukrainian). Using the native language was supposed to facilitate expression of attitudes and thoughts that presumably existed in the minds of learners and were difficult to represent in English.

The cultural background of the pupils played an important role in their answers. There were several categories of answers mainly according to the cultural background of participants.

Some learners from the Portuguese group associated Britishness with the material aspect such as a big house, swimming pool and a garden with green grass, another kept to the point that to be British is concerned very much with appearance like having blue eyes and blonde hair.

Another kind of association with Britishness was football and football teams and pupils just expect to see hooligans but they limit hooliganism to football matches. Ukrainian participants mentioned that the owner of the British football club Chelsea was Russian. One more aspect related to British football was alcohol abuse and drinking a lot of beer.

Most respondents mentioned such values as politeness, traditionalism and good education as basic values of British society.

Among the participants that did not answer (Portuguese and Ukrainian), I noticed that there were different reasons according to the particular group. Portuguese learners thought the questionnaire very stereotyped and requiring a certain kind of presupposed attitude. Ukrainian pupils just didn't know what to answer, they had no idea at all about how the British way of life can be imagined or described (this is with all alternative sources of information available). It is interesting that some Ukrainian respondents declared that they did not need any kind of help from foreigners, thus ignoring my asking them to describe what they imagined the British people to be like.

Some pupils used strong impolite words referring the British and Britishness, but there were only a few of them and these have not been included in the list of open answers.

Portuguese pupils had similar answers but very different in their style, each opinion was expressed in a very individual manner and in its appropriate language which made the Portuguese answers more significant.

Within the Ukrainian questionnaires it was noticeable that many answers were the same and it means that pupils just took them from the same text and wrote them as their own opinion.

On comparing the answers to statements 55, 61, 78, 88 in appendix 5 it can be seen that they are very close or the same as the texts from the school textbooks.

The attitude towards British nationality is also amazingly different. Portuguese learners are speaking about what they imagine British people to be like and what attitude they expect from them, they

describe positive and negative aspects of Britishness as they see it. Ukrainian learners are talking about how British people should be and even expect the British to speak Ukrainian and know about Ukrainian culture.

Nobody mentioned, by the way, that one of the biggest Ukrainian cities, Donetsk, was founded by a Welsh businessman John Hughes who constructed a steel plant and several coal mines there and made it the industrial centre of the Ukrainian steel industry.

Almost all Ukrainian and Portuguese pupils disagreed with the statement "England is the finest country in the world". Probably they perceived this sentence as in opposition to their own native country and all together answered "No" to this affirmation.

One more sentence that was perceived from a negative perspective was "Most Englishmen are convinced that God is an Englishman – probably educated in Eton". The religious background of Portuguese and Ukrainian learners just could not permit agreement here; everybody was convinced it was a joke and not true at all.

Portuguese and Ukrainian societies are mono-cultural in their backgrounds so it was difficult for both groups to recognise that sentence number 19 in the questionnaire was very close to the truth though some of them disagreed.

In general, there appeared many characteristic features that describe the British nationality and the open answers include positive characteristics as well as negative, I would say some features with negative colouring. The following table shows the positive and negative features mentioned by the Portuguese learners.

Table 4.3.1 Positive and Negative Features Mentioned by Portuguese Learners

Positive features of British people mentioned by Portuguese learners	Negative features of British people mentioned by Portuguese learners
Normal, polite, natural, enjoy their country, traditional, educated, intelligent, civilised, nice, blond with blue eyes, responsible, drink tea at 17 o'clock, punctual, have a good sense of humour, friendly, extremely independent	White*, careless to people from other countries, patriots*, a bit arrogant, conservative, think they are superior to the rest of the world, hooligans, don't have gastronomic identity

*mentioning of colour is included in the negative features as I consider distinguishing on the basis of colour as a pre-background for forming racial stereotypes

*a patriot in a context of British society is a characteristic that is very close to what we call nationalism; that's why this characteristic is in the list of negative features

In table 4.3.2 we have the positive and negative features mentioned by the Ukrainian learners.

Table 4.3.2 Positive and Negative Features Mentioned by Ukrainian Learners

Positive features of British people mentioned by Ukrainian learners	Negative features of British people mentioned by Ukrainian learners
Polite, intelligent, reliable, good business partners, tolerant, individualist, practical, keep traditions and customs, elegant, beautiful, gentlemen, kind, communicative, have good sense of humour, imaginative, love familiar things, highly educated, have advanced technologies and high level of security, funny, civilised, generous, sophisticated, responsible, serious, emotional, tidy and well-dressed, never feel lonely and bored	Conservative, patriots*, take anything strange with suspicion, have disgusting coffee, formal, lazy, reserved, never throw away old things, are not like all Europeans

4.5 Discussion of results. Open Answers of Portuguese pupils.

In this section, I would like to focus on some cultural features that I think reflect the cultural background of pupils and reveal to some extent a stereotypical view of British nationality based on cultural differences. This refers equally to Portuguese and to Ukrainian learners.

First of all, I should mention that Portuguese pupils are constantly influenced by surrounding environment where there is lots of English language. They have access to films, TV programmes and music in English, as well as to internet resources, which is very helpful in learning the English language and gives a lot of additional information.

I shall take some examples from Appendix 4, which contains a list of the open answers given by the Portuguese pupils.

There were pupils that thought the questionnaire very stereotyped and one that was focused on a presupposed negative attitude on the part of pupils. (cf. answers 1,4 appendix 4)

1. I want to answer to any more questions. I think this is very stereotyped questionnaire.

4. I don't really know how British people are because I've never been to Britain and I don't really know the British people. Besides that, I think it's wrong to make questionnaire about British people with such a discriminative statements, supposing every British person the same. This kind of exercises only provokes discrimination and superiority thoughts.

Many Portuguese pupils associated Britishness with physical features which was not common to the answers of Ukrainian pupils. The reason for this distinction lies in a historical genetic background I think. Portuguese people never had blonde hair or blue eyes as characteristic of their ethnic appearance while British and Ukrainian people have this

quality that is their visual representation or cultural card in comparison to other nations. Therefore, I thought significant that Portuguese pupils mentioned this feature as one they fancied while Ukrainian pupils paid no attention to that aspect. (cf. answers 18, 22, 40, 59, 65, 99, 116, 118 below)

18. Ser britânico é ser bastante ligado aos hábitos familiares, ser dinâmico. Com a recepção dos estrangeiros penso que não sejam muito simpáticos, talvez desconfiam da sua capacidade. Fisicamente só os imagino loiros e ruivos.

22. I think that the tipic British people are very nice, ugly, blond with blue eyes.

40. I expect that person to talk English and to be white as a snow or have freckles. English people are the best and Americans are worse than them.

59. Os ingleses são educados, andam extremamente direitos, têm uma pronúncia engraçada e têm a mania que sabem de tudo. Ser inglês é ser alto e branquinho.

65. I think that British people have power of their language because English is the language number one in the world. They are intelligent and nice. They like to go out with friends and be happy with all the people. However, they are beautiful because of their blue eyes and blond hair and these features can make them superior. They are good people, have a nice country and a nice sense of life.

99. In my opinion, the British men and women are beautiful and they care about their own image. I think that they have luck because the most spoken language in the world is their language, so they can move around the world without problems. One thing that I also don't like very much is that they are very white because of the weather, but I like very much their blue eyes.

116. In my opinion, British people have blue eyes, blonde hair, fair skin. They are great people but reserved.

118. Os Britânicos costumam ser loiros, olhos e pele clara e bastante tradicionalistas. Cada região da Grã-Bretanha tem a sua tradição e os seus costumes que eles se esforçam por manter.

As can be seen through these answers, blue eyes, blond hair, and the pale skin of British people fascinate Portuguese pupils, but this feature is not the only point of fascination. It serves as something that gives superiority for granted to those who have blue eyes and blond hair. At

the same time, there was no similar answer from Ukrainian pupils because Ukrainians are historically described as Slavs that have blue eyes and blond hair and therefore it is not a point of fascination for Ukrainians, but rather a common characteristic.

