

**Національний університет
«Києво-Могилянська Академія»**

**Дмитро Мазін
Людмила Нестеренко**

GLOBALISATION

*Навчальний посібник
з англійської мови
для студентів НаУКМА*

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GLOBALISATION

Task 1

1. Read the given below quotations.
2. Choose the key words that in your opinion can characterize the process of globalization.
3. Work in groups and work out your own definition of globalization using the key words you have chosen.

Globalization Quotes

*We must take care that globalization does not become something people become
afraid of.*

Gerhard Schroeder

*We must ensure that the global market is embedded in broadly shared values and
practices that reflect global social needs, and that all the world's people share the
benefits of globalization.*

Kofi Annan

Globalization is a policy, not an act of God.

Jimmy Carter

*Globalization has changed us into a company that searches the world, not just to
sell or to source, but to find intellectual capital - the world's best talents and
greatest ideas.*

Jack Welch

*Globalization, as defined by rich people like us, is a very nice thing... you are
talking about the Internet, you are talking about cell phones, you are talking about
computers. This doesn't affect two-thirds of the people of the world.*

Jimmy Carter

*Instead of having a set of policies that are equipping people for the globalization
of the economy, we have policies that are accelerating the most destructive trends
of the global economy.*

Barack Obama

*It has been said that arguing against globalization is like arguing against the laws
of gravity.*

Kofi Annan

If you're totally illiterate and living on one dollar a day, the benefits of globalization never come to you.

Jimmy Carter

Globalization is a bottom-up phenomenon with all actions initiated by millions of individuals, the sum total of which is "globalization." No one is in charge, and no one can anticipate what the sum of all the individual initiatives will be before the result manifest. A global economy can only be the result of "spontaneous order."

John Naisbitt

Contrary to the received wisdom, global markets are not unregulated. They are regulated to produce inequality.

Kevin Watkins

We can no longer allow multi-nationalists to parade as agents of progress and democracy in the newspapers, even as they subvert it at the workplace.

John Sweeney

Globalization is a fact of life. But I believe we have underestimated its fragility.

Kofi Annan

Globalization could be the answer to many of the world's seemingly intractable problems. But this requires strong democratic foundations based on a political will to ensure equity and justice

Sharan Burrow

This is a very exciting time in the world of information. It's not just that the personal computer has come along as a great tool. The whole pace of business is moving faster. Globalization is forcing companies to do things in new ways.

Bill Gates

Task 2

- 1. Read the text devoted to the types and consequences of globalization and do the tasks below.*

GLOBALIZATION

Globalization refers to the increasing unification of the world's economic order through reduction of such barriers to international trade as tariffs, export fees, and import quotas. The goal is to increase material wealth, goods, and services through an international division of labor by efficiencies catalyzed by international relations, specialization and competition. It describes the process by

which regional economies, societies, and cultures have become integrated through communication, transportation, and trade. The term is most closely associated with the term economic globalization: the integration of national economies into the international economy through trade, foreign direct investment, capital flows, migration, the spread of technology, and military presence.

However, globalization is usually recognized as being driven by a combination of economic, technological, sociocultural, political, and biological factors. The term can also refer to the transnational circulation of ideas, languages, or popular culture through acculturation. An aspect of the world which has gone through the process can be said to be globalized. Against this view, an alternative approach stresses how globalization has actually decreased inter-cultural contacts while increasing the possibility of international and intra-national conflict.

TYPES OF GLOBALIZATION

Industrial

Emergence of worldwide production markets and broader access to a range of foreign products for consumers and companies, particularly movement of material and goods between and within national boundaries. International trade in manufactured goods has increased more than 100 times (from \$95 billion to \$12 trillion) since 1955. China's trade with Africa rose sevenfold during 2000–07 alone.

Financial

Emergence of worldwide financial markets and better access to external financing for borrowers. By the early part of the 21st century more than \$1.5 trillion in national currencies were traded daily to support the expanded levels of trade and investment.

Economic

Realization of a global common market, based on the freedom of exchange of goods and capital.

Survival in the new global business market calls for improved productivity and increased competition. Due to the market becoming worldwide, companies in various industries have to upgrade their products and use technology skilfully in order to face increased competition.

Political

The development of globalization has wide-ranging impacts on political developments, which particularly go along with the decrease of the importance of the state. Through the creation of sub-state and supra-state institutions such as the EU, the WTO, the G8 or the International Criminal Court, the state loses power of policy making and thus sovereignty. However, many see the relative decline in US power as being based in globalization, particularly due to its high trade imbalance. The consequence of this is a global power shift towards Asian states, particularly China, that has seen tremendous growth rates. In fact, current estimates claim that China's economy will overtake that of the United States by 2025.

Informational

Increase in information flows between geographically remote locations. Arguably this is a technological change with the advent of fibre optic communications, satellites, and increased availability of telephone and Internet.

Language

The most spoken first language is Mandarin (845 million speakers) followed by Spanish (329 million speakers) and English (328 million speakers).[46] However the most popular second language is undoubtedly English, the "lingua franca" of globalization:

About 35% of the world's mail, telexes, and cables are in English.

Approximately 40% of the world's radio programs are in English.

English is the dominant language on the Internet.

Ecological

The advent of global environmental challenges that might be solved with international cooperation, such as climate change, cross-boundary water and air pollution, over-fishing of the ocean, and the spread of invasive species. Since many factories are built in developing countries with less environmental regulation, globalism and free trade may increase pollution and impact on precious fresh water resources(Hoekstra and Chapagain 2008).

On the other hand, economic development historically required a "dirty" industrial stage, and it is argued that developing countries should not, via regulation, be prohibited from increasing their standard of living.

Cultural

Globalization has influenced the use of language across the world. This street in Hong Kong, a former British colony, shows various signs, a few of which incorporate both Chinese and British English.

Growth of cross-cultural contacts; advent of new categories of consciousness and identities which embodies cultural diffusion, the desire to increase one's standard of living and enjoy foreign products and ideas, adopt new technology and practices, and participate in a "world culture". Some bemoan the resulting consumerism and loss of languages. Also see Transformation of culture. This might also affect the spreading of multiculturalism, and better individual access to cultural diversity (e.g. through the export of Hollywood). Some consider such "imported" culture a danger, since it may supplant the local culture, causing reduction in diversity or even assimilation. Others consider multiculturalism to promote peace and understanding between people. A third position that gained popularity is the notion that multiculturalism to a new form of monoculture in which no distinctions exist and everyone shifts between various lifestyles in terms of music, cloth and other aspects once more firmly attached to a single culture. Thus not mere cultural assimilation as mentioned above but the obliteration of culture as we know it today. Greater international travel and tourism. WHO estimates that up to 500,000 people are on planes at any one time. In 2008, there were over 922 million international tourist arrivals, with a growth of 1.9% as compared to 2007.

Greater immigration, including illegal immigration. The IOM estimates there are more than 200 million migrants around the world today. Newly available data show that remittance flows to developing countries reached \$328 billion in 2008. Spread of local consumer products (e.g., food) to other countries (often adapted to their culture).

Worldwide fads and pop culture such as Pokémon, Sudoku, Numa Numa, Origami, Idol series, YouTube, Orkut, Facebook, and Myspace; accessible only to those who have Internet or Television, leaving out a substantial portion of the Earth's population.

The construction of continental hotels is a major consequence of globalization process in affiliation with tourism and travel industry, Dariush Grand Hotel, Kish, Iran

Worldwide sporting events such as FIFA World Cup and the Olympic Games. Incorporation of multinational corporations into new media. As the sponsors of the All-Blacks rugby team, Adidas had created a parallel website with a downloadable interactive rugby game for its fans to play and compete.

Social – development of the system of non-governmental organizations as main agents of global public policy, including humanitarian aid and developmental efforts.

Technical

Central aspect of globalisation has been the development of a Global Information System, and greater transborder data flow, using such technologies as the Internet, communication satellites, submarine fiber optic cable, and wireless telephones, which increased the number of standards applied globally (e.g., copyright laws, patents and world trade agreements) but also affects Legal/Ethical norms such as the creation of the international criminal court and international justice movements, crime importation and raising awareness of global crime-fighting efforts and cooperation, the emergence of Global administrative law.

Religious

The spread and increased interrelations of various religious groups, ideas, and practices and their ideas of the meanings and values of particular spaces.

CONSEQUENCES OF GLOBALIZATION

Cultural effects

Japanese McDonald's fast food as evidence of corporate globalization and the integration of the same into different cultures.

"Culture" is defined as patterns of human activity and the symbols that give these activities significance. According to prevailing notions, globalization has 'joined' different cultures and turned them into something different. The dominant view stresses that globalization should be distinguished from Americanization. This approach has been used since the late 1980s to conceal the unidirectional, top-down character of US-led globalization as it was being relentlessly imposed on the rest of the world. Recently, this view has been challenged by highlighting globalization's irradiating pattern as largely derived from decisions originally taken in Washington, D.C., particularly in the economic and cultural fields.

Culinary culture has become extensively globalized. For example, Japanese noodles, Swedish meatballs, Indian curry and French cheese have become popular outside their countries of origin. Two American companies, McDonald's and Starbucks, are often cited as examples of globalization, with over 31,000 and 18,000 locations operating worldwide, respectively.

Another common practice brought about by globalization is the usage of Chinese characters in tattoos. These tattoos are popular with today's youth despite the lack of social acceptance of tattoos in China. Also, there is a lack of comprehension in the meaning of Chinese characters that people get, making this an example of cultural appropriation.

The internet breaks down cultural boundaries across the world by enabling easy, near-instantaneous communication between people anywhere in a variety of digital forms and media. The Internet is associated with the process of cultural globalization because it allows interaction and communication between people with very different lifestyles and from very different cultures. Photo sharing websites allow interaction even where language would otherwise be a barrier.

Democratizing effect of communications

Exchange of information via the internet is playing a major role in the democratization of many countries.

Virtualization of industries since the dawn of ecommerce has transferred the power to the buyer, and the same effect has transitioned into voting systems by the groupin effect of social media.

Economic liberalization

According to Jagdish Bhagwati, a former adviser to the U.N. on globalization, although there are obvious problems with overly rapid development, globalization is a very positive force that lifts countries out of poverty. According to him, it causes a virtual economic cycle associated with faster economic growth.

Workers in developing countries now have more occupational choices than ever before. Educated workers in developing countries are able to compete on the global job market for high paying jobs. Production workers in developing countries are not only able to compete, they have a strong advantage over their counterparts in the industrialized world. This translates into increased opportunity. Workers have the choice of emigrating and taking jobs in industrial countries or staying at home to work in outsourced industries. In addition, the global economy provides a market for the products of cottage industry, providing more opportunities.

Globalization has generated significant international opposition over concerns that it has increased inequality and environmental degradation. In the Midwestern United States, globalization has eaten away at its competitive edge in industry and agriculture, lowering the quality of life.

Some also view the effect of globalization on culture as a rising concern. Along with globalization of economies and trade, culture is being imported and exported as well. The concern is that the stronger, bigger countries such as the United States, may overrun the other, smaller countries' cultures, leading to those customs and values fading away. This process is also sometimes referred to as Americanization or McDonaldization.

Jobs

Income inequality

The globalization of the job market has had negative consequences in developed countries. “Mind workers” (engineers, attorneys, scientists, professors, executives, journalists, consultants) are able to compete successfully in the world market and command high wages. Conversely, production workers and service workers in industrialized nations are unable to compete directly with workers in third world countries. Workflow changes so that poor countries gain the low-value-added element of work formerly done in rich countries, while higher-value work is retained; for instance, the total number of people employed in manufacturing in the USA declined, but there were great increases in value added per worker.

This has resulted in a growing gap between the incomes of the rich and poor. This trend seems to be greater in the United States than other industrial countries. Income inequality in the United States started to rise in the late 1970s, however the rate of increase rose sharply in the 21st century; it has now reached a level comparable with that found in developing countries.

Brain drain

Opportunities in rich countries drive talent away from poor countries, leading to brain drains. Brain drain has cost the African continent over \$4.1 billion in the employment of 150,000 expatriate professionals annually. The Associated Chambers of Commerce and Industry (Assocham) estimates that the brain drain of Indian students cost India \$10 billion per year.

Sweatshops

In many poorer nations, globalization is the result of foreign businesses utilizing workers in a country to take advantage of the lower wage rates.

One example used by anti-globalization protestors is the use of sweatshops by manufacturers. According to Global Exchange these "Sweat Shops" are widely used by sports shoe manufacturers and mentions one company in particular – Nike. There are factories set up in the poor countries where employees agree to work for lower wages than would be required in richer countries.

Several agencies have been set up worldwide specifically designed to focus on anti-sweatshop campaigns and education of such. In the USA, the National Labor Committee has proposed a number of bills as part of Decent Working Conditions and Fair Competition Act, which have thus far failed in Congress. The legislation would legally require companies to respect human and worker rights by prohibiting the import, sale, or export of sweatshop goods.

Specifically, these core standards include no child labor, no forced labor, freedom of association, right to organize and bargain collectively, as well as the right to decent working conditions.

Business process outsourcing

In the rich world, business process outsourcing has, like most other arms of globalisation, been a double-edged sword; it enables cheaper services but displaces some service-sector jobs. However, in poorer countries to which service jobs are outsourced, the benefits have been unambiguous; in India, the outsourcing industry is the "primary engine of the country's development over the next few decades, contributing broadly to GDP growth, employment growth, and poverty alleviation".

Natural resources

Air

In 2007, China surpassed the United States as the top emitter of CO₂. Only 1 percent of the country's 560 million city inhabitants (2007) breathe air deemed safe by the European Union.

Burning forest in Brazil. The removal of forest to make way for cattle ranching was the leading cause of deforestation in the Brazilian Amazon from the mid 1960s. Recently, soybeans have become one of the most important contributors to deforestation in the Brazilian Amazon.

Forests

A major source of deforestation is the logging industry, driven spectacularly by China and Japan. China and India are quickly becoming large oil consumers. China has seen oil consumption grow by 8% yearly since 2002, doubling from 1996–2006. State of the World 2006 report said the two countries' high economic growth hid a reality of severe pollution. The report states:

The world's ecological capacity is simply insufficient to satisfy the ambitions of China, India, Japan, Europe and the United States as well as the aspirations of the rest of the world in a sustainable way.

At present rates, tropical rainforests in Indonesia would be logged out in 10 years, Papua New Guinea in 13 to 16 years.

Minerals

Without more recycling, zinc could be used up by 2037, both indium and hafnium could run out by 2017, and terbium could be gone before 2012. In a 2006 news story, BBC reported, "...if China and India were to consume as much resources per capita as United States or Japan in 2030 together they would require a full planet Earth to meet their needs. In the longterm these effects can lead to increased conflict over dwindling resources and in the worst case a Malthusian catastrophe.

Effects of population growth on food supplies

The head of the International Food Policy Research Institute, stated in 2008 that the gradual change in diet among newly prosperous populations is the most important factor underpinning the rise in global food prices. From 1950 to 1984, as the Green Revolution transformed agriculture around the world, grain production increased by over 250%. The world population has grown by about 4 billion since the beginning of the Green Revolution and most believe that, without the Revolution, there would be greater famine and malnutrition than the UN presently documents (approximately 850 million people suffering from chronic malnutrition in 2005).