A number of pupils had rather limited and not up-to-date knowledge of modern British society because they were giving examples of the British as having a car, colour TV set and a washing machine forgetting that development of technology has given material welfare not only to British people but to almost everybody from low class to upper class people. This suggests that many learners stick to the point that is reflected in the textbook and this is understandable because in most cases the textbooks serve as a source of getting knowledge about the other culture. This aspect is relevant to the other topic that comes from the open answers. Pupils state that British people maintain their tradition and are conservative, although this was more common with Ukrainian learners. The tradition of drinking tea was meant as one of the traditional features. Cf. answers 19, 25, 33, 37, 38, 74, 83, 85, 96, 98, 108, 122, 123, 129 in the list of open answers in appendix 4. Here are a few examples of this:

33. The attitude that I expect from a British is to drink tea at 17 o'clock. Expect them to watch rugby and football, and when they watch TV they drink a small beer. The typical British breakfast is like lunch with beans, sausages and mixed eggs. I think that the English people are too pompous because they are proud of things that they didn't accomplish.

37. Têm o sotaque típico, gostam de chá, beber cerveja, eram menos admissíveis mas já estão melhores. Têm bons clubes de futebol.

38. Os britânicos têm forma de beber o seu chá. São muito temperamentais.

83. What I expect is that British person has to be instinctive, has to follow his customs and traditions and has to be fair.

96. British people are seriously different from the Portuguese. The British are extremely traditionalist, especially when it comes to family, traditions,

religion and etiquette. We have the image that most of them stick to the ruler all the time, being very polite and full of mannerism.

Therefore, a previous assumption of the fact that learners already have a certain attitude towards the others based on received information was confirmed. Pupils consider the information they obtained and processed as truthful and unquestionable. Moreover, they use it for representation of their personal opinion as one that comes from their inner self.

However, pupils who have been to Britain already or have had contact with British people have a very tolerant and neutral vision of the other culture and people. Answers 3, 13, 27, 39, 43, 45, 56, 81, 86, 88, 125, 132 show that intercultural experience was very important to make pupils aware of the other cultural environment. Here are a few examples that illustrate this:

13. British people are normal people. I think they are as normal as other people and I also think we shouldn't have that kind of prejudice. I really like British people and I loved to go to Britain.

27. Well, I met British people and they look nice and talkative. They are not so traditional.

88. To be British for me is like to be French or Italian. It is correct that they have different attitudes but for me they are all the same.

86. A person is a person and we have many ways to think. We are all different.

132. I've already been to England and as everything, we cannot generalise. There are also nice English people. But some of them are not: they have a strange sense of superiority. All the English people I know are very proud of their country. And they are sympathetic. One thing does not empty the other.

The examples of answers above suggest that cultural differences between societies in which pupils have grown up made an impact on their vision of the surrounding world and was reflected in their answers as well.

4.6 Discussion of results. Open Answers of Ukrainian pupils.

The participation of the Ukrainian pupils was marked by a thorough previous explanation of what has to be done about the questionnaire. Sometimes it was necessary to provide translation in order to be sure the sentences were interpreted correctly and properly understood, mainly in country schools.

If Portuguese pupils tried to provide their own point of view on British nationality, Ukrainian pupils broadly used text samples to illustrate their vision and perception of British.

Many statements contained grammar structure they should/must be like... instead of I think/ to my mind etc. This feature suggests, in my opinion, that stereotypes about British culture are much more firm within the Ukrainian social group. Answers 5, 6, 8, 9, 10, 17, 24, 26, 58, 66, 69, 93 (cf. appendix 5) show that Ukrainian pupils have strong expectancies due to previous information. The Ukrainian environment (social and economic) can only offer learners of English language to be in touch with the English language only in their English language lessons at school. That is why the level of expectancy is very high in the Ukrainian group of participants, as can be seen in the examples below.

6. A person whose nationality is British should be rather polite, tolerant, and intelligent. This person should follow the traditions and customs, should be a real patriot of the country, rather conservative type of people.

8. I think that Englishman must be individualist, practical. He must be real citizen of his country. This person should be tolerant and have good sense of humour. He must keep traditions and customs. Englishman will be rather sociable person and very interesting in conversation. He can be a bit conservative.

9. As for me, this person must be kind, proud of his city. Must be elegant and beautiful.

Another example that shows how the text can influence the children's further recognition of truth is also apparent from the way the Ukrainian pupils responded. In some cases pupils just put "I think" and continued with a plain copy of the text, this was the case in answers 14, 28, 40, 55, 71, 86, 88. Here are some examples of the text influencing the open answers directly:

28. The British people are tolerant, civilized, imaginative but practical, owners of a most precious gift called sense of humour, extremely proud of their insularity, passionate for freedom, individualist but socially responsible, traditional yet instinctive. I like British people.

55. Being an amalgam of races and cultures, they consider themselves tolerant, civilized, imaginative but practical, owners of a most precious gift called sense of humour, extremely proud of their insularity, passionate for freedom.

88. I think they love familiar things and take anything that is strange or foreign with suspicion. They think that England is the finest country in the world. I'd like to have a conversation about England.

Some pupils associated British culture with fast food and eating hamburgers, features that are more characteristic of (or stereotypically associated with) American culture. I think that this was influenced by the English language. The fact that they study English language gave preference to apply to British culture characteristics more related with language itself. This can be seen in the following examples:

1. I expect them drinking tea and wearing coat with umbrella. I think they are very calm and concentrated. Sometimes they eat fast food.

12. I expect them eating hamburgers, big size of belly and small size of brains. That's all.

There were a number of answers that showed rejection of the foreign culture or at least an unwillingness to answer, as can be seen in these examples:

2. Nothing, I don't care.

47. I don't expect anything. (16 opinions)

Many Ukrainian participants associated British people with clothes, which may come from literature, mainly from stories about Sherlock Holmes by Sir Arthur Conan Doyle which they study during literature lessons.

1. I expect them drinking tea and wearing coat with umbrella. I think they are very calm and concentrated. Sometimes they eat fast food.

17. He must look like a gentleman.

72. It's a person in a suit, very reserved and love their own traditions. They are not like all Europeans; they have sense of humour and are very intelligent.

89. I think that English people are very tall and strong; they wear black suits and black hats. They like their country very much.

It was significant that among the Ukrainian pupils only one suggested that British people were similar to Ukrainians.

81. I think British people are similar to us. They only have traditions and customs different.

We can have an idea of how limited Ukrainian pupils are in their contacts with other cultures and how marginalised are they in terms of intercultural communication. Therefore, it is no wonder that there was only one answer of the kind shown above.

It could also be seen that some pupils have a completely euphoric perception of British people, maybe due to their high economic level.

18. They are kind and well bread [sic], very good, they are always ready to help you; they are intelligent, clever. They like to work and you can trust all your thoughts to them. They are perfect.

42. I expect to see tolerant and happy person.

99. As for me, I think that they are very tolerant, practical, tidy and of course well dressed. They have good manners. British are very happy; they never feel lonely and bored.

Comparing the answers of the Portuguese and the Ukrainian pupils, another suggestion can be made that might be useful in future research. The Ukrainian pupils have such a stereotypical or unreal representation of Britishness not only because of limited access to English sources of information, but also because of the English language teachers in Ukraine have little real possibilities to live in or experience British culture themselves and therefore cannot transmit it through their own experience to their classes. The situation might be much better if the government were able to develop and support educational exchange programmes for teachers and pupils. The economic aspect is one of the most important to make the process work for improving the situation with teaching English as a foreign language in Ukraine. But in future it is very probable that Ukrainian learners will have more access to experience British culture.

CHAPTER IV

Conclusion.

Britishness is a social concept that nowadays is suffering the changes of its context and its cultural background. Britishness in its multicultural dimension is a new Britishness that society yearns for. However, it's not easy to define what the central concept of Britishness is, that is to define key parameters that would be suitable in a modern British cultural context.

The British government has suggested implementation of national consciousness via citizenship lessons in the school curriculum where such values as liberty for all, responsibility by all and fairness to all are to be proclaimed as national values. (mentioned in Gordon Brown's speech about the future of Britishness published on 14th January 2006 on <http://fabians.org.uk/events/new-year-conference-06/brown-britishness/speech> accessed on 25-04-06) This is the central concept for future British society, a society of responsible and highly aware people and a society with potential.

However, British society is challenged by multi-ethnicity and multiculturalism; the confrontation between Britishness and non-Britishness is stronger than at any time in British history.

Representation of British people to others suffers from the lack of cultural colouring, school textbooks contain little information about the way of life of British people and this is the main reason to choose additional sources that will not be approved by the government and therefore will not be reliable.

Even with little information, learners have a stable concept of Britishness that is characterised by such words as intelligent, educated,

tolerant, conservative, beautiful, well-dressed, polite, respectful, patriots and lovers of their country.

In general it can be stated that encoded information was received, perceived positively (negatively, neutrally), successfully processed and stored and finally decoded with desirable results. This suggests that the social group as well as society can be influenced successfully via information, and this can be applied to either positive or negative aspects.

The study was conducted in different countries and was dedicated to defining how Britishness was seen by others and how it was represented to the others. Concerning the new concept of Britishness and citizenship lessons in schools in Britain, it will be seen over time, but success depends a lot on how the new Britishness is represented. Moreover, it is another challenge to the education system in Britain because it has to be adapted to a modern multi-ethnic dimension of British society.

Some statements were not recognised due to the cultural backgrounds (religious and ethnic) of learners, like 7th and 8th in the list of statements in the questionnaire. In both cases, pupils disagreed independently from what was explained or not. Ukrainian and Portuguese learners disagreed because they thought England was not the best country in the world. The statement itself is a propaganda of absolute truth and its mental processing caused controversial feelings in learners and caused rejection. The statement about Jesus being educated in Eton was considered wrong by participants of both groups and carried a provocative meaning for them taking into consideration that the majority of pupils of both groups belonged to religions of Christian background. Portuguese and Ukrainian societies give much

attention to religious education of children from their early childhood, so there is no wonder that this statement was not decoded according to what was expected. I ascribe this to the influence of their cultural background and consider religion as one of the facets of the cultural pyramid around the ethnic group.

The positive representation caused positive feedback which was proved by the data and by linguistic representation of the learners' opinions. Thus, the others (Portuguese and Ukrainians) have positive stereotypes of Britishness and this means the presupposed good attitude towards British people. A stereotype is a firm category of a social state of mind but it is not that fixed that it can never be shifted or broken. The established concept of Britishness as an embodiment of such features as conservatism and non-acceptance of new things suffers changes and is not going to be a leading concept any more in representation of Britishness to the others. It is going to be substituted by the new coming concept that carries even more positive and global meaning and is reflected in modern views from the perspective of politicians and people related to the education system in Great Britain as well as chief representatives of ethnic minorities. It is going to be very beneficial to the learners of English as a foreign language because they are going to continue to receive Britishness in its positive shape and therefore gain their knowledge of the English language in its most tolerant multicultural context. Positive representation of British multicultural society to the "others" is of great importance today. In the language learning context it may be very motivating for learners of English as a foreign language and important for their future attitudes in their social environment.

This can be supported by Chomsky's words

"...we may suppose that there is a fixed, genetically determined initial state of mind....The mind passes through a sequence of states under the

boundary conditions set by experience, achieving finally a “steady state” at a relatively fixed age, a state that then changes only in marginal ways. The basic property of this initial state is that, given experience, it develops to the steady state.” (Chomsky 1980:187)

It follows that the positive attitude that is formed during the learning process influences the further establishment of a fixed attitude when pupils come into contact with the native culture, experience, live that culture, and become aware of it.

The cultural pre-concept and mental imaginative structure of Britishness are constructed at an early stage in parallel with the learning of the English language but when the memory of the learners has the capacity to fix that information.

Analysing the content of the school textbooks I came to the conclusion that the information that represents the way of life of British people is provided in a form of descriptive ethnographic texts where such grammar constructions as noun/personal pronoun (British/English/they) + to be + adjective prevail which in turn makes the information sound like absolute truth.

According to the results, 60% of learners received and reproduced positive information with such a small amount of information in school textbooks that are and remain the main source in teaching English as a foreign language.

The open answers reveal that the pupils that probably acquired a larger amount of information are more aware of cultural complexity and consider British people to be like other people, “the same as we are”. Pupils that had previous contact with British people even suggested that

they were disappointed or had had a bad experience because of the superior attitude displayed on the part of British colleagues.

The methodology used also revealed that pupils could be influenced by other sources like television programmes, media and the internet. The open answers from the pupils mention football teams, life of the royal family, colour of hair and eyes of British people and so on, that is, information that was included neither in textbooks nor in the questionnaire. This could be caused also by “ancient” stereotypical concepts of “people from the North” that comes from history and ancient writings about the tribes that came from the north. Learners come across such descriptions when they study world history.

Learners were giving not only positive characteristics to the British; but this was sometimes in opposition to their own culture.

In addition, Portuguese pupils showed more capacities in expressing their own point of view concerning Britishness, maybe not at the level of knowledge but in terms of sentence structure and representation.

Many Ukrainian pupils hope that British people will know the Ukrainian language when they meet them. This was an unexpected aspect that suggests a very solid mono-cultural basis of cultural awareness of the Ukrainian pupils.

The questionnaire approach was successful in defining the level of correspondence between the source/origin and the result/destination and in discovering the point of beginning of attitude forming towards “others”. Many pupils answered, “I don’t care”, maybe not being aware that this is also a kind of attitude and reproduction of information stored in the brain, because in order to respond in such a way there must have

been some previous background that was the reason for such an answer.

The questionnaire contained selected sentences from the texts about different aspects of British way of life and numbers obtained helped to find the answers to the questions I was interested in, though the questionnaire was not able to reproduce the information as a running text as it originally was in the books.

Teachers can use the numbers obtained from this research in their further interpretation of cultural content as they clearly show which points should be emphasised.

Open answers can help in defining the points for application of teaching techniques to grammar content and also call attention to working out the possibilities of individual approach to those who had negative perception of ethnographic content.

One of the questions that I was interested in but failed to answer in my research was to examine the ethnographic content in British school textbooks and compare the representation of British to British and British to the "others". I think this can be a topic for continuation of this research in the future. This theme is very popular within British society nowadays and could represent an interesting topic for further investigation.

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Great Britain.p.22

A. English people are famous for their love of tradition. They want their customs, like their buildings, their machinery, the operations of their institutions, their church to stay established. This reveals itself in their attitude to the monarchy, for example, which is the last link left of the Empire. Also the traditions associated with royal events attract many tourists into the country, thus bringing currency. Their love of traditions can be observed in practically all aspects of life and behaviour.

English people tend to be rather conservative, they love familiar things and take anything that is strange or foreign with suspicion. They have been slow to adopt rational reforms such as the metric system which came into general use in the U.K in 1975 or decimal money which became the regular form in 1971. English people prefer familiar things but they share the world in the 20th century which is full of change, and new changes are taking place in the country from year to year.

B. It has been well said that every Englishman is an average Englishman. He likes what he knows. To think is no part of the English character, instead of thoughts, the English have traditions. The tradition of the "Home" for instance.

They speak, write and sing of "Home, Sweet Home", and by this means have built up the tradition that it is a thoroughly English institution. Once tradition is firmly established, the thing is done.

Another tradition that is firmly established not only in Britain, but in the minds of the rest of the world, is the devotion of the English to animals.

Certainly, they will speak with love to and of their dogs and horses, which is more than they will do concerning their friends and family. The English firmly believe themselves to be the only nation in the world that is really kind to its animals. Indeed the power of believing the English have is almost phenomenal. A very short list of such beliefs comes to one's mind almost automatically. Most Englishmen are convinced that God is an Englishman – probably educated in Eton; that England is the finest country in the world; that all foreigners are slightly mad; that anyone disagreeing on any of these points ought to be shot; that all men are just like children; that children are a blessing to their parents. Enough has now perhaps been said to show that the English, whatever else they may be, are agreeably inconsistent.

(After "On British Character" by E.M. Delafield)

Compare British and American Families. p. 37

British and American families are small. In fact the population of both Britain and the USA have nearly stopped growing. In the old days, a typical family had a father, a mother and two or three children, with grandparents living near. Most children still live in this kind of family, but in both countries there is a growing number of "single parent families", with only one parent. Some parents are single because they are divorced, but many other young parents do not marry at all.

A typical British family has a car, a colour TV set, a washing machine and a cat or dog as well. They start the day at about 7 o'clock, have breakfast at 8 and are off for work by 8.30. More and more women now go out to work as well as men. Children have lunch at school at about 12.30 and come home at 4 in the afternoon. Their parents are usually at home by 6 o'clock, and the family eats together at 6.30 or 7. In the evenings, father may go to the pub for a drink or stay at home and

watch TV with the others. Young children go to bed early, at about 8 o'clock, two or three hours before their parents. A typical American family has more money than a British family. Some have two or three cars, large modern kitchens and more electrical goods. They eat more meat and spend more on clothes. But their daily programme is nearly the same. Like British children, American children eat lunch at school, come home in the mid-afternoon and go to bed earlier than their parents.