It is becoming increasingly difficult to maintain food security in a world beset by a confluence of "peak" phenomena, namely peak oil, peak water, peak phosphorus, peak grain and peak fish. Growing populations, falling energy sources and food shortages will create the "perfect storm" by 2030, according to the UK government chief scientist. He said food reserves are at a 50-year low but the world requires 50% more energy, food and water by 2030. The world will have to

produce 70% more food by 2050 to feed a projected extra 2.3 billion people and as incomes rise, the United Nations' Food and Agriculture Organisation (FAO) warned. Social scientists have warned of the possibility that global civilization is due for a period of contraction and economic re-localization, due to the decline in fossil fuels and resulting crisis in transportation and food production. One paper even suggested that the future might even bring about a restoration of sustainable local economic activities based on hunting and gathering, shifting horticulture, and pastoralism.

In 2003, 29% of open sea fisheries were in a state of collapse. The journal *Science* published a four-year study in November 2006, which predicted that, at prevailing trends, the world would run out of wild-caught seafood in 2048.

Health

Globalization has also helped to spread some of the deadliest infectious diseases known to humans. Starting in Asia, the Black Death killed at least one-third of Europe's population in the 14th century. Even worse devastation was inflicted on the American supercontinent by European arrivals. 90% of the populations of the civilizations of the "New World" such as the Aztec, Maya, and Inca were killed by small pox brought by European colonization. Modern modes of transportation allow more people and products to travel around the world at a faster pace, but they also open the airways to the transcontinental movement of infectious disease vectors. One example of this occurring is AIDS/HIV. Due to immigration, approximately 500,000 people in the United States are believed to be infected with Chagas disease. In 2006, the tuberculosis (TB) rate among foreign-born persons in the United States was 9.5 times that of U.S.-born persons.

Global market

Expansion

A flood of consumer goods such as televisions, radios, bicycles, and textiles into the United States, Europe, and Japan has helped fuel the economic expansion of Asian tiger economies in recent decades. However, Chinese textile and clothing exports have encountered criticism from Europe. This criticism has been settling after Beijing and Brussels reached a compromise. Still in 2004, EU China sold textiles worth about 514 million euros, while the value of Chinese apparel exports to the EU amounted to 16 billion euros and these mighty exports from China results job losses. In France, ceased to exist about 7 thousand. Positions in Spain

70 thousand, about 200 thousand in Italy. the United States and some African countries. As of 26 April 2005 Asia Times article notes that, "In regional giant South Africa, some 300,000 textile workers have lost their jobs in the past two years due to the influx of Chinese goods".The increasing U.S. trade deficit with China has cost 2.4 million American jobs between 2001 and 2008, according to a study by the Economic Policy Institute (EPI). From 2000 to 2007, the United States had lost a total of 3.2 million manufacturing jobs.

A report issued in 2007 by PricewaterhouseCoopers LLP predicted that by 2050 the economies of the E7 emerging economies (the BRIC countries: China, India, Brazil, and Russia, plus Mexico, Indonesia and Turkey) will be around 50% larger than the current G7 (US, Japan, Germany, UK, France, Italy and Canada). China is expected to overtake the US as the largest economy around 2025, while India will overtake the US in 2050. A more recent report issued by Goldman Sachs that was compiled after China released their GDP growth figures for 2009 predicted that China is about to overtake Japan and may become the world's largest economy by 2020.

Financial interdependency

The world today is so interconnected that the collapse of the subprime mortgage market in the U.S. led to a global financial crisis and recession on a scale not seen since the Great Depression. According to critics, government deregulation and failed regulation of Wall Street's investment banks were important contributors to the subprime mortgage crisis.

Drug and illicit goods trade

The United Nations Office on Drugs and Crime (UNODC) issued a report that the global drug trade generates more than \$320 billion a year in revenues. Worldwide, the UN estimates there are more than 50 million regular users of heroin, cocaine and synthetic drugs. The international trade of endangered species is second only to drug trafficking. Traditional Chinese medicine often incorporates ingredients from all parts of plants, the leaf, stem, flower, root, and also ingredients from animals and minerals. The use of parts of endangered species (such as seahorses, rhinoceros horns, saiga antelope horns, and tiger bones and claws) has created controversy and resulted in a black market of poachers who hunt restricted animals.

Developing world

A number of international polls have shown that residents of developing countries tend to view globalization more favorably than residents of the US or the EU. However, a recent poll undertaken by the BBC indicates that there is a growing feeling in the Third World that globalization is proceeding too rapidly. There are only a few countries, including Mexico, the countries of Central America, Indonesia, Brazil and Kenya, where a majority felt that globalization is growing too slowly.

Many in the Third World see globalization is a positive force that lifts countries out of poverty. The opposition often combines environmental concerns with nationalism. Governments are often seen as agents of neo-colonialism that open the doors to an invasion of multinational corporations. Much of this criticism comes from the established middle class; a report from the Brookings Institute suggests this is because the middle class perceive upwardly mobile low-income groups to be a threat to their economic security.

Although many critics blame globalization for a decline of the middle class in industrialized countries, a recent report in *The Economist* suggests that the middle class is growing rapidly in the Third World. Unfortunately, this growth, coupled with growing urbanization, has led to increasing disparities in wealth between urban and rural areas. This leads to a situation where those who have gained the least economically have the most to lose from the negative environmental impact of globalization. For example, in India 70% of the population lives in rural areas and depend directly on access to natural resources for their livelihood. As a result, anti-globalization often takes the form of mass movements in the countryside.

The situation is critical in China, where rapid growth has led to a situation where 0.4% of the population possess 70% of the nation's wealth. An 2007 article in *The Economist* blamed increasing unrest in rural China on the growing gap in wealth between rural and urban areas. This, plus growing worker discontent in industrialized areas, has caused a great deal of concern among the nation's leadership

2. Divide the statements below into 2 groups according to the information from the text above. Sometimes the statements may belong to 2 categories (depending on your attitude to globalisation).

Positive Aspects of Globalization

Negative Aspects of Globalization

1. Although different cultures from around the world are able to interact, they begin to meld, and the contours and individuality of each begin to fade.
2. As more money is poured in to developing countries, there is a greater chance for the people in those countries to economically succeed and increase their standard of living.
3. Developing countries are able to reap the benefits of current technology without undergoing many of the growing pains associated with development of these technologies.
4. Global competition encourages creativity and innovation and keeps prices for commodities/services in check.
5. Governments are able to better work together towards common goals now that there is an advantage in cooperation, an improved ability to interact and coordinate, and a global awareness of issues.
6. Large Western-driven organizations such as the International Monetary Fund and the World Bank make it easy for a developing country to obtain a loan. However, a Western-focus is often applied to a non-Western situation, resulting in failed progress.
7. Outsourcing, while it provides jobs to a population in one country, takes away those jobs from another country, leaving many without opportunities.
8. There is a greater access to foreign culture in the form of movies, music, food, clothing, and more. In short, the world has more choices.
9. There is little international regulation, an unfortunate fact that could have dire consequences for the safety of people and the environment.
10. There may be a greater chance of disease spreading worldwide, as well as invasive species that could prove devastating in non-native ecosystems.

3. Work in groups and add other ideas to each category.

Task 3

1. *Read the text devoted to the critics of globalization. Work in pairs and express your attitude to this phenomenon substantiating it with arguments and examples.*

Anti-globalization movement

"Anti-globalization" can involve the process or actions taken by a state or its people in order to demonstrate its sovereignty and practice democratic decision-making. Anti-globalization may occur in order to maintain barriers to the international transfer of people, goods and beliefs, particularly free market deregulation, encouraged by business organizations and organizations such as the International Monetary Fund or the World Trade Organization. Moreover, as Naomi Klein argues in her book *No Logo*, anti-globalism can denote either a single social movement or an umbrella term that encompasses a number of separate social movements such as nationalists and socialists.

Some people who are labeled "anti-globalist" or "sceptics" consider the term to be too vague and inaccurate. Podobnik states that "the vast majority of groups that participate in these protests draw on international networks of support, and they generally call for forms of globalization that enhance democratic representation, human rights, and egalitarianism."

Joseph Stiglitz and Andrew Charlton write: "The anti-globalization movement developed in opposition to the perceived negative aspects of globalization. The term 'anti-globalization' is in many ways a misnomer, since the group represents a wide range of interests and issues and many of the people involved in the anti-globalization movement do support closer ties between the various peoples and cultures of the world through, for example, aid, assistance for refugees, and global environmental issues. "

Some members aligned with this viewpoint prefer instead to describe themselves as the "Global Justice Movement", the "Anti-Corporate-Globalization Movement", the "Movement of Movements" (a popular term in Italy), the "Alter-globalization" movement (popular in France), the "Counter-Globalization" movement, and a number of other terms.

Critiques of the current wave of economic globalization typically look at both the damage to the planet, in terms of the unsustainable harm done to the biosphere, as well as the human costs, such as poverty, inequality, miscegenation, injustice and the erosion of traditional culture which, the critics contend, all occur as a result of the economic transformations related to globalization. They challenge directly the metrics, such as GDP, used to measure progress promulgated by institutions such as the World Bank, and look to other measures, such as the Happy Planet Index, created by the New Economics Foundation. They point to a

"multitude of interconnected fatal consequences—social disintegration, a breakdown of democracy, more rapid and extensive deterioration of the environment, the spread of new diseases, increasing poverty and alienation"which they claim are the unintended but very real consequences of globalization.

The terms globalization and anti-globalization are used in various ways. Noam Chomsky believes that The term "globalization" has been appropriated by the powerful to refer to a specific form of international economic integration, one based on investor rights, with the interests of people incidental. That is why the business press, in its more honest moments, refers to the "free trade agreements" as "free investment agreements" (Wall St. Journal). Accordingly, advocates of other forms of globalization are described as "anti-globalization"; and some, unfortunately, even accept this term, though it is a term of propaganda that should be dismissed with ridicule. No sane person is opposed to globalization, that is, international integration. Surely not the left and the workers movements, which were founded on the principle of international solidarity — that is, globalization in a form that attends to the rights of people, not private power systems."

"The dominant propaganda systems have appropriated the term "globalization" to refer to the specific version of international economic integration that they favor, which privileges the rights of investors and lenders, those of people being incidental. In accord with this usage, those who favor a different form of international integration, which privileges the rights of human beings, become "anti-globalist." This is simply vulgar propaganda, like the term "anti-Soviet" used by the most disgusting commissars to refer to dissidents. It is not only vulgar, but idiotic. Take the World Social Forum, called "anti-globalization" in the propaganda system – which happens to include the media, the educated classes, etc., with rare exceptions. The WSF is a paradigm example of globalization. It is a gathering of huge numbers of people from all over the world, from just about every corner of life one can think of, apart from the extremely narrow highly privileged elites who meet at the competing World Economic Forum, and are called "pro-globalization" by the propaganda system. An observer watching this farce from Mars would collapse in hysterical laughter at the antics of the educated classes.

Critics argue that globalization results in:

Poorer countries suffering disadvantages: While it is true that globalization encourages free trade among countries, there are also negative consequences because some countries try to save their national markets. The main export of poorer countries is usually agricultural goods. Larger countries often subsidise

their farmers (like the EU Common Agricultural Policy), which lowers the market price for the poor farmer's crops compared to what it would be under free trade.

The exploitation of foreign impoverished workers: The deterioration of protections for weaker nations by stronger industrialized powers has resulted in the exploitation of the people in those nations to become cheap labor. Due to the lack of protections, companies from powerful industrialized nations are able to offer workers enough salary to entice them to endure extremely long hours and unsafe working conditions, though economists question if consenting workers in a competitive employers' market can be decried as "exploited". It is true that the workers are free to leave their jobs, but in many poorer countries, this would mean starvation for the worker, and possible even his/her family if their previous jobs were unavailable.

The shift to outsourcing: Globalization has allowed corporations to move manufacturing and service jobs from high cost locations to locations with the lowest wages and worker benefits. This results in loss of jobs in the high cost locations while creating great economic opportunities in poorer countries.

Weak labor unions: The surplus in cheap labor coupled with an ever growing number of companies in transition has caused a weakening of labor unions in the United States. Unions lose their effectiveness when their membership begins to decline. As a result unions hold less power over corporations that are able to easily replace workers, often for lower wages, and have the option to not offer unionized jobs anymore.

An increase in exploitation of child labor: for example, a country that experiencing increases in labor demand because of globalization and an increase the demand for goods produced by children, will experience greater a demand for child labor. This can be "hazardous" or "exploitive", e.g., quarrying, salvage, cash cropping but also includes the trafficking of children, children in bondage or forced labor, prostitution, pornography and other illicit activities.

World Bank economist Branko Milanovic called much previous empirical research on global poverty and inequality into question because, according to him, improved estimates of purchasing power parity indicate that developing countries are worse off than previously believed. Milanovic remarks that "literally hundreds of scholarly papers on convergence or divergence of countries' incomes have been published in the last decade based on what we know now were faulty numbers." With the new data, possibly economists will revise calculations, and he also

believed that there are considerable implications estimates of global inequality and poverty levels. Global inequality was estimated at around 65 Gini points, whereas the new numbers indicate global inequality to be at 70 on the Gini scale.

The critics of globalization typically emphasize that globalization is a process that is mediated according to corporate interests, and typically raise the possibility of alternative global institutions and policies, which they believe address the moral claims of poor and working classes throughout the globe, as well as environmental concerns in a more equitable way.

The movement includes church groups, national liberation factions, peasant unionists, intellectuals, artists, protectionists, anarchists, those in support of relocalization and others. Some are reformist, (arguing for a more moderate form of capitalism) while others are more revolutionary (arguing for what they believe is a more humane system than capitalism) and others are reactionary, believing globalization destroys national industry and jobs.

One of the key points made by critics of recent economic globalization is that income inequality, both between and within nations, is increasing as a result of these processes. One article from 2001 found that significantly, in 7 out of 8 metrics, income inequality has increased in the twenty years ending 2001. Also, "incomes in the lower deciles of world income distribution have probably fallen absolutely since the 1980s". Furthermore, the World Bank's figures on absolute poverty were challenged. The article was skeptical of the World Bank's claim that the number of people living on less than \$1 a day has held steady at 1.2 billion from 1987 to 1998, because of biased methodology.

A chart that gave the inequality a very visible and comprehensible form, the so-called 'champagne glass' effect, was contained in the 1992 United Nations Development Program Report, which showed the distribution of global income to be very uneven, with the richest 20% of the world's population controlling 82.7% of the world's income.

Economic arguments by fair trade theorists claim that unrestricted free trade benefits those with more financial leverage (i.e. the rich) at the expense of the poor.

Americanization related to a period of high political American clout and of significant growth of America's shops, markets and object being brought into other countries. So globalization, a much more diversified phenomenon, relates to a multilateral political world and to the increase of objects, markets and so on into each others countries.