A Day At School. p. 191

Come and spend a day at an English school. It is nearly 9 on a Monday morning and the boys and girls are coming to school again after having had Saturday and Sunday free. Some of them walk to school, some come on their bicycles and others that live farther away from the school come by bus.

It is eleven o'clock: time for the mid-morning break. The boys and girls go out into the playground to collect their milk: every boy and girl at school in England is given milk every day. When they have drunk their milk, they can play until it is time to go back inside for lessons.

After break there are more lessons. Then it is one o'clock. Time for lunch! Nearly all schoolchildren in England have their lunch at school, though some who live near by go home. The break for lunch lasts about an hour. After lunch there is still time to go out and play.

At two o'clock lessons start again. In this school children do not do lessons like history, geography and maths – the girls learn to type and sew and to cook and the boys do metalwork and woodwork.

At three o'clock it is time for games. At English schools girls usually play hockey in winter and tennis in summer; the boys play football in winter and cricket in summer.

Lessons finish at four. The children collect the books they need to do their homework and go home. Very soon after four o'clock, the school is empty, except a few children and teachers. One or two children have to stay behind as a punishment. Others are staying for a club or society which has its meeting after school. Then they will go home too and the school will be empty – until tomorrow.

Text 19, p. 44

About 20% of British teenagers leave home between the ages of 16 and 20. Some are students. They get help from the government (grants) or their parents to study away from home but they go back home during their holidays so they have not really left.

Most of the 20% leave home because they want to get work and experience of the world. However, accommodation is a great problem. Sometimes young people share flats, but most young people have to live in bedsitters which are rooms you sleep and live in. Some bedsitters have washing and cooking facilities.

Sometimes young people live in empty houses. This is called squatting. There are also hostels for the homeless. Apart from accommodation, the main problems are loneliness, getting a job and being able to do the washing, cooking, etc. In Britain, however, it is natural for children to leave home. In fact, only 9% of people aged over 65 live with their children and many older parents who cannot look after themselves have to live in old people's homes.

Margarida Vilela, Virgínia Barros (2001) *PRIME TIME 2 11TH GRADE*
Porto: Porto Editora

National Identity or Cultural Identity? p. 82

We can conclude that Britain is not just one country and one people, even if some of its inhabitants think so. Britain is, in fact, a nation which can be divided into separate parts, each part consisting of an individual country with its own language, dialects of English, character and cultural traditions.

Thus the inhabitants of these parts do not claim to belong to England because they are Scottish, Irish or Welsh and many of them prefer to speak their own native tongue, which is incomprehensible to others. These cultural minorities have been part of Britain for many centuries. In varying degrees they have managed to preserve their national identity, their particular customs and way of life. Some of the older people of these ethnic groups are even unable to speak fluent English though it is learned side by side with other languages at school. It makes one seriously begin to wonder what being British actually means.

The British Character. p. 83

The British take it for granted that they have national characteristics which distinguish them from their neighbours; some due to their blood, others to their geographical position, others again to the impact of historical forces on the British Isles.

All are contributions to the British character, a mixture of intangibles, which has had a tremendous influence on the destiny of the world. Being an amalgam of races and cultures, they consider themselves tolerant, civilized, imaginative but practical, owners of a most precious gift called a/ [sic] sense of humour, extremely proud of their insularity, passionate for freedom, individualist ic/[sic] but socially responsible, traditional yet instinctive. The English gentleman is highly appreciated by the English as a model of courtesy, firmness, courage and self-control, though in reality such paragons are probably as rare in the British Isles as anywhere in the world.

Text B. p. 100

Other countries have their magic shrines, their walkers on coals, their fakirs and shamans, their voodoo dances. We have the queue: it's the English wonder of the world. The queue is our own mystery of the unexplained; our little bit of magic in the mist. The queue is a wonderful thing. It's the world's thinnest crowd. It is a shopping rite, a religious dance, a slow motion race to the front, which everyone wins – in their turn, provided they don't break the rules. Spookily it's one of the hardest words in English language for getting all the letters lined up after one another in the correct order.

The queue is a fragile structure, a monument of faith, a balancing act. It's a notion of good intention shared simultaneously by many: a conviction that it is the right thing to do. Without consensus it disintegrates and if it happens, it is less than English.

Americans hate it. They call it "waiting in line". It offends their supply-on-demand marketing ideal. To Americans queuing e/ [sic] is synonymous with failure. Only losers stand in line waiting for their hot-dog or whatever. They should be up in front.

Few nations understand queuing.e/ [sic] On the Continent they can't be bothered with them. But the English can say proudly: "Queuing is something we do much better than other countries".

Why? Because we are temperamentally suited to it. Think of all adjectives that describe the English character – polite, reserved, decent – and you'll see they also describe the queue...slow moving, inhibited, passionless, rained upon. We spend at least one month of our lives queuing. We are driven to it by a mystic urge originating somewhere in our remote, chivalrous past. To us, the queue is more than just a practical method of establishing right of precedence. It is an English institution. It is our birthright. As an English emblem, it is far more pertinent than the rose. It is the human string that holds our life

together. It separates us from the mob. The queue is the microcosm of society. Every Englishman is a queue waiting to happen.

Despite all external criticism the queue goes on. No doubt we shall be queuing e/ [sic] in heaven. Until then we'll stand up for our right to do it here on Earth – in orderly lines, of course.

Did you know that...p. 86

- In the nineteenth century Britain was one of the most prosperous nations in the world?
- In the Victorian Age the British Empire covered 12,5 million square kilometres and was inhabited by 450 million people?
- 82% of the British People agree that Britain is no longer an important world power?
- English is spoken by about 312 million people as a first language and possibly 1 billion as a second or foreign language?
- 90% of the British population feel there is racial prejudice against non-whites in Britain?

Did you know that... p. 118

- Non-English people are one in five of today's British?
- A nationalist sentiment has been gradually growing in non-English regions like Wales and Scotland?
- In Northern Ireland there are around 980,000 Protestants and 650,000 Catholics who have been fighting against each other for decades?
- Northern Ireland has been the poorest part of the United Kingdom?

Appendix 2

Questionnaire: British nationality – how do you see it?

Destination: school students of the 10th -11th grades

Name: _____

I. Do you agree with the following statements : (answer yes or no)

1. English people are famous for their love of tradition.
2. They want their customs, like their buildings, their machinery, the operations of their institutions, their church to stay established.
3. English people tend to be rather conservative, they love familiar things and treat anything that is strange or foreign with suspicion.
4. Every Englishman is an average Englishman.
5. To think is no part of the English character, instead of thoughts, the English have traditions. The tradition of the "Home" for instance.
6. The English firmly believe themselves to be the only nation in the world that is really kind to its animals
7. Most Englishmen are convinced that God is an Englishman – probably educated at Eton.
8. England is the finest country in the world.
9. A typical British family has a car, a colour TV set, a washing machine and a cat or dog as well.
10. At English schools, girls usually play hockey in winter and tennis in summer; the boys play football in winter and cricket in summer.

11. About 20% of British teenagers leave home between the ages of 16 and 20.

12. In Britain, however, it is natural for children to leave home.

13. Being an amalgam of races and cultures, they consider themselves tolerant, civilized, imaginative but practical, owners of a most precious gift called a sense of humour, extremely proud of their insularity, passionate for freedom, individualist but socially responsible, traditional yet instinctive.

14. To us, the queue is more than just a practical method of establishing right of precedence. It is an English institution. It is our birthright. As an English emblem, it is far more pertinent than the rose.

15. 82 % of the British People agree that Britain is no longer an important world power.

16. About 312 million people speak English as a first language and possibly 1 billion as a second or foreign language.

17. 90% of the British population feel there is racial prejudice against non-whites in Britain.

18. Non-English people are one in five of today's British.

19. A nationalist sentiment has been gradually growing in non-English regions like Wales and Scotland.

II. Please describe what do you expect from a person whose nationality is British.

(You can use your native language if you have difficulties expressing yourself in English.)

Translation into ukrainian

Appendix 3

Questionnaire.

Анкета.

1. Англіїці відомі своєю любовю до традицій.
2. Вони хочуть, щоб їхні звичаї, так само як будівлі , техніка,маніпуляції їх установ, їх церква, залишались непорушні
3. Англіїці намагаються бути консервативними, їм подобаються знайомі речі, все незнайоме чи іноземне вони сприймають з насторогою.
4. Кожен англієць - це середній англієць.
5. Думати - це не частина англійського характеру; замість думок англійці мають традиції.Традиція "Дому",наприклад.
6. Англіїці твердо вірять, що вони єдина нація в світі, котра посправжньому добре відноситься до тварин.
7. Багато англійців переконані ,що Бог - англієць, і можливо отримав освіту в Ітоні.
8. Англія - найкраща країна в світі.
9. Типова британська сімя має машину, кольоровий телевізор,пральну машину, і також або собаку, або kota.
10. В англійських школах дівчата зазвичай грають в хокей взимку,та в теніс влітку; хлопці грають в футбол взимку, та в крикет влітку.
11. Приблизно 20% британських підлітків залишають дім у віці від 16 до 20 років.
12. В Британії, між іншим, природньо, що діти залишають дім.
13. Будучи сумішшю рас і культур, вони вважають себе толерантними, цивілізованими ,винахідливими зате практичними,

володарями найдорожчого в світі дару, що називається почуття гумору, надзвичайно горді своїм острівним розташуванням, закохані в свободу, індивідуалісти зате соціально відповідальні, традиційні і ще інстинктивні.

14. Для нас черга - це більш ніж тільки практичний метод встановлення права послідовності. Це англійська інституція. Це наше право від народження. І як англійська емблема, набагато відоміша ніж роза.

15. 82% британців погоджуються, що Великобританія вже не є важливою силою в світі.

16. Англійська мова є першою для 312 мільйонів людей та близько 1 мільярда говорять англійською як другою чи іноземною мовою.

17. 90% Британського населення відчувають, що в Британії існує расова ненависть проти не білих.

18. В сучасній Британії один з п'ятих не англієць.

19. Націоналістичні настрої помалу зростають в таких не англійських регіонах як Уельс та Шотландія.

Appendix 4

PERSONAL OPINION OF PORTUGUESE LEARNERS ABOUT BRITISH NATIONALITY ON THE BASIS OF LEARNED ETHNOGRAPHIC MATERIAL FROM SCHOOL TEXTBOOKS AND BASED UPON PERSONAL EXPERIENCE.

Escola Homem Cristo, Aveiro, 10th-11th grades

Questions:

What attitude do you expect from a person whose nationality is British?
What does it mean – to be British? Describe specific features of British nationality.

Answers:

1. I want to answer to any more questions. I think this is very stereotyped questionnaire.
2. Para mim ser britânica é ter uma vivenda com piscina, relvado, cão e gato. Viver numa cidade com monumentos antigos.
3. I expect a normal, common and polite attitude from a British person. I think British nationality is like any world nationality and i don't expect discrimination or arrogance from a British.
4. I don't really know how British people are because I've never been to Britain and I don't really know the British people. Besides that, I think it's wrong to make questionnaire about British people with such a discriminative statements, supposing every British person the same. This kind of exercises only provokes discrimination and superiority thoughts.
5. British people are not different from the rest just because they are British, they just have a different culture.

6. To be fat and drink lots of beer.
7. I think that British people are natural people with their own customs. They are nice people and they enjoy much their country.
8. Na minha opinião ser britânico é ser intelectual e gostar de comer e beber muito.
9. As vezes os ingleses são demasiado nacionalistas mas considero-as pessoas educadas e tradicionalistas.
10. I expect a kind, well-educated person.
11. Be a hooligan!
12. São boas pessoas!
13. British people are normal people. I think they are as normal as other people and I also think we shouldn't have that kind of prejudice. I really like British people and I loved to go to Britain.
14. A nacionalidade britânica é muito sincera, aceitam bem as pessoas dos outros países, mas são muito conservativas. A sua comida não é muito boa. Os ingleses são muito trabalhadores, mas quando chegam ao fim de semana procuram divertir-se em bares e pubs, gastam assim aquilo que ganharam durante a semana.
15. Os britânicos gostam muito de monarquia. Defendem muito o seu país. Acho que se acham sempre superiores. Mas também acho que têm bom humor e que têm "queda" para a bebida.
16. Um britânico típico é rígido, activo, rigoroso, alto, engravatado, homem de negócios e extremamente ocupado, quase sem tempo para diversão. Tradicionalistas, ligados à pátria e à família.
17. Gostam de beber álcool.
18. Ser britânico é ser bastante ligado aos hábitos familiares, ser dinâmico. Com a recepção dos estrangeiros penso que não sejam muito simpáticos, talvez desconfiam da sua capacidade. Fisicamente só os imagino loiros e ruivos.
19. A atitude que eu espero das pessoas que têm nacionalidade Britânica, talvez um pouco de mau humor. Talvez a população seja

muito “agarrada” aos seus costumes. Também penso que sejam pessoas bem organizadas. Penso que jovens têm um maior futuro.

20. I’ve never been to Britain or met any British so I cannot be sure about this answer. But my idea is that they are civilised.

21. I can’t really answer that, since I have never been to Britain, but what I think that Britons have a very strong and stubborn personality that stops them from subjecting anyone. I also think that there are a lot of Britons that are full of themselves.

22. I think that the tipic British people are very nice, ugly, blond with blue eyes.

23. English people like animals, they don’t have a sense of fashion. They are nice people but a little bit cold.

24. Para mim ser britânico é ser conservador, respeitar acima de tudo as tradições, a rainha como símbolo do império magnífico.

25. For me English people are famous for their love for tradition. English people tend to be more conservative than people from other countries. English people are famous for their tea, football, tennis and baseball.

26. British people think that they are the best and they always want to be different.

27. Well, I met British people and they look nice and talkative. They are not so traditional.

28. A person whose nationality is British has one thing more than regular country – the politics power because UK has the third largest army.

29. À partida temos ideia de que os ingleses são pessoas um pouco arrogantes, convencidos e tímidos, no entanto são pessoas muito responsáveis e têm sentido de oportunidade.

30. A ideia que tenho dos ingleses é que são orgulhosos e também um pouco convencidos.

31. I think that almost every British think that they are superior to the rest of the world. They are too organised and linear in their actions, they don't talk loud, run or get out of the line of perfection, maybe because of that poors continue poors and the riches continue riches.

32. It means that you have to be very polite.

33. The attitude that I expect from a British is to drink tea at 17 o'clock. Expect them to watch rugby and football, and when they watch TV they drink a small beer. The typical British breakfast is like lunch with beans, sausages and mixed eggs. I think that the English people are too pompous because they are proud of things that they didn't accomplish.

34. Eu penso e já ouvi por muitas pessoas que os ingleses são muito pontuais e que assumem sempre os compromissos.

35. They are very polite and respectful.

36. A British person usually is very smart and thinks that is the king of the world.

37. Têm o sotaque típico, gostam de chá, beber cerveja, eram menos admissíveis mas já estão melhores. Têm bons clubes de futebol.

38. Os britânicos têm forma de beber o seu chá. São muito temperamentais.

39. Os britânicos são mais "rígidos " do que os portugueses. Lá as pessoas são extremamente criticadas por estarem na rua as 11 da noite. Eu acho isso ridículo. Acho que os britânicos comem mal e têm um sotaque muito giro.

40. I expect that person to talk English and to be white as a snow or have freckles. English people are the best and Americans are worse than them.

41. To me, British is a very traditionalist and smug person that cares only about himself and doesn't have a very good sense of humour (doesn't smile too many times).

42. É uma pessoa que nasceu na Grã-Bretanha.

43. Eu já estive na Inglaterra e tive oportunidade de verificar os hábitos típicos. Naqueles bairros típicos, ainda existe uma certa tradição. Mas nas grandes cidades, devido à multiculturalidade, não existem esses hábitos. Os britânicos são pessoas iguais às outras.

44. Pessoalmente, sempre associei com os ingleses um comportamento muito rígido, tradicional e pouco pessoal, e pouco afectivo. No entanto deve-se provavelmente a ser um estereótipo, pois ainda não estive em contacto com a cultura geral o tempo suficiente para criar uma opinião real.

45. Na minha opinião ,as pessoas britânicas são iguais a todas as outras pessoas, talvez tenham costumes e tradições diferentes de outras pessoas dos outros países, que os fazem diferentes em maneiras de agir, praticar, envolver-se com as outras pessoas.

46. Para mim é simplesmente uma pessoa que nasceu na Grã-bretanha. No entanto tenho ideia que são um pouco conservadores.