Critics of globalization talk of Westernization. A 2005 UNESCO report showed that cultural exchange is becoming more frequent from Eastern Asia but Western countries are still the main exporters of cultural goods. In 2002, China

was the third largest exporter of cultural goods, after the UK and US. Between 1994 and 2002, both North America's and the European Union's shares of cultural exports declined, while Asia's cultural exports grew to surpass North America. Related factors are the fact that Asia's population and area are several times that of North America.

Some opponents of globalization see the phenomenon as the promotion of corporatist interests. They also claim that the increasing autonomy and strength of corporate entities shapes the political policy of countries.

2. *Work in groups and make up a list of the problems which Ukraine can face due to the influences of globalization.*

WRITING A SOLUTION TO A PROBLEM ESSAY

How to Write a Problem Solution Essay: Step by Step Instructions

Problem Solution Essays explain a problem and give a detailed plan for how it can be solved. These essays:

- Describe the problem.
- Convince the reader the problem needs solving.
- Explain the solution proposal.
- Argue that this is the best solution.
- Refute any objections.

Problem Solution Essays are something you will write all the time in your work and in life. If you've thought, "I know how this could be done better!" you have an idea for your problem solution essay.

1. Problem Solution Essay Solution Ideas

(globalisation influences on education sphere is taken as an example)

Solution Ideas	How it works	Assumes Cause of Problem is	Example
Add something	Give more money, people, equipment or stuff.	lack of resources	More teachers in schools, more money for fire department
Take away something	Remove source of problem	one thing or person causing problem	fire bad teachers, get rid of poor textbooks
Educate	Give information about the problem and solution.	people don't know what to do	Say "No to Drugs" campaign
Make laws or Rules	Create a new law or rule, or reform existing rules	current rules don't solve problem	School Dress Code revised to require Uniforms
Enforce laws or rules	Provide a way to enforce or else provide	Current rules are adequate but aren't	School decides to call parents if students out

Solution Ideas	How it works	Assumes Cause of Problem is	Example
	more resources (like more police or money for	enforced enough.	of dress code.
	regulators) to enforce exisiting rules or laws.		
Change method or procedure	Change the way something is done, or the organization of something.	something isn't done in the right way.	Change meeting time from Tuesday morning to Saturday to get more people to come.
Motivate	Use advertising or emotional appeals to get people to do something or not do something.	people know what they should do, but don't want to do it	Anti-Smoking ads
Build Something New	Give new facilities or a new organization.	more buildings or a new organization needed because nothing currently existing will solve problem.	Build a new football stadium to encourage fan support.
Work out Compromis	Get sides of argument together to work out a mutual agreement of solution	problem is mostly lack of agreement	Trade agreement talks between countries.
Adapt Solution that Works	Take a solution that worked somewhere else and apply it to this problem	a problem that has been solved elsewhere	Adding taxes on cigarettes decreases smoking, so put a tax on snack foods that are bad for you
Change	Get rid of current	leader is the problem	Fire college football

Solution Ideas	How it works	Assumes Cause of Problem is	Example
Leadership	leadership and get someone new in charge		coach
Change Attitudes	Present information or attitudes are causing incentives to change the way people feel about situation.	problem	Parents give children money to do chores

2. Problem Solution Essay Outline

To be effective, you need to organize your Problem Solution Essay carefully. Your main goal in this essay is to:

- Interest your reader in the problem.
- Convince your reader that the problem is important and needs to be solved.
- Explain your solution clearly.
- Convince the reader that your solution is cost-effective, feasible and workable.
- Convince your reader that your solution is better than other solutions.

3. Introduction to Problem Solution Essay

! State the Problem and Explain Why it Needs to be Solved

- If it is an unknown problem you will need to explain in detail.
- If it is a familiar problem then you need to paint a vivid picture.
- In both situations, you will need to convince the reader that it is an important problem.

Propose a Solution: thesis

1. State your solution clearly in one sentence. Usually this is your thesis sentence which will come at the end of your description of the problem.
2. This thesis sentence usually comes at the end of your description of the problem, however sometimes, if your solution is short and simple, you may end up telling it just at the end.

4. Main Body of Problem Solution Essay

The Body of your paper will be three or more paragraphs. The Body of your paper must:

1. Explain your solution clearly.
2. Give details about how solution will solve the problem.
3. Explain who will be in charge and how it will be funded.
4. Give evidence that your solution will work (expert opinion, examples of when it has worked before, statistics, studies or logical argument)

The Body of your paper will also seek to argue that your solution:

1. Will solve the problem.
2. Is cost effective.
3. Is feasible to implement.
4. Is a reasonable solution to the problem.
5. Can stand up to possible objections.
6. Is better than other solutions.

In order to make a convincing argument, you will need to consider objections to your plan carefully and refute them logically with argument and/or evidence.

5. Conclusion of Problem Solution Essay

Your conclusion will be one or more paragraphs. In your conclusion, you want to clinch your argument and convince your reader that your solution is the best. Here are some effective conclusion ideas:

- Tell what the reader should do
- Give a description of how situation will change if your plan is adopted
- Use the end of the frame story to show how solution is needed or how it will work.
- Give a real-life example or scenario showing adoption of your plan and how it works.
- Give convincing facts, statistics or expert testimony on the solution or the problem.

Effective Problem Solution Essays

Finding Common Ground with Your Audience: In order to formulate an effective argument or proposal, you need to find common ground with your audience. While there is some value in arguments which “preach to the choir” and “rally the troops” to support something they already strongly believe, most arguments are more effective if they seek to persuade an audience which is undecided or not strongly in favor of your position.

Here are some questions that can help you define your audience for your position paper and also find out what common ground you have with them:

1. Who is your audience? What do they believe about your issue?
2. What do you want them to believe/do after reading your paper?
3. What are the warrants (values or strong beliefs) your audience holds about this type of subject?
4. How are your warrants (values or strong beliefs) different or the same as those of your audience?
5. Where do you and your audience have common ground? What basic needs, values and beliefs do you share? Examples of needs and values that motivate most audiences: basic needs, health, financial well being, affection and friendship, respect and esteem of others, self-esteem, new experience, self-actualization, convenience.
6. Which of these needs and values could be effective for you to appeal to in your paper?
7. You have to pay much attention to:
 - *Tone*: Tone is important in this sort of paper. You want to have a tone that is reasonable, convincing, and logical.
 - *Point of View*: Because you are trying to convince the reader, this is one paper where the 2nd person point of view (“you” or “we”) might be used effectively. However, first person or third is also appropriate.
 - *Audience*: Considering the reaction of your reader is very important in writing this paper. You need to address a reader who can actually implement your proposal. You need to think about how you can convince the reader who has the power to act on your suggestions, not just someone who already agrees with you but can’t do anything about the situation.

Both Argument and Problem Solution Essays:

- **Vividly describe a problem or situation.**
- **Have a viewpoint they want to convince the reader to understand.**
- **Want the reader to believe, do or think something.**
- **May want the reader to take action.**

BUT

Problem Solution Essays Give a Detailed Plan: What makes a Problem Solution paper different is that it gives a detailed plan for how the problem needs to be solved and argues for a specific action. The body of a Problem Solution Essay argues for your solution. The Body of a Problem Solution Paper explains:

- What needs to be done.
- How it needs to be done.
- Why it will work.
- Why it is feasible and reasonable as a solution.
- Why it is cost effective.
- Why this solution is better than other solutions.

Task 1

*1. In groups analyse the given below essays entitled **“How to reduce negative effects of globalization in Ukraine?”** written by students of our University. While analyzing pay attention to the grammar, vocabulary, structure and content presented. Try to be as critical as possible when analyzing and prove all your ideas with as many arguments as possible:*

Example A

Globalization is a rather controversial process that nowadays is spread worldwide. Ukraine, as a part of a global community is also involved in globalization with all the positive and negative consequences it brings. Our aim for now is to cut down the amount of negative effects on the country by providing really possible and productive solutions. Perhaps the main problem is the suppression of national business by more powerful multicultural corporations. We can also mention such factor as “brain flow” which takes place in Ukrainian society and cannot but concern modern world. Other contributing factor is global culture, which gradually becomes more valuable and widespread than authentic, native one.

One possible way to reduce impact on business is governmental support of national corporations and increasing taxes for huge multicultural companies. In this way Ukrainian businessmen will have much more favorable conditions for making their business in similar sphere than their colleagues from other countries. It will not only increase the amount of money, which will stay within the country, but also will grow trust and power of national production.

Also government should pay attention to the “ brain flow” in order to save powerful intellectual resources in Ukraine, which would help economics in general and welfare of citizens in particular. Proper conditions for intellectual workers, social help, confidence in stable income are likely to stop this process, which result is sustain development of the country.

Another way to overcome the problem of globalization’s influence on Ukrainian culture is rising national pride and in this way to resist global culture. Our rich history and traditions are worth to remember and reproduce in fast-moving world. We should remember those traits, which make us so special and

unique and aware of becoming a bad copy of some other country which totally gave up its particularity on pressure of globalization.

All in all, globalization process cannot be stopped, but it's all up to us what traits we'll remain to increase its benefit and what traits we should cut down. Clever policy and successful planning are the keys to reduce the negative effects or at least limit them. So now we are to find enough motivation and resources to do so.

Example B

More and more scholars nowadays are talking about the negative effects of the globalization process all over the world. It is told that usually only developed countries have benefits from this, while the third world countries – conversely suffer. This problem did not bypassed our country, that means we should discover some solutions of how to reduce negative effects of globalization in Ukraine.

One of the worst effects of globalization is that countries lose their own native culture and as a result become very similar to each other. In order to reduce this negative effect we should do our best not to forget our traditions and customs and moreover comply them. This will save the individuality of our country.

The second negative effect is that developed countries built their plants and factories on the territory of our country. This is made because of some reasons like: cheap working power, small taxes and the absence of harm for the ecology of their countries. To fight with this effect our government should ensure that foreign companies follow all the European standards of working conditions and salaries. That means there will not be an exploitation of one country against another.

The last one negative effect is a great influence of transnational corporations. This influence makes developing countries to be politically and economically dependent on developed countries. Sometimes some conditions of these corporations are not favorable for the state; however they have to submit. To reduce this effect states should be very careful while borrowing money from such corporations, it is better even not to borrow any money at all. Such a policy will decrease the foreign, mainly American influence.

To sum up, there are several negative effects of globalization, like: losing of individuality of the country, an exploitation of one country against another and great influence of transnational corporations. In order to reduce them we should: do our best not to forget our traditions and customs and moreover comply them and our government gave to ensure that foreign companies follow all the European standards of working conditions and salaries and be very careful while borrowing money from transnational corporations. Following of these recommendations will help us not to become just a product of globalization.

Example C

People all over the world become closer than ever before. We live in the era of globalization. This socio-political phenomenon affects all spheres of life of all countries. Surely, Ukraine as part of a pervasive global village isn't an exception. And not always the influence of globalization is positive. Thus we should look for ways of diminishing negative effects of this phenomenon in our countries.

Firstly, with an eye to decrease unfavourable impact of globalization in Ukraine it's important to develop our own financial infrastructure. Stable economic institutions will reduce Western influence on the geopolitical course of the country due to the investments in our economy. Thus, Ukraine will develop independently and not follow the path of modernization, which is dictated by the globalization trends.

Secondly, to reduce negative effects of globalization in Ukraine our government should support the development of our national culture in its distinctive character and uniqueness. Governmental incentives and encouragement of national cultural practice will help to cope with total westernization of culture and preserve our identity. So the state support of the national cultural sphere is vitally important to deal with negative effect of cultural unification caused by globalization.

All in all, negative effects of globalization in Ukraine can be dialed down easily if our government pay attention and concentrate efforts on key spheres of state life. And perhaps the most important areas should be preserved from globalization influence are national economics and culture.

Example D

Globalization is not a new phenomena. There are a lot of debates about the true effects of globalization and if it is really such a good thing. As any other process, it has it's positive and negative sights. However disadvantages of globalization are so strong, that nowadays some countries try to find some ways to reduce negative effects of this process.

One possible way to deal with some cons of globalization would be for developing countries to become more sustained on external sources. I mean that some countries should not be so dependent on other more developed ones when developing countries can satisfy it's requirements for themselves. For example, in Ukraine there are much black earths that are not used in agriculture nowadays, that is way we have to import buckwheat, wheat, some vegetables and fruits, that can be easily grown on our fields. As a result countries will learn to become more independed from the economy of other countries, trying to use its own resources and possibilities. So the process of globalization will not make so much harm on the developing countries if they try to become more economical independed.

Another way to reduce negative effects of globalization would be make people understand their nationalities in the aspect of patriotism, being proud of their own countries, having a conscious life. People should understand their responsibility for their country, their nationality and ethnic group, their families. As a result, the situation will be improved because of raising the process of migration, than is one of the biggest disadvantages of globalization. So, awareness of being national citizens and making people being responsible for themselves and their native land are significant factors in dealing with cons of globalization.

To sum up, there are several measures which could be taken to reduce negative effects of globalization, and everybody should decide whether to put them into practice or not.

2. Work in groups, choose one of the essays given above and rewrite it, trying to improve it and paying attention to all critical opinions about its vocabulary, grammar, content and structure.

Task 2

Choose one of the topics given below and write a solution to a problem essay for 200-250 words.

1. How to overcome negative cultural effects of globalization in Ukraine?
2. How to reduce negative effects of globalization in labour market of our country?
3. How to raise the influence of positive effects of globalization in Ukraine?
4. How can Ukraine become an equal member of a global village?

CONSUMERISM

Task 1

4. *Read the given below quotations.*
5. *Choose the key words that in your opinion can characterize key features of consumerism.*
6. *Work in groups and work out your own definition of consumerism using the key words you have chosen.*

Consumerism Quotes

Large department stores, with their luxuriant abundance of canned goods, foods, and clothing, are like the primary landscape and the geometrical locus of affluence. Streets with overcrowded and glittering store windows...the displays of delicacies, and all the scenes of alimentary and vestimentary festivity, stimulate a magical salivation. Accumulation is more than the sum of its products: the conspicuousness of surplus, the final and magical negation of scarcity...mimic a new-found nature of prodigious fecundity.

-Jean Baudrillard

The best things in life aren't things.

-Thomas Carlyle

A consumer is a shopper who is sore about something.

-Harold Coffin

It all depends on whether you have things, or they have you.

-Robert A. Cook

Young people everywhere have been allowed to choose between love and a garbage disposal unit. Everywhere they have chosen the garbage disposal unit.

-Guy Debord

Powerful state and business elites seek to determine the basic framework of modern social goals: maximum economic growth generated by maximized corporate profit, fueled by mass production, fueled by mass consumerism.

-David Edwards

The goals of corporate consumerism require that we accept its values, that we fail to seek better alternatives, that we reject the possibility of finding better alternatives ('psycho-babble'), that we fail even to see the existence of a problem to be solved, that we therefore live according to an entirely inadequate set of values, that we therefore live in complete confusion, that we therefore suffer profound and devastating psychological, physical and environmental disease; that we suffer and, if necessary, die for profit.

-David Edwards

We live in a world of things, and our only connection with them is that we know how to manipulate or to consume them.