47. Actually, the attitude I expect from a British person is to be quite annoying and concentrated and frankly I think British are quiet guys and I wouldn't mind if they would change their attitude being noisy like American citizens, smart but not so proud. British people are not the kings of the world and they make mistakes.

48. Eu espero que os britânicos sejam as pessoas simples, que gostem dos seus costumes e tradições, que sejam sociáveis. Por vezes são um pouco arrogantes.

49. The most important is their accent.

50. As pessoas britânicas por vezes acham-se superiores aos outros talvez por terem uma qualidade de vida melhor.

51. Os Britânicos são defenderes dos animais, disciplinados, responsáveis, simples, amantes de jardinagem e bricolage, bom sentido de humor, adeptos de cricket e dos desportos de equipa. Muito organizados, gostam ler, e ter um pequeno-almoço com feijões, bacon, ovos estrelados, pão torrado.

52. Os Britânicos são educados, simples, honestos e responsáveis. Normalmente gostam de jardinagem. São adeptos de desportos de equipa. As casas são todas iguais, os jardins, normalmente não têm muros e a maior parte das pessoas que têm animais em casa têm passagens para os animais nas portas de entrada.

53. Que sejam cavalheiros, inteligentes e frios.

54. Os ingleses são pontuais, os homens são cavalheiros e as mulheres são damas, gostam muito da cerveja e costumam ter bom gosto. Mas são um bocado frios e levam o nacionalismo muito a sério.

55. I see British people like old people that drink tea and eat cookies all day long. I also remember big green fields and teenagers. I see them like ugly people with bad and nasty addictions that kill animals and commit suicides frequently. Like the grey climate of Britain, the people are also unkind.

56. Por experiência própria, já que habitei em Inglaterra por uns tempos, não considero o povo inglês um povo hospitalar e simpático. Muito pelo contrário, achei um povo muito racista, extremista nas suas ideias e muito agressivo.

57. Os ingleses são pontuais e são caracterizados pela sua pontualidade britânica.

58. A ideia que tenho de alguém de nacionalidade Britânica é que são muito educados, cavalheiros, rígidos. No entanto, como em qualquer país, devem existir pessoas simpáticas, outras demasiado snobes.

59. Os ingleses são educados, andam extremamente diretos, têm uma pronúncia engraçada e têm a mania que sabem de tudo. Ser inglês é ser alto e branquinho.

60. For me, a British person is supposed to be very , very polite, educated but also distant from the ones he considers inferior. A person with a lot of self-discipline.

61. Na minha opinião uma pessoa inglesa é uma pessoa muito egocêntrica, patriótica e crítica.

62. British people's attitude is in their educated manners, but not very much sympatic and careless with people from other countries.

63. British people is funny people who likes to do parties with other people. They are very interactive, they like the things they do, and for this reason there exist hooligans because they live the football and when they loose, they get drunkard and destroy the streets and bars etc.

64. I expect a good education and respect from a person whose nationality is British.

65. I think that British people have power of their language because English is the language number one in the world. They are intelligent and nice. They like to go out with friends and be happy with all the people. However, they are beautiful because of their blue eyes and blond hair and these features can make them superior. They are good people, have a nice country and a nice sense of life.

66. I think these people think themselves very important and discriminate other people.

67. Os ingleses têm tendência a criar conflito com estrangeiros, principalmente no futebol, não respeitam as outras equipas. Eu gosto muito do sotaque inglês.

68. I expect funny and relaxed attitude from a British person. For me, being British means living in a monarchy, but a republican

monarchy. English people are friewndly, educated, civilised and behaved.

69. Os britânicos são um povo bem-educado e com uma qualidade de vida boa.

70. Being British or portuguese is the same thing, we have just to remind ourselves that in the bottom we are all humans, so there's not great difference.

71. British people are far more conservative than people from the other countries from the south of Europe. However, I don't see them as arrogant or convinced of their superiority. I see them nice in their own way, respectful and plain of principles.

72. Someone who is British tends to be very proud, self-convicted that England is the most powerful country in the world. Some English / British people tend to think that England is the "owner" of Europe.

73. As pessoas britânicas têm um forte character, são pontuais e pouco tolerantes. A maioria veste bem e confraterniza com outras pessoas de modo a estabelecer relações com o máximo de personalidades diferentes.

74. I think that a person whose nationality is British is like others. However, the Englishman is very conservative, patriot and they love their traditions.

75. I think that a person whose nationality is British is more patriot and more "mente aberta" than a portuguese person.

76. A ideia que tenho do cidadão britânico é de uma simpatia absoluta que defende as suas ideias.

77. Os britânicos são as pessoas muito cultas, trabalhadoras e responsáveis. Acho que têm um país muito organizado e hospitalar.

78. I expect a British person to be very open-minded, with a great sense of humour and a little bit traditionalist.

79. There's a kind of idea that British don't like to socialize with the rest of the people that don't belong to their country. I think they are

much centralised on themselves. However, I believe them to be smart and hardworking.

80. A ideia que eu tenho de um cidadão Britânico é de simpatia, elegância, generosidade e boa postura, é tudo que eu espero.

81. Para mim, ser inglês ou português não interessa. O que interessa é a formação, o carácter e também as atitudes das pessoas.

82. Ser inglês para mim significa muita coisa. Para mim os ingleses são as pessoas educadas, simpáticas e têm respeito para os outros. Adoro a cultura inglesa.

83. What I expect is that British person has to be instinctive, has to follow his customs and traditions and has to be fair.

84. A atitude de qual eu espero de um inglês que seja um pouco arrogante e que tenha a mania de ser superior devido ao facto que Inglaterra é um país com uma grande potência.

85. Nunca conheci nenhum britânico, mas penso que são pessoas que sempre chegam a horas a qualquer lugar. Um britânico deve ser alguém que gosta imenso de beber chá.

86. A person is a person and we have many ways to think. We are all different.

87. I don't know! I don't know English people. I only can say something if I know some English people. What I think can be wrong! It's not fair to talk about English people without know them.

88. To be British for me is like to be French or Italian. It is correct that they have different attitudes but for me they are all the same.

89. For me British people are not different from the others, maybe because I have not met a British person. Most people say they are arrogant, but I think they just envy the British because they have high level of life.

90. O povo inglês é muito pontual. Jantam muito cedo.

91. As pessoas britânicas são pessoas de bem. Algumas educadas outras não. São inteligentes, etc.

92. I expect people arrogant and conservative. Personally, I do not like British people, because they have strange character, they meet any strange with suspicion. British envy the other people and other races. British are the racist people.

93. I think British are too serious.

94. Tenho má ideia dos ingleses, já lá estive e visitei as casas deles. São horríveis, parecem lixeiras autênticas dentro da própria casa. Os ingleses são convencidos, mal-educados e pouco hospitalares.

95. I expect really polite though arrogant attitude from a British person. Their problem is to think they are the centre of the world, and they are the only ones doing it right. They are also full of futility, for them appearance comes first, then honour, then reality. They live in a different world created by their "snobbish" ideas. I'm not saying they are bad people, but they could be more receptive to change and accept others better. Their love for their country is a very good thing, but their arrogance towards the rest of the world is condemnable.

96. British people are seriously different from the Portuguese. The British are extremely traditionalist, especially when it comes to family, traditions, religion and etiquette. We have the image that most of them stick to the ruler all the time, being very polite and full of mannerism. They are actually very snobbish. They are way to self-centered. They think their country is the best, their traditions the most valuable and their attitudes the most correct. They are arrogant and selfish to the point of thinking that they are superior to the rest of the world.

97. I think British people are very polite. They always try to help each other and I think being the British man means living in a developed world, with great prospects for the future.

98. In my opinion British people are in general very ugly. They all have silly costumes like drinking tea all the time that make even the

youngest person look like an old one. I also don't like the British humour....don't ask me why because I don't know.

99. In my opinion, the British men and women are beautiful and they care about their own image. I think that they have luck because the most spoken language in the world is their language, so they can move around the world without problems. One thing that I also don't like very much is that they are very white because of the weather, but I like very much their blue eyes.

100. I think that British people are nice but a bit proud, very sociable, organised and hard-working people, but they have many rules.

101. Eu acho os ingleses um pouco frios, além disso, possuem uma cultura muito diferente da nossa.

102. It's difficult for me, portuguese girl to think about what does it mean to be British. However, I expect educated and conservative attitude. In football they are very violent. I like English food, and I love their country, it is beautiful and there is a mixture of cultures what is really cool.

103. I expect them to be civilized and gentlemen(the main stream) and to be drunk and hooligans that respect nothing and noone, aggressive and violent (the lower class).

104. To be British means to live in advanced country and be proud of their traditions.

105. I expect a cold person.

106. O típico inglês é bastante distante, quase frio. São geralmente pessoas um pouco arrogantes, têm dificuldades em aceitar ajuda, são bastante orgulhosos. Sentem-se um pouco superiores, mas não parecem ter muito gosto em vestir-se (com os típicos sandálias com meias). Têm uma educação rígida e conservadora, um pouco demais, talvez. Alimentam-se da sua ilusão de superioridade.

107. Talking about teenagers, I expect very good level of culture and rock'n roll spirit; older people seem to live for football and beer.

108. I think that English people are racists and too traditionalists.

109. I think that it is very difficult to describe the British type, because every person is different from the others. My vision of Britain is that it is a rational and well-structured country. They are very patriotic. They are also very polite and famous for their punctuality.

110. I believe people get wrong idea of British because they have royal family and therefore tradition is everything for them than anything else. But I must say that they have one of the different musical histories ever.

111. São as pessoas bastante ligadas à natureza e espaços verdes.

112. I think British people are very polite. They always try to help each other and I think being British man means living in a developed world, with great prospects for the future. And that's it. The Queen is the minor of the British essence.

113. I think a British person as a plain aspect of arrogance. They don't have capacity of being relaxed like Portuguese people.

114. O povo Britânico é muito tradicionalista e rigoroso, dificilmente aceitam as diferenças.

115. From a person whose nationality is British I expect the same that I expect from other people like respect and good manners, because I don't think they are different from other people. To be British means be from Britain and, perhaps, love their country and their tradition.

116. In my opinion, British people have blue eyes, blond hair, fair skin. They are great people but reserved.

117. A British man is someone who feels a bit superior to other nations, with bigger degree of culture and intelligence. I think that

they are not so good as they think themselves to be. In comparison with Portugal, they don't have gastronomic identity except beer.

118. Os Britânicos costumam ser loiros, olhos e pele clara e bastante tradicionalistas. Cada região da Grã-Bretanha tem a sua tradição e os seus costumes que eles se esforçam por manter.

119. Acho que ser inglês é um bocado mau porque hoje em dia muitas pessoas no mundo "apontam o dedo" aos ingleses por algumas coisas más que estão a acontecer no mundo.

120. Na minha opinião, os britânicos são pessoas calmas, um pouco fechadas, mas ainda assim simpáticas e, em certas situações um pouco orgulhosos demais. Na grande maioria consideram que são os melhores em tudo: o melhor país, o melhor povo, a melhor selecção nacional... e quando algo não corre tão bem são demasiado orgulhosos para admitir que erraram. Ser britânico significa ter oportunidade de chegar longe na vida se te aplicares, ter orgulho do seu país e dos seus governantes.

121. Na minha opinião, uma pessoa Britânica tem tendência a achar-se superior a pessoas de outra nacionalidade mas, no entanto, considero que os britânicos são simpáticos. As pessoas dessa nacionalidade normalmente têm os seus princípios bem definidos e dão muita importância às normas. São pessoas calmas e com paciência normalmente que têm gosto de serem ingleses e em manterem os rituais que sempre fizeram, como, por exemplo, a hora do chá ou pequeno-almoço com ovos e bacon, o "hot breakfast" como lhe chamam, fazem parte da sua rotina do dia-a-dia.

122. A atitude que eu espero de uma pessoa de nacionalidade britânica é a de uma ligeira simpatia mas ao mesmo tempo uma frieza e uma certa superioridade. Para mim, ser britânico é uma pessoa que preserva muito os seus costumes. Alguns, como em todo o lado há, são racistas com as pessoas.

123. Acho que os britânicos assumem um carácter muito próprio e protector perante a sua pátria. Acreditam e valorizam os seus costumes, mantendo viva a cultura do seu país. As pessoas são conservadoras e bastante protectoras do seu país, o que leve por vezes a assumirem uma atitude arrogante e delinquente.

124. Eu penso que as pessoas inglesas amam a sua pátria, são pessoas conservadoras e orgulhosas do passado do seu país. Gostam de animais a adoram o futebol, logo são as pessoas conservadoras e que dão muita importância às suas tradições.

125. Everyone is different from the others, and a British person is different from British people. Although they all love their country and their traditions.

126. Para mim, as pessoas com nacionalidade britânica são pessoas que gostam das coisas boas que o seu país produz. Pessoas que no nível mundial são bem-educadas.

127. I don't know very well how are British people. I've got the idea that they are aggressive. One needs to be born in England, Scotland, Wales or Ireland in order to be British.

128. São as pessoas extremamente independentes, eufóricas, mas civilizadas. Ser britânico é um motivo de grande orgulho para eles. As suas personalidades são marcadas também pelo grande sentido do humor.

129. I have never been to England. Maybe for this I have idea that typical British family has a car, a washing machine and a colour TV set. I think that English people want their costumes and they love and maintain their traditions.

130. I expect a good attitude from British people; to be British is not only to be called British. British people have their own characteristics.

131. De um inglês posso esperar muita coisa mas não simpatia. Não conheço os ingleses em particular, mas penso que tendem de estar um pouco de parte pois pensam que são superiores.

132. I've already been to England and as everything, we cannot generalise. There are also nice English people. But some of them are not: they have a strange sense of superiority. All the English people I know are very proud of their country. And they are sympathetic. One thing does not empty the other.

Appendix 5

PERSONAL OPINION OF UKRAINIAN LEARNERS ABOUT BRITISH NATIONALITY ON THE BASIS OF LEARNED ETHNOGRAPHIC MATERIAL FROM SCHOOL TEXTBOOKS AND BASED UPON PERSONAL EXPERIENCE.

SCHOOLS OF IVANO-FRANKIVSK REGION, UKRAINE

10TH - 11TH GRADES

QUESTION:

What attitude do you expect from a person whose nationality is British?

1. I expect them drinking tea and wearing coat with umbrella. I think they are very calm and concentrated. Sometimes they eat fast food.
2. Nothing, I don't care.
3. I think that British people are rather polite and intelligent. Also I think that British people are rather conservative. English man should follow all traditions and customs.
4. I don't know British people at all. By their look-like and the way of talking, I would say they are preserved but their thoughts are sassy and way of talking seems like a bit careless, even if they talk about something serious. I believe they are truthful, reliable, maybe good business partners. I guess they are quite stubborn and like to rule, not to obey.
5. As for me, English people are rather tolerant, intelligent, and polite. The person whose nationality is British should follow the traditions and should be real patriot and respect his country.
6. A person whose nationality is British should be rather polite, tolerant, and intelligent. This person should follow the traditions

and customs, should be a real patriot of the country, rather conservative type of people.

7. You cannot expect the same behaviour from all British. As for me there is a huge difference between young and old generations. The elders seem to be more conservative, correct in all spheres of life. And younger generation is considered to be irresponsible, absent-minded and so on. So I must admit that the image already created is not correct.
8. I think that Englishman must be individualist, practical. He must be real citizen of his country. This person should be tolerant and have good sense of humour. He must keep traditions and customs. Englishman will be rather sociable person and very interesting in conversation. He can be a bit conservative.
9. As for me, this person must be kind, proud of his city. Must be elegant and beautiful.
10. He should be very polite, clever and real gentleman. I like English people. "Chelsea 4ever".Abramovich is the best!
11. I don't know exactly but I think he must be like other people.
12. I expect them eating hamburgers, big size of belly and small size of brains. That's all.
13. I shall expect a good sense of humour from British person. I hope I shall meet an intelligent and smart person, highly educated. I also think that Englishmen like club life and like to relax good.
14. On the one hand – conventional, reserved, particularly polite, arrogant in some way, on the other hand – rebellious, e.g punk-rock revolution in 1970s, also very stylish, sophisticated, chic, unusual. I like them in fact.
15. Drink beer, tell jokes, sit in the pubs, be in their style (elegant, conservative).

16. I think that British people are arrogant, proud of their life, country and everything. Also they are a bit boring. But some of them are really nice and communicative.

17. He must look like a gentleman.

18. They are kind and well bred, very good, they are always ready to help you; they are intelligent, clever. They like to work and you can trust all your thoughts to them. They are perfect.

19. I think that people whose nationality is British are very good and beautiful.

20. They are very kind, communicative, a little bit stupid because of their humour. But I would like to have some friends from Britain. Though they are very talkative people I think that I would be able to talk only on few themes.