-Erich Fromm

The individual serves the industrial system not by supplying it with savings and the resulting capital; he serves it by consuming its products.

-John Kenneth Galbraith

Increase of material comforts, it may be generally laid down, does not in any way whatsoever conduce to moral growth.

-Mahatma Gandhi

We are the slaves of objects around us, and appear little or important according as these contract or give us room to expand.

-Johann von Goethe

Acquisition means life to miserable mortals.

-Hesiod

The happy people are those who are producing something; the bored people are those who are consuming much and producing nothing.

-W. R. [William Ralph] Inge

Most men love money and security more, and creation and construction less, as they get older.

-John Maynard Keynes

The people recognize themselves in their commodities; they find their soul in their automobile, hi-fi set, split-level home, kitchen equipment.

-Herbert Marcuse

It is preoccupation with possessions, more than anything else, that prevents men from living freely and nobly.

-Bertrand Russell

A society in which consumption has to be artificially stimulated in order to keep production going is a society founded on trash and waste, and such a society is a house built upon sand.

-Dorothy L. Sayers

You have no more right to consume happiness without producing it, than you do to consume wealth without producing it.

-George Bernard Shaw

Any so-called material thing that you want is merely a symbol: you want it not for itself, but because it will content your spirit for the moment.

-Mark Twain

Production and consumption are the nipples of modern society. Thus suckled, humanity grows in strength and beauty; rising standard of living, all modern conveniences, distractions of all kinds, culture for all, the comfort of your dreams.

-Raoul Vaneigem

What's great about this country is America started the tradition where the richest consumers buy essentially the same things as the poorest. You can be watching TV and see Coca-Cola, and you can know that the President drinks Coke, Liz Taylor drinks Coke, and just think, you can drink Coke, too. A Coke is a Coke and no amount of money can get you a better Coke than the one the bum on the corner is drinking. All the Cokes are the same and all the Cokes are good.

-Andy Warhol

Task 2

1. *Read the article about the negative effects of consumerism, choose 3 the most worrying aspects of this phenomenon (from your point of view) and substantiate your opinion.*

THE NEGATIVE EFFECTS OF CONSUMERISM

It might be argued that we should have the mental strength to resist the influence of an advertisement or our friends, or that consumerism is nothing more than a minor irritant in our everyday lives. But that would be to underestimate its power.

Exposure to one advertisement can be powerful enough to influence someone. Otherwise, why would Coca Cola alone spend \$2 billion per year on advertising? But when we are exposed to thousands of advertisements a day (and have been from childhood), and consumerism is promoted in most of the mental inputs we receive, this can trap us within a consumerist bubble and can mould our entire worldviews – our aspirations, views, lifestyles and many other things. And this trap is very difficult to escape from. Indeed, such is its power, we may not even realise we are caught in a trap. So, the real power of consumerism comes from its cumulative effect - the fact that it has seeped into every aspect of our lives, and that these elements of our culture continually reinforce each other.

Some of the effects of consumerism on us are what one might expect from a culture that promotes consumption. We slip into a cycle of wanting more things – whether it is the new iPod, another holiday abroad or simply a particular type of food – and the pursuit of these things takes up our time, energy, stress and money (sometimes money we do not have – one reason for the spiralling debt of Britons today). We also constantly compare ourselves with other people (both real and fictitious), wanting to be like them or in their position. This leads us into a state of constant dissatisfaction – we are never happy with what we have and are always on edge. And this is just what the logic of consumerism wants, as it makes us more active consumers on a continuous basis. So, consumerism not only affects our behaviour (we spend more time on consumerist activities) but also our thinking (our aspirations, attitudes and worldviews).

Other effects are perhaps less immediately obvious but equally important. For example, consumerism can affect our worldviews and confuse us - especially

when we start feeling that our lives are not providing us with what we need to be happy. From the Western perspective, we might have all the elements that constitute a good quality of life – job, car, house and other material possessions. But we might nevertheless feel somehow dissatisfied and empty, feeling that the pursuit of more possessions and the pressure of having to earn more money or sink into further debt to pay for this lifestyle is bringing more costs than benefits to our lives.

This situation can be extremely difficult to escape from, as there are very few dissenting voices on consumerism in modern society – the mainstream idea of what it is to be ‘ethical’ still does not incorporate the idea of escaping the consumerist trap. Any individual struggling with their consumerist lifestyle is therefore unlikely to receive understanding, guidance or support from mainstream society or their friends if they too are immersed within this mainstream society.

There may well be millions of people who feel this sense of dissatisfaction in their lives but are not able to identify its cause or escape from it. Although consumerism is not the only reason why one might feel dissatisfied or stressed, evidence is building among psychologists that “holding a strongly materialist values orientation is, all else being equal, detrimental to psychological well-being”.

There is not necessarily anything morally wrong in buying and selling things, nor even in promoting them (in an honest way and to a certain extent). But the extreme form of consumerism that now dominates the Western world has a number of unpleasant and even potentially dangerous characteristics.

It is intrusive

This is as good a reason as any to dislike it! Advertising, selling and product placement is simply an annoying imposition on one’s peace and personal space. Advertising is everywhere, and spoils many experiences and pleasant views. It is like having a stranger following you and shouting at you for several hours a day.

It is manipulative

Both advertising and consumerism itself try to manipulate us into adopting a particular view of how we should live rather than letting us decide for ourselves.

One might argue that advertisements are simply there to make people aware of the products available to them and serve no purpose other than this. But this is not always the case. Many advertisements and other communications in our

consumer society go way beyond this function and attempt to manipulate people into making particular decisions.

Modern advertising is not just about telling people that a product exists – i.e. responding to an existing want or need someone may have. It is now about creating wants and needs that we might not have had before seeing the advertisement. In other words, it creates false desires and needs in us by manipulating us. The advertiser's ultimate purpose in creating these needs is always to make people want their product.

It does not meet our needs

Some people may believe that consumerism meets all their desires in life. But for an increasing number of people it does not. It creates impossible aspirations – quite simply, the principles it is based on make it a logical impossibility that it will make us happy. If the idea of consumerism is to continually create new needs in people and make them consume more, this will result in us constantly chasing after a carrot on a stick. Although we might reach it sometimes (e.g. by buying a particular product), a new 'carrot' (i.e. need) will then appear. A lack of fulfilment is therefore built into the whole idea of consumerism. This is not surprising – if the system is not aimed at meeting human needs and interests, but at generating profit, then it will only be a matter of extreme luck that it ends up doing the former.

The second point follows on from this: consumerism cannot provide many of the things that are important to us. This view is supported by recent studies in the relatively new discipline of 'human well-being' which is gaining increasing interest from politicians and others. It can broadly be described as the study of what makes human beings happy and fulfilled, and the desire to base political and social systems on promoting these things.

The problem is that consumerism often claims that it can provide us with these things. Firstly, advertisers link their products to real human needs. An example of this cited by Reeves is an advertising campaign for Doritos tortilla chips that linked the product to the idea of friends and companionship. Secondly, advertisements will suggest (or at least, strongly imply) that the product can help to fulfil these real human needs. In the Doritos example, the advertisement seems to suggest that "buying their tortilla chips is one way to boost companionship, styling them 'friendchips'". So, consumerism pretends to be able to meet our real needs – but it can not. This process of misleading people about critically important human needs represents one of the saddest aspects of consumerism's manipulative power.

It restricts our choices and lives

Even if consumerism did meet our needs it would not be an acceptable philosophy on which to base our societies because we need to be able to choose the lives we want to lead and it prevents us from doing this.

In its broadest sense, consumerism can be seen as a particular view of the ‘good life’ – a view that says life is better when you have more ‘market goods’ (products, services and activities). It was not originally set up as a specific philosophy or with any particular aim in mind – in fact, it may not have been ‘set up’ at all but may simply have developed as a result of a range of factors, including the desire for growth that is implicit within our global economic system, the need to get economies and societies back on track after the Second World War, the technological developments.

But regardless of its origins, it does now represent a particular view of how we should live. There are, however, many other ways we could live (e.g. simple living or a focus on time and people rather than possessions), some of which people may feel are more appropriate for them.

There will always be some cultural system that forms the basis of society. This will always feature a particular view of ‘the good life’. We need a system that sees choice as a key aspect of the good life. Not the idea of ‘consumer choice’ that is so often presented to us in the modern world but a system that enables people to have real choices about the lives they want to lead, gives them the skills they need to make these choices and encourages them to pursue the lives they really want.

Consumerism is completely inappropriate for this role, as it is a system that actually restricts our ability to see the choices available to us in life, make choices or put them into action. It only promotes its own view of ‘the good life’ – attempting to make people become better consumers - rather than helping people to see the full range of options open to them and helping them to decide for themselves what they want. It pretends that it offers people choices and freedom beyond its own view of the good life. You know the sort of thing – advertisements saying ‘You’re you. Be you. You can be what you want’ and other such

nonsense. But all that this is doing is encouraging you to feel free within the consumerist parameters they are setting for you. And that is not real freedom.

A key reason why it restricts people so effectively is that it has become a massively powerful force, with an influence across most areas of society and our individual lives. And as it is the basic culture of our society, very few people are going to be able to see beyond it.

It therefore becomes very difficult to question or escape from the consumerist worldview, even if one feels strongly that something is wrong with one's life within it. This is particularly difficult when consumerism claims to be able to meet all our needs, because it leads to self-doubt and confusion about our identity, happiness and life direction which is painful to experience and which, for many people, is never resolved.

It affects our worldviews and characters

Consumerism does not just restrict our choices. It is also a significant influence on our perspectives on the world. For example, if we are spending much of our time and energy seeking the next product or activity to consume then we have less time and enthusiasm to learn about the world or broaden our horizons. Also, consumerism is unlikely to prompt us (or make it easy for us) to question important things such as the availability of the resources that maintain our lifestyles, the capacity of the planet to hold the waste we generate or the vulnerability of the centralized, import-reliant food supply systems we currently use.

Also, consumerism plays a role in moulding our characters – perhaps in ways we would rather it did not. For example, if the whole aim of consumerism is to get us to acquire more, then it might well lead to excessive self interest in the people affected by it. If it includes the pursuit of interests other than human (or value-driven) ones then it seems likely that those following this path will have less time for, or interest in, other people.

It is unsustainable

We live on a planet with a rapidly growing population (6.7 billion people and counting) and a finite set of natural resources for this population to consume. We've moved from using around half the planet's biocapacity in 1961 to over 1.25 times it in 2003. We are already living way beyond the planet's limits.

Given this worrying situation, it seems obvious that we can't continue with the ever-increasing levels of consumption demanded by consumerism without major consequences. In fact, what we urgently need is precisely the opposite of consumerism.

1. *Work in groups, discuss what you have read*
2. *Think of some more negative effects of consumerism.*

[illegible]

Task 3

1. *Read the list of the most wide-spread environmental problems.*
2. *Choose 2 problems that are caused by excessive consumerism from your point of view. Substantiate your opinion*
3. *Work in pairs and work out the suggestions that will help to reduce the negative effects of consumerism on the environment.*

- ✓ *Contamination of Drinking Water*
- ✓ *Water Pollution*
- ✓ *Air Pollution*
- ✓ *Wildlife Conservation and Species Extinction*
- ✓ *Loss of Tropical Rainforests*
- ✓ *Climate Change/Global Warming*
- ✓ *Biological pollutants*
- ✓ *Carbon footprint*
- ✓ *Consumerism*
- ✓ *Dams and their impact on the environment*
- ✓ *Ecosystem destruction*
- ✓ *Energy conservation*
- ✓ *Fishing and its effect on marine ecosystems*
- ✓ *Food safety*
- ✓ *Genetic engineering*
- ✓ *Intensive farming*
- ✓ *Land degradation*
- ✓ *Land use*
- ✓ *Deforestation*
- ✓ *Mining*
- ✓ *Nanotechnology and future effects of nanopollution/nanotoxicology*
- ✓ *Natural disasters*
- ✓ *Nuclear issues*
- ✓ *Other pollution issues*
- ✓ *Overpopulation*

- ✓ *Resource depletion*
- ✓ *Soil contamination*
- ✓ *Sustainable communities*
- ✓ *Toxins*
- ✓ *Waste*

Task 4

1. *Read the article about the most wide-spread marketing strategies modern supermarkets use to make people consume more.*

MIND GAMES SUPERMARKETS PLAY TO MAKE PEOPLE CONSUME MORE

From supermarkets to department stores, retailers employ clever techniques designed to get you to spend more.

Stores are carefully engineered, and every aspect of the design has a highly specific purpose — from the background music to the interior wall color.

To become more of a savvy shopper — and to cut your bills substantially — start by recognizing these subtle yet common store tricks.

They put a big, bold "sale" sign in the window.

Even if there are a few sales here and there, this is simply bait to get people in the store, where they are likely to buy non-sale items.

There's also a reason they're red: People react faster and more forcefully when they see the color red.

They play the "limited-time offer" card.

Stores not only entice you with sales, but they also use limited-time offers to increase your sense of urgency in making a purchase.

Oftentimes, they're simply creating the illusion of an unbeatable sale. While these items may be tempting to buy on the spot, you're better off putting the item on hold, thinking through the purchase, and making sure it's really worth opening your wallet for.

They greet you with shopping carts.

Once you enter, there are inevitably going to be rows of shopping carts. This invention was designed in the late 1930s to help customers make larger purchases more easily. By greeting you with a nice big cart at your fingertips, the store is encouraging you to fill it.

The larger the cart, the more prone you are to spending more, so opt for the hand basket — or even the old-school armful of purchases — if you can.

Supermarkets put colorful produce at the front.

Encountering splashes of color in the produce aisle upon entering the supermarket will put you in a good mood, make you want to buy more, and ultimately make you think better of that particular store.

They'll get you with baked goods and flowers at the front, too.

Not only are you hit with bright, beautiful produce, but you're immediately exposed to flowers and baked goods. Their appealing smell activates your salivary glands, making you more likely to purchase on impulse.

Supermarkets hide dairy products and other essentials on the back wall.

This forces you to walk through the whole store to reach them, increasing your odds of throwing some items into your cart along the way.

On top of that, they like to change the store layout on you.

As soon as you've got the hang of your local grocery store, the pasta sauce changes aisles and you can't seem to find it. Supermarkets do this on purpose so you end up spending more time in the store looking for certain items: More browsing time equals more opportunities to buy. Plus, once customers start walking through a store's maze of aisles, they are conditioned to walk up and down each one without deviating.

Most stores move customers from right to left.

This, combined with the fact that America drives on the right, makes people more likely to purchase items on the right-hand side of the aisle.

They place the pricier items at eye level.

Anything a store really wants customers to buy is placed at eye level so it's easiest to find, and particularly favored items are highlighted at the end of aisles.

The sample stations and other displays aren't just for show.

This trick not only slows you down and gets you to spend more time in the store, but it exposes you to new products. It also increases the odds that you'll buy that new product, as trying something for free makes you feel more obligated to buy it.

2. *Work in groups and discuss the strategies that have surprised you the most. Substantiate your opinion.*

3. *Work in groups and think of some other strategies that modern supermarkets use.*

Task 5

1. *Read the article.*
2. *Work in pairs and answer the question:*

“Has Ukraine become a “throw away society”?” Substantiate your opinion. Provide suitable examples to prove your viewpoints.

KEY FEATURES OF THE “THROW AWAY SOCIETY”

Rise of packaging waste

As a consequence of economic growth, we have seen both increased production and increased product waste during the last century. Between the start of New York City waste collections in 1905 and 2005 there was a tenfold rise in "product waste" (packaging and old products), from 92 to 1,242 pounds (42 to 563 kilograms) per person per year. Containers and packaging now represent 32 percent of all municipal solid waste.

Non-durable goods (defined as products in use for less than three years) constitute 27 percent, while durable goods comprise 16 percent.

Food service and disposable food packaging

Disposable tableware was a key part of the business strategy of chain fast food restaurants in the US. In order for the business model to work, fast food chains found it economically advantageous to convince consumers through advertising campaigns to carry their own tableware to a waste bins, in order to avoid labor expenses incurred in clearing tables. By establishing a custom in which customers are encouraged to carry disposables, some of the internal costs of the disposable tableware can be offset.

In 2002, Taiwan began taking action to reduce the use of disposable tableware at institutions and businesses, and to reduce the use of plastic bags. Yearly, the nation of 17.7 million people was producing 59,000 tonnes (58,000 long tons; 65,000 short tons) of disposable tableware waste and 105,000 tonnes (103,000 long tons; 116,000 short tons) of waste plastic bags, and increasing

measures have been taken in the years since then to reduce the amount of waste. In 2013, Taiwan's Environmental Protection Administration (EPA) banned outright the use of disposable tableware in the nation's 968 schools, government agencies and hospitals. The ban is expected to eliminate 2,600 tonnes (2,600 long tons; 2,900 short tons) of waste like disposable cups yearly.

In Germany, Austria, and Switzerland, laws banning use of disposable food and drink containers at large-scale events have been enacted. Such a ban has been in place in Munich, Germany since 1991, applying to all city facilities and events. This includes events of all sizes, including very large ones (Christmas market, Auer-Dult Faire, Oktoberfest and Munich City Marathon). For small events of a few hundred people, the city has arranged for a corporation offer rental of crockery and dishwasher equipment. In part through this regulation, Munich reduced the waste generated by Oktoberfest, which attracts tens of thousands of people, from 11,000 metric tons in 1990 to 550 tons in 1999.

China produces about 57 billion pairs of single-use chopsticks yearly, of which half are exported. About 45 percent are made from trees – about 3.8 million of them – mainly cotton wood, birch, and spruce, the remainder being made from bamboo. Japan uses about 24 billion pairs of these disposables per year, and globally about 80 billion pairs are thrown away by about 1.4 million people. Reusable chopsticks in restaurants have a lifespan of 130 meals. In Japan, with disposable ones costing about 2 cents and reusable ones costing typically \$1.17, the reusables better the \$2.60 breakeven cost. Campaigns in several countries to reduce this waste are beginning to have some effect.

Waste and socioeconomic status

Garbage produced because of the rise in disposable products is often shipped from richer to poorer nations, causing environmental and social problems for developing nations. Most notable are the large shipments of trash from North America and Western Europe to Africa and Asia due to the relatively low cost of disposal. By the 1990s, over half of all nations in Africa have faced negative externalities from toxic waste dumped by richer countries.

Waste, both toxic and non-toxic is often dumped without safety regulations. It is thrown in unlined and unregulated landfills where it contaminates soil and water, and even burnt, which circulates toxins in the air. Recently, electronic waste shipped to Nigeria has increased due to higher consumption of electronics by North America Europe, with hundreds of shipments of old electronics dropped off at Lagos, Nigeria, every month.

A significantly large percentage of the trash being hazardous waste shipped with the "explicit intent of cheap (and unsafe) disposal". China, also, receives huge amounts of waste, often toxic material, averaging 1.9 million tons per year, because companies find it cheaper to ship garbage away rather than dispose of it themselves.

Food waste

In 2004, a University of Arizona study indicates that forty to fifty percent of all edible food never gets eaten. Every year \$43 billion worth of edible food is estimated to be thrown away.

Planned obsolescence

"Planned obsolescence" is a manufacturing philosophy developed in the 1920s and 1930s, when mass production became popular. The goal is to make a product or part that will fail, or become less desirable over time or after a certain amount of use.

Vance Packard, author of *The Waste Makers*, book published in 1960, called this "the systematic attempt of business to make us wasteful, debt-ridden, permanently discontented individuals."

Durability of goods

Producers make goods disposable rather than durable so that consumers must continue to repurchase the good, earning the producer a steady supply of customers, rather than a one-time purchase. Profit is maximized for the firm when the usefulness of a good is "uneconomically short", because firms can spend the least amount possible creating a nondurable good, which they sell repeatedly to the customer.

Goods are often replaced even before their usefulness runs out. The perceived durability of a good in a throwaway society is often less than its physical durability. For example, in fast fashion, consumers buy the latest, novelty item because producers market styles that pass with the seasons.

There is pressure on producers to advertise an increased number of "seasons", creating new styles so consumers can update their wardrobes often by buying cheap and flimsy, yet stylish clothes to keep up with current fashion trends. Items that once were considered durable items are now almost exclusively disposable, so it is actually more difficult for consumers who want a durable version to find anywhere selling one. The shift to disposable was ostensibly because of reasons such as convenience or hygiene, even if the inconvenience of using a durable version is very slight, or there is no proven increase in hygiene.

This can lead to higher costs over time, more waste produced, more resources used, and lesser quality goods.

Not only has there been a movement by manufacturers towards goods that are less durable and not maintainable, producers have also withheld technology that would make common goods more durable, such as in the manufacture of light bulbs.

TASK 6

1. Read the article and define the key features of the ethical consumerism/consumption.

ETHICAL CONSUMPTION

Ethical consumerism (alternatively called ethical consumption, ethical purchasing, moral purchasing, ethical sourcing, ethical shopping or green consumerism) is a type of consumer activism that is based on the concept of dollar voting. It is practiced through 'positive buying' in that ethical products are favoured, or 'moral boycott', that is negative purchasing and company-based purchasing.

The term "ethical consumer", now used generically, was first popularised by the UK magazine *Ethical Consumer*, first published in 1989. *Ethical Consumer* magazine's key innovation was to produce 'ratings tables', inspired by the criteria-based approach of the then emerging ethical investment movement.

Ethical Consumer's ratings tables awarded companies negative marks (and from 2005 overall scores) across a range of ethical and environmental categories such as 'animal rights', 'human rights' and 'pollution and toxics', empowering consumers to make ethically informed consumption choices and providing campaigners with reliable information on corporate behaviour.

Such criteria-based ethical and environmental ratings have subsequently become commonplace both in providing consumer information and in business-to-business corporate social responsibility and sustainability ratings such as those provided by Innovest, Calvert Foundation, Domini, IRRC, TIAA-CREF and KLD Analytics. Today, Bloomberg and Reuters provide "environmental, social and governance" ratings direct to the financial data screens of hundreds of thousands of stock market traders.

The not-for-profit Ethical Consumer Research Association continues to publish *Ethical Consumer* and its associated website, which provides free access to ethical ratings tables.

The term political consumerism first used in a study titled "The Gender Gap Reversed: Political Consumerism as a Women-Friendly Form of Civic and Political Engagement" from authors Dietlind Stolle and Michele Micheletti is

identical to idea of ethical consumerism; however in this study, the authors found that political consumerism is a form of social participation that often goes overlooked at the time of writing and needs to be accounted for in future studies of social participation.

Consumer Groups

In the late 19th and early 20th centuries, people began to have formal consumer movement to ensure that people will get value for their money for the things they purchased in industrialised countries. This kind of movements focused on the unfair labor practices of the companies, labelling requirements of food, cosmetics, drugs and etc. Examples to the consumer movements were Consumer League which was established in New York, USA in 1891, National Consumers League created in USA in 1898, Consumers Council which was established during World War I in Great Britain.

During that time workers were not well-paid, they did not have secure employment with benefit of social protection, working conditions was decent and in this Irish trade union movement focused the ILO policy of campaigning for decent work wherever there is an opportunity for job improvement or job creation.

Global Morality

In *Unequal Freedoms: The Global Market As An Ethical System* (1998), John McMurtry argues that no purchasing decision exists that does not itself imply some moral choice, and that there is no purchasing that is not ultimately moral in nature. This mirrors older arguments, especially by the Anabaptists, e.g. Mennonites, Amish, that one must accept all personal moral and spiritual liability of all harms done at any distance in space or time to anyone by one's own choices.

It is often suggested that Judeo-Christian scriptures further direct followers towards practising good stewardship of the Earth, under an obligation to a God who is believed to have created the planet for us to share with other creatures.

A similar argument presented from a secular humanist point of view is that it is simply better for human beings to acknowledge that the planet supports life only because of a delicate balance of many different factors.

Spending As Morality

Some trust criteria, e.g. creditworthiness or implied warranty, are considered to be part of any purchasing or sourcing decision. However, these terms refer to broader systems of guidance that would, ideally, cause any purchasing decision to disqualify offered products or services based on non-price criteria that affect the moral rather than the functional liabilities of the entire production process. Paul Hawken, a proponent of Natural Capitalism, refers to "comprehensive outcomes" of production services as opposed to the "culminative outcomes" of using the product of such services. Often, moral criteria are part of a much broader shift away from commodity markets towards a deeper service economy where all activities, from growing to harvesting to processing to delivery, are considered part of the value chain and for which consumers are "responsible".

Andrew Wilson, Director of the UK's Ashridge Centre for Business and Society, argues that "Shopping is more important than voting", and that the disposition of money is the most basic role we play in any system of economics.

Some theorists believe that it is the clearest way that we express our actual moral choices, i.e., if we say we care about something but continue to buy from parties that have a high probability of risk of harm or destruction of that thing, we don't really care about it, we are practising a form of simple hypocrisy.

2. *Work in pairs and give 4 suggestions that will help to promote the concept of the ethical consumption in Ukraine. Substantiate your viewpoints.*

MIGRATION

Task 1

Read an article and summarise causes and types of migration.

Human migration

According to the International Organization for Migration's World Migration Report 2010, the number of international migrants was estimated at 214 million in 2010. If this number continues to grow at the same pace as during the last 20 years, it could reach 405 million by 2050.[2] While some modern migration is a byproduct of wars (for example, emigration from Iraq and Bosnia to the US and UK), political conflicts (for example, some emigration from Zimbabwe to the UK), and natural disasters (for example, emigration from Montserrat to the UK following the eruption of the island's volcano), contemporary migration is predominantly economically motivated. In particular, there are wide disparities in the incomes that can be earned for similar work in different countries of the world. There are also, at any given time, some jobs in some high-wage countries for which there is a shortage of appropriately skilled or qualified citizens. Some countries (e.g., UK and Australia) operate points systems that give some lawful immigration visas to some non-citizens who are qualified for such shortage jobs. Non-citizens, therefore, have an economic incentive to obtain the necessary skills and qualifications in their own countries and then apply for, and migrate to take up, these job vacancies. International migration similarly motivated by economic disparities and opportunities occurs within the EU, where legal barriers to migration between member countries have been wholly or partially lifted. Countries with higher prevailing wage levels, such as France, Germany, Italy and the UK are net recipients of immigration from lower-wage member countries such as Greece, Hungary, Lithuania, Poland and Romania.

Some contemporary economic migration occurs even where the migrant becomes illegally resident in their destination country and therefore at major disadvantage in the employment market. Illegal immigrants are, for example,

known to cross in significant numbers, typically at night, from Mexico into the US, from Mozambique into South Africa, from Bulgaria and Turkey into Greece, and from north Africa into Spain and Italy.

The pressures of human migrations, whether as outright conquest or by slow cultural infiltration and resettlement, have affected the grand epochs in history and in land (for example, the decline of the Roman Empire); under the form of colonization, migration has transformed the world (such as the prehistoric and historic settlements of Australia and the Americas). Population genetics studied in traditionally settled modern populations have opened a window into the historical patterns of migrations, a technique pioneered by Luigi Luca Cavalli-Sforza. Forced migration has been a means of social control under authoritarian regimes, yet free-initiative migration is a powerful factor in social adjustment and the growth of urban populations.

In December 2003, The Global Commission on International Migration (GCIM) was launched with the support of Secretary-General of the United Nations Kofi Annan and several countries, with an independent 19-member commission, a threefold mandate and a finite lifespan ending December 2005. Its report, based on regional consultation meetings with stakeholders and scientific reports from leading international migration experts, was published and presented to Kofi Annan on 5 October 2005.[3]

International migration challenges at the global level are addressed through the Global Migration Group, established in 2006.

Different types of migration include:

- *Seasonal human migration mainly related to agriculture and tourism*
- *Rural to urban, more common in developing countries as industrialization takes effect (urbanization)*
- *Urban to rural, more common in developed countries due to a higher cost of urban living (suburbanization)*
- *International migration*

Modern migrations

Industrialization

While the pace of migration had accelerated since the 18th century already (including the involuntary slave trade), it would increase further in the 19th century. Manning distinguishes three major types of migration: labor migration, refugee migrations, and urbanization. Millions of agricultural workers left the countryside and moved to the cities causing unprecedented levels of urbanization.

This phenomenon began in Britain in the late 18th century and spread around the world and continues to this day in many areas.

Industrialization encouraged migration wherever it appeared. The increasingly global economy globalized the labor market. The Atlantic slave trade diminished sharply after 1820, which gave rise to self-bound contract labor migration from Europe and Asia to plantations. Overpopulation[citation needed], open agricultural frontiers, and rising industrial centers attracted voluntary migrants. Moreover, migration was significantly made easier by improved transportation techniques.

Transnational labor migration reached a peak of three million migrants per year in the early twentieth century. Italy, Norway, Ireland and the Guangdong region of China were regions with especially high emigration rates during these years. These large migration flows influenced the process of nation state formation in many ways. Immigration restrictions have been developed, as well as diaspora cultures and myths that reflect the importance of migration to the foundation of certain nations, like the American melting pot. The transnational labor migration fell to a lower level from 1930s to the 1960s and then rebounded.

The United States experienced considerable internal migration related to industrialization, including its African American population. From 1910–1970, approximately 7 million African Americans migrated from the rural Southern United States, where blacks faced both poor economic opportunities and considerable political and social prejudice, to the industrial cities of the Northeast, Midwest and West, where relatively well-paid jobs were available.[17] This phenomenon came to be known in the United States as its own Great Migration. With the demise of legalized segregation in the 1960s and greatly improved economic opportunities in the South in the subsequent decades, millions of blacks have returned to the South from other parts of the country since 1980 in what has been called the New Great Migration.

Task 2

1. *Look through the article below and suggest the title.*
2. *Read the article and fill in the missing words.*

Never before have there been so many people
1_____ far away from their native countries. Poor
2_____ conditions, violence and armed conflicts, environmental

3_____, a lack of economic perspectives and the growing gap between rich and 4_____ countries: all these factors play their part. Global mobility and the new media likewise have a great influence on 5_____ migration trends.