21. If I meet Englishman we would speak about the weather, domestic animals.

22. I think that there are three things that make sense to British people: weather, domestic animals and football.

23. I must say that all English people have sense of humour, that's why I think our communication will be funny and very interesting.

24. What I expect from a person whose nationality is British is that he must be rather conservative, love familiar things and take anything strange or foreign with suspicion.

25. I know that England is one of the most important countries in the world and I think that people are tolerant, civilized and very good. But Ukrainians are the best people in the world.

26. I expect good attitude from British person, with not so much character. I think that he must speak our language, not everything but some words. He must talk about Britain and British traditions.

27. I think that England is a very good country with its traditions and customs. English people are conservative and they don't have any sense of humour. They are rich people. They are patriots of their

language, they like birds and animals. English people live their own life and I think they like it.

28. The British people are tolerant, civilized, imaginative but practical, owners of a most precious gift called sense of humour, extremely proud of their insularity, passionate for freedom, individualist but socially responsible, traditional yet instinctive. I like British people.

29. I think that British people are very good because they like their nation, traditions and culture.

30. The British nationality is considered rather conservative; they love familiar things and don't accept anything that is strange. Being an amalgam of races and cultures, they consider themselves tolerant, civilized, imaginative but practical.

31. Every Englishman is an average Englishman.

32. British people must be tolerant and civilised. I hope to learn more about British culture.

33. I hope they are more educated than Ukrainian people are because their country is more developed.

34. I'd like to get acquainted with an Englishman. I'm interested in meeting new people and learning about other countries. I hope to learn more about Great Britain.

35. Englishmen are very developed in social and economic aspects and therefore they must be better educated than majority of Ukrainians, we may learn many things from them. We can talk about life, religion and points of view of Englishmen and at the same time they can learn more about us.

36. I see British people as highly educated and with expressed British manners.

37. I expect good treatment from British person because I think they are very polite. I want to go to Britain in future so it would be good to learn more things about England from native speaker.

38. As for me, Englishman should be intelligent, with good humour and have good education.

39. They are very modest and have conservative looks on life. I hope to have a chat in English. (20 opinions)

40. Englishmen have sentimental love for things and traditions because they are old. They never throw away old things. In many houses of Great Britain they have fire-places and though their bedrooms are awfully cold the English people don't want to have central heating because they don't want to have changes. (16 opinions)

41. I'd like to learn more about British culture from British representative, about their schools, national culture, nature, economics etc.

42. I expect to see tolerant and happy person.

43. I expect that a person whose nationality is British will tell me many interesting things about his country and his own way of life. I also want to learn more about financial, business and educational spheres of British life.

44. I would like to see a kind man, a gentleman. Moreover, I like British music; it would be very nice to see one of their groups in Ukraine. I think that British are very good people.

45. I like British national holidays, British films and British songs.

46. I want British people to invest into economics of Ukraine.

47. I don't expect anything. (16 opinions)

48. True Englishman is proud of his country, but perhaps too much. They enjoy their traditions but teenagers sometimes don't respect them. All people in the world have heard about English tea.

49. People in England are very good and funny. I have good impression of them.

50. English people are business people, they have advanced technologies. Their population is provided high level of social security.

51. To my mind, Englishmen do not have sense of humour.

52. The British people are cool and reserved. The main topic of conversation between British is the weather – unemotional and impersonal. They have nice manners.

53. English people consider themselves tolerant and civilized. The most important for them are their customs and traditions and of course the Queen. Ladies in Britain are not pretty because they don't use make up. But they always wear nice dresses.

54. I think English people are polite and generous. I'd like to meet British boy or girl and ask them about their country. I think it would be great!

55. Being an amalgam of races and cultures, they consider themselves tolerant, civilized, imaginative but practical, owners of a most precious gift called sense of humour, extremely proud of their insularity, passionate for freedom.

56. I expect to have a friendly conversation in English language.

57. British person always maintains his traditions and has very special sense of humour that I cannot understand.

58. I think that a British person must be very polite and kind-hearted. It seems for me that they are very responsible for everything they do. I expect them funny with sense of humour and joking.

59. They love animals and are patriots of their country.

60. I think that every Englishman is conservative, friendly and funny. But they are not hospitable to immigrants from the other countries.

61. I think that they are tolerant, civilized, imaginative but practical, owners of a most precious gift called sense of humour, extremely

proud of their insularity, passionate for freedom, individualist but socially responsible.

62. I think all Englishmen are punctual and tolerant. I've never seen Englishman, but I think they always drink tea. And they are conservative.

63. British people love their traditions, their language. Every family has a car, TV set, cat or dog. They like animals.

64. For me British person is sophisticated and tolerant person. They keep their family traditions and transmit them from generation to generation. Family is always on the first place for them.

65. This must be very kind and tolerant person. But I don't like English accent!

66. Englishman must be tolerant and civilized, have a good sense of humour. He will be proud of his country.

67. English are extremely proud of their country, civilized, imaginative but practical.

68. Englishmen are very interesting. They are reserved, serious, talkative and fun-loving. They like people who like their customs and traditions. They are nationalists and not well-dressed.

69. They must be reserved, formal, punctual, well dressed, lazy, serious and tolerant.

70. I think they are reserved people that don't like to speak to unknown person. I respect them for their true love to their traditions and for them to be proud of the fact they are British.

71. British people love their nation, their language, traditions, culture, and customs and know everything about their country. In addition, they are very friendly and love Ukraine and our nature and our national food.

72. It's a person in a suite, very reserved and love their own traditions. They are not like all Europeans; they have sense of humour and are very intelligent.

73. British people are reserved, serious and friendly but with sense of their own superiority. They care only for their traditions, money and their family.

74. Britons are very cool and reserved. Everyone is well-bread so you can expect help from them. They are tolerant to most European nations except Turkish. Their coffee is disgusting.

75. British people don't show their emotions and feelings. They are tidy; they have clean clothes and intelligent behaviour. Sometimes, I think they can be boring. They respect others, but they are self-sufficient.

76. British must be civilized, reserved. They like to work and discuss business matters with a drink. They do not have a sense of humour.

77. The British people are lazy and nationalistic.

78. After working day British relax in front of television. They do not go out every evening, but at least two evenings per week spend in local pub with friends. They pass weekends pottering in the garden.

79. I think them very beautiful and emotional people.

80. British people are not special people at all. Of course, their way of life is better.

81. I think British people are similar to us. They only have traditions and customs different.

82. The British are patriots, they respect their traditions.

83. British people are clever and polite, they give much value to their traditions, they respect each other and are kind to foreigners.

84. I think they are friendly, they love their traditions and their language, they like sports. I expect to see good, lovely and friendly person.

85. I think this person will not be emotional.

86. I think that the British people are famous for their love of tradition. They love nature and this nation is the richest in the world. Children there are more independent.

87. I watch programmes about Great Britain on TV. It's a very beautiful country. British people are very inventive. They have built a very nice country. I want to visit Great Britain in future.

88. I think they love familiar things and take anything that is strange or foreign with suspicion. They think that England is the finest country in the world. I'd like to have a conversation about England.

89. I think that English people are very tall and strong; they wear black suits and black hats. They like their country very much.

90. I think that the English are very civilized, conservative, and serious. They want to be the best. They are proud of their country and they like to watch football.

91. What can I expect from him? He is a man and I am a human! But he must be very intelligent and kind and really proud of their traditions. I don't find their humour funny and don't like it.

92. I expect friendly attitude.

93. It must be conservative nation. They like their traditions. In my opinion, English people are not interesting at all, but I like their football.

94. The British of course are cool and reserved, but they are not very nice as people.

95. In my opinion, British people are formal, lazy, nationalistic and easy-going. They are also cool and reserved.

96. I expect good behaviour and being tolerant. And he should treat me good.

97. British people like their customs and traditions. They are friendly and try to understand you if you talk to them in their native language. There is a proverb "Do in Rome as the Romans do.", so it is necessary to behave properly and live up to their customs and keep their traditions. British are very peaceful nation and if you do as they do, there will be no problem.

98. I think that British people should be serious, respectful, formal, sociable, reserved and tolerant. They are not very emotional. They love animals. The British are busy. They like to be late. They respect their customs and traditions.

99. As for me, I think that they are very tolerant, practical, tidy and of course well dressed. They have good manners. British are very happy; they never feel lonely and bored.