Since man has been 6_____ earth, ethnic groups have again and again travelled to other regions in the world hoping to find a better basis for existence there. In recent centuries wars have repeatedly 7_____ mass displacements of refugees.

In recent decades global migration has reached an unknown level. Surveys 8_____ by international organizations have concluded that currently over 175 million people are living far away from their native countries. 19,2 million people are considered to be "refugees" or "displaced persons".

The term 'migrant' denotes a person living 9_____ his or her native country. Many leave their homes because there are not enough fertile pastures and arable land, food, water, work or other fundamental requirements. The consequences of environmental 10_____, such as drought or floods, can also force thousands to leave their native countries. Today roughly two thirds of the world's population live in economically poor countries.

The growing gap between rich and poor is the most significant driving 11_____ for global migration. In 1960 the income of the richest fifth of the world's population was on average 30 times higher than the poorest fifth. By the year 1990 it was already 60 times higher.

The enormous rate of population growth and the poor perspectives for economic development in some regions give 12_____ to a tremendous migratory pressure.

Third World and former Soviet Union countries 13_____ capital and know-how. In some countries, debts absorb a major part of the economic power. Falling raw material prices as well as the customs barriers and import restrictions imposed 14_____ the industrialized countries prevent the development of viable export industries. Unstable economic policy, a lack of legal stability and widespread corruption discourage investors and concerns from locating their long-term industrial projects in such countries.

The term 15_____ is used to describe people who are persecuted on account of their race, religion, ethnic group or political conviction. Persons whose freedom or lives are threatened in this sense have a right to protection by foreign countries on the basis of international conventions.

'Displaced persons' are not fleeing from individual persecution 16_____ from escalating violence threatening large parts of

the population in a certain region or country. Those affected by such conflicts mostly flee in large numbers to safe regions in their native land or in a neighbouring country. In order to prevent unrest, hunger, disease and other problems, they are frequently **17**_____ in refugee camps. The reception and care of large influxes of refugees severely undermine the resources of the states concerned. Refugee camps with tens of thousands of strangers often **18**_____ feelings of insecurity in the host country's population. This can lead to political instability in the country concerned, provoking new conflicts.

Tourism, television and the Internet all **19**_____ the attractiveness of migration. They make the poorest aware of the wealth of the rich. The growth of air travel **20**_____ journeys to far-away industrialized countries. So far only a fraction of those willing to consider migration have actually been able to travel to their preferred destination on other continents. But this could soon change since successful emigrants transfer a considerable share of their income to their relatives at home. As a result, more and more people can afford to travel to distant countries.

In simple terms this means: Migration **21**_____ further migration.

3. List the reasons of migration mentioned in the article.

4. Can you think of any other reasons?

Task 3

Lee's laws divides factors causing migrations into two groups of factors: **push and pull factors**. Push factors are things that are unfavourable about the area that one lives in, and pull factors are things that attract one to another area.

1. Divide the factors below into 2 groups in accordance with the law above (push and pull factors)

Attractive climates, Better chances of marrying, Better living condition, Better medical care, Bullying, Condemned housing (radon gas, etc.), Death threats, Desertification, Discrimination, Education, Enjoyment, Family links, Famine or drought, Few opportunities, Industry, Job opportunities, Lack of political or religious freedom, Landlord/tenant issues, Loss of wealth, Natural disasters, Not enough jobs, Political and/or religious freedom, Political fear or persecution, Pollution, Poor chances of marrying, Poor housing, Poor medical care, Primitive conditions, Security, Slavery or forced labor, War

2. *Work in groups and give suggestions aimed to the reduction of push factors of migration in Ukraine.*

INTERCULTURAL (CROSS-CULTURAL) COMMUNICATION AND CULTURAL AWARENESS

Task 1

1. Read a passage that explains what CCQ is.

Test on cross-cultural competence

What is C(C)Q?

What CQ measures is the capability to function effectively in a variety of national, ethnic and organizational settings. It's a form of intelligence that has been tested by academic researchers in more than 30 countries over nearly a decade. CQ is similar to IQ and EQ (emotional intelligence quotient) in that it quantifies a set of capabilities believed to be important to both personal and professional success. It is unique in that it focuses specifically on the skills needed for success in unfamiliar cultures. Everybody has a specific CQ. It can be assessed and enhanced.

The CQ concept was first introduced by two business researchers, Christopher Earley and Soon Ang, in their 2003 book, *Cultural Intelligence: Individual Interactions Across Cultures*. They wrote the book for an academic audience, but a year later a report in the *Harvard Business Review* described cultural intelligence as a core capability essential for success in 21st-century business. Since then, cultural intelligence has attracted worldwide attention across diverse disciplines and has been cited in more than 60 academic journals. Most of the research has examined what gives rise to cultural intelligence and looked at testing strategies that may lead to enhanced CQ.

Leaders with high CQs understand how to encounter new cultural situations, judge what goes on in them and make appropriate adjustments to understand and behave effectively in those otherwise disorienting circumstances. They have repertoires of strategies and behaviors for orienting themselves when they encounter unfamiliar behaviors and perspectives, so they can discern whether a seemingly bizarre behavior is explained by culture or is unique to a particular person or organization. Such discernment is critical in, for instance, cross-border

negotiations, understanding new markets, unifying dispersed leadership teams and developing global marketing plans.

*2. To find out the level of your CCQ for each statement, mark **M** (most of the time), **O** (often), **S** (sometimes), **R** (rarely), or **N** (never) and discuss the results in groups.*

SAMPLE SELF-TEST

1. ___ When I meet someone from another culture, I am aware of the physical space between us.
2. ___ When I communicate with someone from another culture, I am aware of my tone of voice.
3. ___ When I participate on multicultural teams, I am aware that my experiences may be very different from the experiences of my teammates.
4. ___ I realize that I have a difficult time listening to certain people because of my biases.
5. ___ I am aware of the different ways in which I might express bias.
6. ___ I am aware of my cultural values when I interact with people from very diverse countries and cultures.
7. ___ I understand that gender roles may vary significantly among people from various cultural backgrounds.
8. ___ I understand the difference between prejudice and discrimination.
9. ___ I understand how cultural intelligence (CQ) promotes an organization's ability to achieve its goals.
10. ___ I understand why it may be necessary for me to change my non-verbal behaviors in a new cultural setting.
11. ___ I understand why CQ requires more than just good intentions on my part.
12. ___ I understand why it is important to be aware of differences in power and privileges.
13. ___ In a new cultural setting, I vary my verbal and non-verbal language when necessary.
14. ___ When I communicate with people from culturally diverse backgrounds, I ask questions to make sure I have heard and understood all of the relevant details.
15. ___ When I observe people showing cultural insensitivity or bias, I intervene in some way.
16. ___ I seek feedback from others regarding my biases.
17. ___ I seek feedback from others regarding my ability manage conflict effectively.
18. ___ When I interact on multicultural teams, I check the accuracy of my knowledge about other cultures.

Analysis

The preceding self-assessment provides insight into your current CQ. Questions 1-6 relate to your *awareness*

Questions 7-12 measure your *understanding*

Questions 13-18 deal with your *behaviors or skills*.

What do your answers in each one of the sections reveal about *your CQ*, and your strengths/weaknesses in **awareness** vs. **understanding** vs. **skills**?

When you examine your answers in these three areas, are there any differences or similarities that stand out?

Your overall results:

Number of **M** responses _____

Number of **O** responses _____

Number of **R** responses _____

Number of **S** responses _____

Number of **N** responses _____

If you marked **M** or **O** for most or all of the statements, you see yourself as culturally intelligent, at least as far as these indicators are concerned. If you responded **R**, **S**, or **N** to many statements, you do not rate yourself as high on CQ.

What this means varies from individual to individual. For example, individuals may have similar competencies but rate themselves differently because their expectations and self-awareness vary. Regardless of how we evaluate ourselves on these and other indicators of CQ, we must view building CQ as a never-ending process for continual improvement.

Use this assessment periodically to track your CQ growth.

Task 2

Read the text below about the benefits of having high level of cross-cultural competence. Then work in groups and work out at least 5 suggestions which will help to raise the CCQ.

What are the benefits of CQ?

Business leaders with a low CQ may see no connection between cultural intelligence and the profit-and-loss sheets that determine their survival, but they miss the staggering bottom line differences that separate people and companies who prioritize enhancing their cultural intelligence from those who don't. Research done at the Cultural Intelligence Center, in East Lansing, Mich., has found that people with higher CQs are consistently more personally and professionally effective. They have an edge in the crowded job market and enjoy greater personal satisfaction and less burnout in all kinds of multicultural situations.

Companies also benefit from increased CQ. A study showed that of 100 companies that adopted CQ assessment and training, 92% had increased revenues within 18 months. Executives at every one of them credited cultural intelligence as a significant contributor to those increased revenues, which in some cases were up by almost 100%. Also, companies that worked to enhance their leaders' CQs expanded internationally faster and became more successful at attracting and retaining top talent.

A growing number of leaders in business, government and nonprofits are realizing the benefits of assessing and developing their CQ. It's a matter of having the skills you need to lead in today's globalized world. You don't get CQ from intuition or experience alone, but anyone can develop it. It begins with assessing your CQ and then using evidence-based strategies to enhance it, both personally and for your organization.

Task 3

1. Work in pairs, read the text and provide the missing subtitles.

Bennett scale (Developmental Model of Intercultural Sensitivity)

The Bennett scale, also called the DMIS (for Developmental Model of Intercultural Sensitivity), was developed by Dr. Milton Bennett. The framework describes the different ways in which people can react to cultural differences.

_____ Individuals experience their own culture as the only “real” one. Other cultures are either not noticed at all or are understood in an undifferentiated, simplistic manner. People at this position are generally disinterested in cultural difference, but when confronted with difference their seemingly benign acceptance may change to aggressive attempts to avoid or eliminate it.

_____ One's own culture is experienced as the most “evolved” or best way to live. This position is characterized by dualistic us/them thinking and frequently accompanied by overt negative stereotyping. People at this position are more openly threatened by cultural difference and more likely to be acting aggressively against it. A variation at this position is seen in reversal where one's own culture is devalued and another culture is romanticized as superior.

_____ The experience of similarity outweighs the experience of difference. People recognize superficial cultural differences in food, customs, etc., but they emphasize human similarity in physical structure, psychological needs, and/or assumed adherence to universal values. People at this position are likely to assume that they are no longer ethnocentric,

and they tend to overestimate their tolerance while underestimating the effect (eg “privilege”) of their own culture.

One’s own culture is experienced as one of a number of equally complex worldviews. People at this position accept the existence of culturally different ways of organizing human existence, although they do not necessarily like or agree with every way. They can identify how culture affects a wide range of human experience and they have a framework for organizing observations of cultural difference.

Individuals are able to expand their own worldviews to accurately understand other cultures and behave in a variety of culturally appropriate ways. Effective use of empathy, or frame of reference shifting, to understand and be understood across cultural boundaries.

One’s experience of self is expanded to include the movement in and out of different cultural worldviews. People at this position have a definition of self that is “marginal” (not central) to any particular culture, allowing this individual to shift rather smoothly from one cultural worldview to another.

2. Work in pairs and tell your partner about your attitude to Bennett Scale. Do you find it useful? Why?

Task 4

- 1. Have you ever experienced any cross-cultural differences?*
- 2. Look through the examples of cross-cultural differences and discuss them in groups. Choose the ones which impress you the most.*

Typical examples of cultural differences

- *Showing the thumb held upwards in certain parts of the world means "everything's ok", while it is understood in some Islamic countries as a rude sexual sign. Additionally, the thumb is held up to signify "one" in France and certain other European countries, where the index finger is used to signify "one" in other cultures. In India and Indonesia, it is often regarded as wishing "all the best".*
- *In the Americas as well as in Arabic countries the pauses between words are usually not too long, while in India and Japan pauses can give a contradictory sense to the spoken words. Enduring silence is perceived as perfectly comfortable in India, Indonesia and Japan, to the point where*

being unnecessarily talkative is considered rude and a sign of poor self-control. To some in Europe, North America and Australia, however, it may feel as if a faux pas has been committed and thus cause insecurity and embarrassment. Scandinavians, by the standards of other Western cultures, are more tolerant of silent breaks during conversations.

- *In many cultures all over the world, avoiding eye contact or looking at the ground when talking to one's parents, an elder, or one of higher social status is a sign of respect. In contrast, such body language can be construed as deception, boredom, disinterest or shame (on the part of the doer) in others. For example, an Anglo-European teacher may expect direct eye contact as a sign of paying attention, while an Asian or Navajo student will deliberately avoid it so as not to appear rude or confrontational. Unbroken eye contact is a common sign of aggression or dominance posturing among the animal kingdom, for example guard dogs.*
- *In Persian and Pakistani cultures, if a person offers an item (i.e. a drink), it is customary to not instantly accept it. A sort of role play forms with the person offering being refused several times out of politeness before their offering is accepted. This tradition is known as tarof (or taarof) or takaluf which in Persian literally means "offer". A similar exchange happens in many countries, such as India and Indonesia, where especially if visiting poorer people, it shows a form of empathy to deliberately not impose upon them. In many other cultures, it would be considered polite for the person offering to only ask once, so as to respect the other person's wish when the offer is declined.*
- *In African, South American and Mediterranean cultures, talking and laughing loudly in the streets and public places is widely accepted, whereas in some Asian cultures it is considered rude and may be seen as a mark of self-centeredness or attention-seeking.*
- *In India showing somebody the palm of your hand is regarded as a gesture of blessing the person, mostly done by elders. Most Hindu and Buddhist deities are depicted as showing the palm of their right hand, while in some east European countries it is considered a rude gesture. Similar is the use of the hand as a sign for someone to come. Bending the index finger with the palm facing up should be avoided in some cultures and replaced with a grasping hand motion with a downward or outward facing palm.*
- *People from the West may be shocked by the squat toilet found in parts of Continental Europe (France, Italy, Turkey etc) and prevalent Asia (most especially China, Japan, Thailand, Indonesia and the Indian subcontinent)*

even found in Singapore's spotlessly clean, ultra-modern Changi Airport toilets. However, it is common for Asian public toilets have both type of toilet designs. However, these may not be connected directly to main water supplies and not have toilet tissue. Instead in these cultures, cleansing after defecating is done with a through water (and preferably soap) douche, and the user is expected to flush their resultant mess on the toilet or floor manually via the ladle or bucket provided. As such, many Asians are revolted by Western toilets not providing the post-defecation toilet hose. Humorously, even among themselves many resourceful Asians will bring bottled water into toilets or fill them from the sinks as a makeshift post-defecation rinser.

- *Additionally, a wet toilet seat and surrounding floor is considered clean, or newly rinsed, in many parts of Asia, while a dry toilet and bathroom are considered possibly dirty. A Westerner would find a dry toilet cleaner.*
- *Arranged marriage is very common in the Middle East, India and Africa, while in some Asian and most Western cultures, the romantic marriage is idealized and one has a right to choose their marriage partner and thus an arranged marriages is perceived as an infringement on this right and viewed unfavorably.*
- *It is very common for heterosexual men in the Indian subcontinent and most parts of the Arab world to hug each other, sit with arms over the shoulder or walk while holding hands but it is regarded as homosexual behavior in the West and some Asian cultures such as China, Indonesia and Japan.*
- *In Indonesia, and many Asian nations, girls and adult females will often hold hands and be quite "touchy-feely" with one another, even slapping one another on the bottom. This is considered locally as harmless sister-like platonic affection, but some outsiders may inaccurately perceive it as widespread lesbianism.*
- *In some nations, heterosexual unmarried couples holding hands in public are uncommon or frowned upon, and hugging is considered unacceptable. In many Western and Westernized nations, especially urban centers, this is common and considered harmless.*
- *It is common to see couples kissing, even quite passionately, in public in the Western countries but such an action may cause consternation, alarm or even legal action in African and a few Asian countries.*
- *In Christian and most Muslim weddings the bride wears white to symbolize her virginal purity, while in Hindu and Korean culture white clothes are a symbol of sorrow and should be worn to mourn the dead.*

- *In Korea and most other Asian countries, in universities it is considered to be rude to interrupt the professor during the lecture whereas in Western countries it is natural to interfere in the middle of lecture and ask questions.*
- *In Asian culture, it is important to have a modest attitude, while in Western culture it is more important to express oneself.*

Task 5

1. Read an article and suggest the missing subtitles.

Six Barriers to Intercultural Communication

Communicating across cultures carries myriad challenges, and scholars have studied the process for decades. Intercultural communications can present complex obstacles that cover the full communication spectrum, but six important oral and nonverbal factors can make a significant difference when communicating with individuals from another culture.

_____ Americans tend to have an ethnocentric perspective on language that, according to Dr. Sue Easton of the Rollins College Communication Department, leads them to view English as a universal language. Because many cultures around the globe speak English, Americans may forget that some businesses conduct transactions in other languages or that some individuals don't understand English. According to Dr. Easton, a presumption that other cultures spoke English and observed common American practices led to a failure of American foreign ventures in the mid-20th century, though extensive education on intercultural communication has helped reduce this assumption.

_____ Each culture, even regional cultures within a larger culture, develops unique sets of jargon and slang. Though members of that culture may find these words commonplace and use them with abandon, newcomers to the culture may misunderstand the meanings behind them or fail to understand them altogether. In addition, some slang words appropriate for use in one culture may carry strong connotations in another, as explained in the publication "Diversity in the Workplace," so intercultural communicators should limit use of jargon and slang words or phrases.

_____ Different cultures can take significantly different approaches to personal space, and a lack of cultural understanding can make some individuals uncomfortable and insult others. While Western culture prefers an arm's length of physical personal space while communicating, according to a 2006 article in the "Journal of Applied Social

Psychology," people from some Latin and Middle Eastern cultures stand considerably closer together when speaking. To a Westerner, this personal space violation can lead to discomfort, and the communicator may view a resulting step away as a sign of distrust.

_____ Human nature, according to an intercultural communication article on the practical advice website Sideroad.com, can lead one to make assumptions about other people; some cultures use stereotypical images to reaffirm these assumptions. Though some stereotypes may stem from factual observations, many build on personal beliefs and fears that individuals may hold. To communicate effectively across cultural boundaries, communicators must put stereotypes and assumptions aside.

_____ In the United States, communicators tend to maintain direct eye contact with others during one-on-one communication, and make sporadic eye contact with an audience when communicating with large groups. Though direct eye contact may symbolize respect in Western cultures, according to the communications book "Intercultural Communication: A Reader," other cultures view it differently. Native American and some Eastern cultures, for example, consider direct eye contact disrespectful, and a failure to understand these cultural norms regarding eye contact can create significant intercultural communication obstacles.

_____ Different cultures maintain markedly different approaches to time, and communicators who don't understand a culture's time orientation may experience difficulty building relationships in that culture. Though Americans view time as a commodity, other cultures take a much more lax approach to the subject; some Latin cultures, for example, expect parties to be as much as 30 minutes late when conducting business. Communicators from a culture that views time as a commodity must refrain from becoming upset when a party from another culture arrives late, as the late communicator may view such frustration as insensitive, demanding and offensive.

2. *Work in pairs and think of some other barriers to intercultural communication*

Task 6

Read an article below then work in groups and work out suggestions aimed to the development of the cross-cultural competence of an average Ukrainian.

Intercultural communication principles

Intercultural communication principles guide the process of exchanging meaningful and unambiguous information across cultural boundaries, in a way that preserves mutual respect and minimises antagonism. For these purposes, culture is a shared system of symbols, beliefs, attitudes, values, expectations, and norms of behaviour. It refers to coherent groups of people whether resident wholly or partly within state territories, or existing without residence in any particular territory. Hence, these principles may have equal relevance when a tourist seeks help, where two well-established independent corporations attempt to merge their operations, and where politicians attempt to negotiate world peace. Two factors have raised the importance of this topic:

- improvements in communication and transportation technology have made it possible for previously stable cultures to meet in unstructured situations, e.g. the internet opens lines of communication without mediation, while budget airlines transplant ordinary citizens into unfamiliar milieux. Experience proves that merely crossing cultural boundaries can be considered threatening, while positive attempts to interact may provoke defensive responses. Misunderstanding may be compounded by either an exaggerated sensitivity to possible slights, or an exaggerated and over-protective fear of giving offence;
- some groups believe that the phenomenon of globalisation has reduced cultural diversity and so reduced the opportunity for misunderstandings, but characterising people as a homogeneous market is simplistic. One product or brand only appeals to the material aspirations of one self-selecting group of buyers, and its sales performance will not affect the vast multiplicity of factors that may separate the cultures.

What can go wrong?

People from different cultures encode and decode messages differently, increasing the chances of misunderstanding, so the safety-first consequence of recognizing cultural differences should be to assume that everyone's thoughts and actions are not just like ours. Such assumptions stem from potentially devastating ignorance and can lead to much frustration for members of both cultures. Entering a culture with this type of ethnocentrism, the assumption your own culture is correct, is another byproduct of ignorance and cultural misunderstanding. Main types of misunderstanding are:

Rights, values, and needs

Some cultural characteristics will be easy to identify, e.g. whether people are conscious of status or make displays of material wealth. But many rights are assumed, values are implied, and needs are unspoken, (e.g. for safety, security, love, a sense of belonging to a group, self-esteem, and the ability to attain one's goals).

For example, issues of personal security, dignity, and control will be very different as between an abled and a disabled person. Similarly, there may be problems of respect when a person from a rigidly class-based culture meets a meritocrat, or where there is racism, sexism or religious intolerance in play. In such situations, identity is fundamental when disputing the proper role or "place" of the other, about who is in control of their lives, and how they present themselves to the outside world. But the reality is more deeply rooted in power relationships: about who is on top of the social, economic, and/or political hierarchy. Family members or long term rivals may be obsessed with their mutual competition. The relationships between racial or ethnic groups may be affected by economic jealousy. Nations may assert that their political systems are superior. Such conflicts are difficult to resolve because no-one wants to be the loser, and few are willing to share the winnings. Stereotyping can aggravate these problems and prevent people from realising that there is another way to interpret a situation, or that other groups may define their rights in a different way. Hence, what may appear just or fair to one group can often seem unjust to an opposing group.

Assumptions

People may misinterpret each other's motives. For example, one group may assume that they are simply exchanging information about what they believe, but the other believes that they are negotiating a change in behavior. This is most likely to arise when the parties are not completely honest with each other from the

outset. Individuals may wish to protect their privacy, corporations may be concerned about industrial espionage, and politicians may be bound by requirements of secrecy in the national interest. Nevertheless, clarifying the purpose of the interaction is essential to eliminating confusion, particularly if vested interests are involved.

The situation

If time is not a factor and those interacting approach their meetings with good will and patience, effective communication is more likely. But, if the parties are under pressure (whether generated by external circumstances or internal needs), emotions may colour the exchange. Prejudice is a short-cut decision-making tool. In a crisis, fear and anger may trigger more aggressive tactics, particularly if the meeting is being staged under the gaze of the news media.

Improving Intercultural Communication

It is essential that people research the cultures and communication conventions of those whom they propose to meet. This will minimise the risk of making the elementary mistakes. It is also prudent to set a clear agenda so that everyone understands the nature and purpose of the interaction. When language skills are unequal, clarifying one's meaning in five ways will improve communication:

- avoid using slang and idioms, choosing words that will convey only the most specific denotative meaning;
 - listen carefully and, if in doubt, ask for confirmation of understanding (particularly important if local accents and pronunciation are a problem);
 - recognise that accenting and intonation can cause meaning to vary significantly; and
- respect the local communication formalities and styles, and watch for any changes in body language.

Investigate their culture's perception of your culture by reading literature about your culture through their eyes before entering into communication with them. This will allow you to prepare yourself for projected views of your culture you will be bearing as a visitor in their culture.

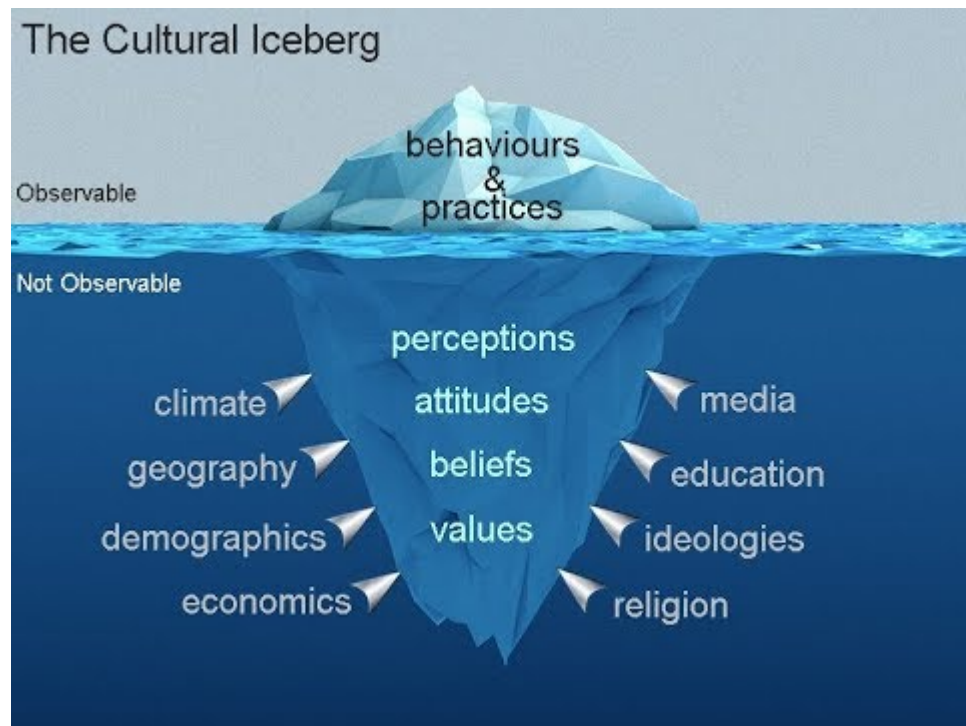
If it is not possible to learn the other's language, it is expedient to show some respect by learning a few words. In all important exchanges, a translator can convey the message.

When writing, the choice of words represent the relationship between the reader and the writer so more thought and care should be invested in the text since it may well be thoroughly analysed by the recipient.

Task 7

Culture is often compared to an iceberg which has both visible (on the surface) and invisible (below the surface) parts. Elements of culture which we can plainly see, such as food or clothes, are represented by the upper portion of the iceberg. Those elements which are not as obvious such as why someone eats or dresses the way they do are represented by the much larger portion of the iceberg underwater. Failure to understand and recognise these parts of culture and the layers that compose them, as well as how they influence each other is the main reason misunderstandings occur when doing business internationally.

1. *Work in pairs, look at the picture below that illustrates the **Iceberg Theory**. Think of the hidden areas of culture that are the most widespread causes of culture shock. Provide suitable examples and substantiate your opinion.*



Task 8

1. Read the article devoted to culture shock problems and solutions.

CULTURE SHOCK PROBLEMS AND SOLUTIONS

• Terms of address

In Bulgaria, people are often called by their title rather than their name (the equivalent of “brother,” “grandma,” “uncle,” “friend,” and, in formal situations, “sir” and “madam.”)

• Social structures, roles and relationships

Since it's a recovering communist country, Bulgarian business culture is very young. Companies are either large, controlled by an entrenched bureaucracy of old men who love the sound of their own voices, or very small, often controlled by several members of the same family (husband and wife, man and girlfriend, siblings, or parents and children). In both kinds of organizations, but especially the

latter, roles and relationships are very much like those in a family. Professional roles, in which people maintain rigorously different private and public “faces” (as in America) are rare, but not unknown. Confusion can develop where one person is being professionally polite, and the other assumes a close, friend-like relationship. I have not had many problems personally with this confusion, because the roles of teacher and student are more or less the same in Bulgaria and the US. However, I have heard many stories from my students about their Anglo-sphere business partners, who they see either as “cold and emotionless” or as “liars” (seeming to be friendly, only to be cold and professional).

These problems make for great conversation material. Role-play would also be useful, but I haven’t done any role-plays for friendly versus professional conversations because I haven’t found materials for that sort of thing.

- **Proverbs, idioms, formulaic expressions which embody cultural values**

I don’t believe that idioms reveal all that much about culture. At best, they reveal literature and history (“here’s mud in your eye” tells us that betting on horses was once seen as a high-class hobby worthy of emulation, “making money hand over fist” tells us something about Gothic coin-minting practices, etc.). Idioms make good topics of conversation, though, and are useful conversation starters if you want to talk about specific cultural practices (like, for example, “dibs”)

- **Objects or products that exist in one society but not in another**

This sort of thing can derail a reading or listening exercise (I once had a class grind to a halt when a student demanded to know what a “quiche” was). One option to avoid this sort of thing is to remove references to alien objects from primary source material. Another thing you can do is say, “it’s a kind of food. If you want to know more, ask me at the end of the class.” In 1:1 tutorials, you can take more time explaining new concepts or objects (only if your student is interested, obviously). If one of you has a computer or smartphone, you can do a google image search on the object in question.

- **Customs / rituals / traditions / festivals**

Students love to describe their traditions. Pretend you haven’t heard this all before, and let them talk. They might also like to learn about your traditions, but I suggest a reading/listening or a question/answer method to reveal information about the T’s culture. I had a Bulgarian teacher just sit me down and lecture at me about Bulgarian Christmas for 45 minutes, which was not the best use of my time as a student.

- **Beliefs, values, superstitions**

All of these make great conversation topics, but only if the S. is interested in or open to other people's beliefs and superstitions. Again, S's are more likely to want to talk about their own beliefs than to hear about the beliefs of the T. The T must make sure to stay open and non-judgemental, and at least pretend to be interested.

- **Political, historic and economic background**

I have had very few students who didn't enjoy "teaching the teacher," and telling me about the history and politics of their country. I think it's best when the student talks more than the teacher, so I prefer to have a conversation about the S's country to mine. However, many of my students have curious about the US, and I've had to do some research into American history and current events to be able to answer some of their questions

One thing to keep in mind though is that your student probably isn't an expert on the history of their country, and even if they are, they might still be wrong (for example, it is fashionable for political reasons for Bulgarian linguists and historians to believe that the Bulgarian culture and language have pervasive roots in the Thracians, which is unsupported by evidence). If you hear something you know is untrue, just let it go, unless your lesson plan for the day includes a debate.

- **Taboos**

We are often unaware of even our own taboos, so it's hard to see them before you step in them. In the US, for example, we have a taboo against racism so strong that most of us prefer simply never to mention race (and sexuality, and religion, and political affiliation, etc.) at all. My students, of course, have no such hang-ups, and I had to overcome my urge to label my students as "racist" or "sexist" based on their choice of words.

On the other side, Bulgarians have a taboo against eating or drinking alone. Especially in a 1:1 class, you cannot have (for example) coffee without providing one for the student, and vice-versa.

Unlike cultural practices and history (above), taboos are not something teachers can simply use as a conversation starter. We cannot expect our students to adapt completely to foreign practices that violate their taboos. Normally, I think we should do Anglo things in an English classroom, as part of the instruction. Taboos are so basic (and irrational), though, that they can damage the relationship between S and T. This is one area where the T. really has to conform to the standards of the S.

Therefore, although I will happily talk about food culture and the politics of race with my students, I will not eat food in front of them without sharing, and I won't think worse of them for using racially-charged language in ignorance.

- **Metaphorical / connotative meanings**

English is terrible about this. We have 500+ years of literary history (i.e. literature written in something comprehensible to modern English speakers) spread across more than half-a-dozen large countries, and because (especially recently, and especially in the US) we don't import much culture from other people, and our culture has become extremely self-referential.

Reading or listening to primary material about lifestyle and culture (and even worse: humor) becomes an exercise in anthropology, history, and philosophy, as we have to deconstruct simple phrases so the references and allusions make sense.

2. Now work in groups and provide suggestions for people who know little about Ukraine but are planning to visit our country soon so that they will be able to reduce the number of culture clashes.

Task 9

- 2. Read the article below and analyze the chart that explains the key differences between the high context and low context cultures.*

High Context Cultures vs Low Context Cultures

Anthropologist Edward Hall founded the field of intercultural communication in 1959 with his book *The Silent Language*. The book was originally intended for the general public, but it sparked academic research in intercultural communication and fueled interest in subjects like nonverbal communication.

Hall defines intercultural communication as a form of communication that shares information across different cultures and social groups. One framework for approaching intercultural communication is with high-context and low-context cultures, which refer to the value cultures place on indirect and direct communication.

High-Context Cultures

A high-context culture relies on implicit communication and nonverbal cues. In high-context communication, a message cannot be understood without a great deal of background information. Asian, African, Arab, central European and Latin American cultures are generally considered to be high-context cultures.

- **Association:** Relationships build slowly and depend on trust. Productivity depends on relationships and the group process. An individual's identity is rooted in groups (family, culture, work). Social structure and authority are centralized.
- **Interaction:** Nonverbal elements such as voice tone, gestures, facial expression and eye movement are significant. Verbal messages are indirect, and communication is seen as an art form or way of engaging someone. Disagreement is personalized, and a person is sensitive to conflict expressed in someone else's nonverbal communication.
- **Territoriality:** Space is communal. People stand close to each other and share the same space.
- **Temporality:** Everything has its own time, and time is not easily scheduled. Change is slow, and time is a process that belongs to others and nature.
- **Learning:** Multiple sources of information are used. Thinking proceeds from general to specific. Learning occurs by observing others as they model or demonstrate and then practicing. Groups are preferred, and accuracy is valued.
-

Low-Context Cultures

A low-context culture relies on explicit communication. In low-context communication, more of the information in a message is spelled out and defined. Cultures with western European roots, such as the United States and Australia, are generally considered to be low-context cultures.

Low-context cultures often display the following tendencies, according to Halverson.

- **Association:** Relationships begin and end quickly. Productivity depends on procedures and paying attention to the goal. The identity of individuals is rooted in themselves and their accomplishments. Social structure is decentralized.
- **Interaction:** Nonverbal elements are not significant. Verbal messages are explicit, and communication is seen as a way of exchanging information, ideas and opinions. Disagreement is depersonalized; the focus is on rational (not personal) solutions. An individual can be explicit about another person's bothersome behavior.
- **Territoriality:** Space is compartmentalized. Privacy is important, so people stand farther apart.

- **Temporality:** Events and tasks are scheduled and to be done at particular times. Change is fast, and time is a commodity to be spent or saved. One's time is one's own.
- **Learning:** One source of information is used. Thinking proceeds from specific to general. Learning occurs by following the explicit directions and explanations of others. Individual orientation is preferred, and speed is valued.

	Low-Context	High-Context
Example Countries	US, UK, Canada, Germany, Denmark, Norway	Japan, China, Egypt, Saudi Arabia, France, Italy, Spain
Business Outlook	Competitive	Cooperative
Work Ethic	Task-oriented	Relationship-oriented
Work Style	Individualistic	Team-oriented
Employee Desires	Individual achievement	Team achievement
Relationships	Many, looser, short-term	Fewer, tighter, long-term
Decision Process	Logical, linear, rule-oriented	Intuitive, relational
Communication	Verbal over Non-verbal	Non-verbal over Verbal
Planning Horizons	More explicit, written, formal	More implicit, oral, informal
Sense of Time	Present/Future-oriented	Deep respect for the past
View of Change	Change over tradition	Tradition over change
Knowledge	Explicit, conscious	Implicit, not fully conscious
Learning	Knowledge is transferable (above the waterline)	Knowledge is situational (below the waterline)

2. Work in pairs and discuss the question: “Does Ukraine belong to the “high context” or “low context” culture?”

Provide examples. Substantiate your viewpoints.

Task 10

1. *Read the article and answer try to define the type of communication that dominates in Ukraine. Provide examples to substantiate your opinion.*
2. *What could be the key difficulties of the communication type that dominates in Ukraine?*

HIGH CONTEXT VS LOW CONTEXT TYPES OF COMMUNICATION

The concepts of high context and low context refer to how people communicate in different cultures. Differences can be derived from the extent to which meaning is transmitted through actual words used or implied by the context.

High context implies that a lot of unspoken information is implicitly transferred during communication. People in a high context culture such as Saudi Arabia tend to place a larger importance on long-term relationships and loyalty and have fewer rules and structure implemented.

Low context implies that a lot of information is exchanged explicitly through the message itself and rarely is anything implicit or hidden. People in low context cultures such as the UK tend to have short-term relationships, follow rules and standards closely and are generally very task-oriented.

Understanding whether your international colleagues are high context or low context will help you to adapt your communication style and build stronger relationships with them. These concepts are covered during cross-cultural training programmes such as *Communicating across Cultures* and *managing international teams*. Cultural awareness training which focuses on one or more specific cultures like Doing Business in India or Living and Working in China will also address these concepts.

When doing business in a high context culture such as Mexico, Japan or the Middle East, you might encounter the following:

- Misunderstanding when exchanging information,
- Impression of a lack of information,
- Large amount of information is provided in a non-verbal manner, e.g. gestures, pauses, facial expressions
- Emphasis on long term relationships and loyalty,
- ‘Unwritten’ rules that are taken for granted but can easily be missed by strangers,
- Shorter contracts since less information is required,

When doing business in a low context culture such as Germany, Switzerland or the US, on the other hand, you might find the following:

- All meaning is explicitly provided in the message itself,
- Extensive background information and explanations are provided verbally to avoid misunderstandings,
- People tend to have short-term relationships,
- People follow rules and standards closely,
- Contracts tend to be longer and very detailed,

High and low context cultures usually correspond with polychronic and monochronic cultures respectively.

3. Work in pairs and give suggestions that will help to overcome potential communication difficulties (when people belong to different cultures).

EMPATHY

Psychologists believe that empathy (*the 'capacity' to share and understand another's 'state of mind' or emotion. It is often characterized as the ability to "put oneself into another's shoes", or in some way experience the outlook or emotions of another being within oneself. Empathy does not necessarily imply compassion, or empathic concern because this capacity can be present in context of compassionate or cruel behavior.*) **is one of the key factors responsible for cross-cultural competence.**

Task 1

4. *Look through the quotations given below, work in groups and work out your definition of this phenomenon.*

Empathy is the most radical of human emotions. ~

Gloria Steinem

When you listen with empathy to another person, you give that person psychological air. ~

Stephen R. Covey

If there is any one secret of success, it lies in the ability to get the other person's point of view and see things from his angle as well as your own.

Henry Ford

When you start to develop your powers of empathy and imagination, the whole world opens up to you

Susan Sarandon

*We live in a culture that discourages empathy. A culture that too often tells us
our principle goal in life is to be rich, thin, young, famous, safe, and
entertained.*

Barack Obama

Empathy is the lovefire of sweet remembrance and shared understanding. ~

John Eaton

"Empathy is trying on someone else's shoes - Sympathy--wearing them."

Unknown

*"Empathy depends not only on one's ability to identify someone else's emotions
but also on one's capacity to put oneself in the other person's place and to
experience an appropriate emotional response"*

Charles G. Morris

"Empathy is like giving someone a Psychological Hug"

Lawrence J.

*"We will never be able to inhabit the conscious state of another person. Our
subjectivity is an inviolable, unenterable state. On the other hand, there's much
in the new neurology to suggest that empathetic links have also been
evolutionarily selected for. The brain has these amazing circuits, mirror neuron
circuits, which are actively firing and activating motor and visual circuits
simply as simulations of other people's activities. That suggests the brain itself
is manufacturing empathy circuits that allow us to participate in rich and
complicated ways in the sensibilities, actions and motivations of other people."*

Richard Powers

*"If you could actually stand in someone else's shoes to hear what they hear, see
what they see, and feel what they feel, you would honestly wonder what planet
they live on, and be totally blown away by how different their "reality" is from
yours. You'd also never, in a million years, be quick to judge again."*

Author unknown

*Learning is a result of listening, which in turn leads to even better listening and
attentiveness to the other person. In other words, to learn from the child, we
must have empathy, and empathy grows as we learn.*

Alice Miller

"Only by examining our personal biases can we truly grow as artists; only by cultivating empathy can we truly grow as people."

Jen Knox

Leadership is about empathy. It is about having the ability to relate to and connect with people for the purpose of inspiring and empowering their lives.

Oprah Winfrey

"Empathy is forgetting oneself in the joys and sorrows of another, so much so that you actually feel that the joy or sorrow experienced by another is your own joy and sorrow. Empathy involves complete identification with another."

Dada Vaswani

"Empathy is putting yourself in another's shoes to find out what exactly that person is feeling or going through at the given time. It basically refers to being at a common wavelength with someone."

Deepa Kodikal

"Empathy is seeing with the eyes of another, listening with the ears of another, and feeling with the heart of another."

Alfred Adler

"Empathy is the love fire of sweet remembrance and shared understanding."

John Eaton

Task 2

Test your Empathy Quotient (EQ)

1. Please read each of the 60 following statements very carefully and rate how strongly you agree or disagree with them by circling your answer. There are no right or wrong answers, or trick questions.

The Empathy Quotient is intended to measure how easily you pick up on other people's feelings and how strongly you are affected by other people's feelings.

1. I can easily tell if someone else wants to enter a conversation.
strongly agree slightly agree slightly disagree strongly disagree
2. I prefer animals to humans.
strongly agree slightly agree slightly disagree strongly disagree
3. I try to keep up with the current trends and fashions.
strongly agree slightly agree slightly disagree strongly disagree
4. I find it difficult to explain to others things that I understand easily, when they don't understand it first time. *strongly agree slightly agree slightly disagree strongly disagree*
5. I dream most nights.
strongly agree slightly agree slightly disagree strongly disagree
6. I really enjoy caring for other people.
strongly agree slightly agree slightly disagree strongly disagree
7. I try to solve my own problems rather than discussing them with others.
strongly agree slightly agree slightly disagree strongly disagree
8. I find it hard to know what to do in a social situation.
strongly agree slightly agree slightly disagree strongly disagree
9. I am at my best first thing in the morning.
strongly agree slightly agree slightly disagree strongly disagree
10. People often tell me that I went too far in driving my point home in a discussion.
strongly agree slightly agree slightly disagree strongly disagree
11. It doesn't bother me too much if I am late meeting a friend.
strongly agree slightly agree slightly disagree strongly disagree
12. Friendships and relationships are just too difficult, so I tend not to bother with them.
strongly agree slightly agree slightly disagree strongly disagree
13. I would never break a law, no matter how minor.
strongly agree slightly agree slightly disagree strongly disagree
14. I often find it difficult to judge if something is rude or polite.
strongly agree slightly agree slightly disagree strongly disagree
15. In a conversation, I tend to focus on my own thoughts rather than on what my listener might be thinking. *strongly agree slightly agree slightly disagree strongly disagree*
16. I prefer practical jokes to verbal humour.
strongly agree slightly agree slightly disagree strongly disagree
17. I live life for today rather than the future.
strongly agree slightly agree slightly disagree strongly disagree

18. When I was a child, I enjoyed cutting up worms to see what would happen.
strongly agree slightly agree slightly disagree strongly disagree
19. I can pick up quickly if someone says one thing but means another.
strongly agree slightly agree slightly disagree strongly disagree
20. I tend to have very strong opinions about morality.
strongly agree slightly agree slightly disagree strongly disagree
21. It is hard for me to see why some things upset people so much.
strongly agree slightly agree slightly disagree strongly disagree
22. I find it easy to put myself in somebody else's shoes.
strongly agree slightly agree slightly disagree strongly disagree
23. I think that good manners are the most important thing a parent can teach their child.
strongly agree slightly agree slightly disagree strongly disagree
24. I like to do things on the spur of the moment.
strongly agree slightly agree slightly disagree strongly disagree
25. I am good at predicting how someone will feel.
strongly agree slightly agree slightly disagree strongly disagree
26. I am quick to spot when someone in a group is feeling awkward or uncomfortable.
strongly agree slightly agree slightly disagree strongly disagree
27. If I say something that someone else is offended by, I think that that's their problem, not mine.
strongly agree slightly agree slightly disagree strongly disagree
28. If anyone asked me if I liked their haircut, I would reply truthfully, even if I didn't like it.
strongly agree slightly agree slightly disagree strongly disagree
29. I can't always see why someone should have felt offended by a remark.
strongly agree slightly agree slightly disagree strongly disagree
30. People often tell me that I am very unpredictable.
strongly agree slightly agree slightly disagree strongly disagree
31. I enjoy being the centre of attention at any social gathering.
strongly agree slightly agree slightly disagree strongly disagree
32. Seeing people cry doesn't really upset me.
strongly agree slightly agree slightly disagree strongly disagree
33. I enjoy having discussions about politics.
strongly agree slightly agree slightly disagree strongly disagree
34. I am very blunt, which some people take to be rudeness, even though this is unintentional.
strongly agree slightly agree slightly disagree strongly disagree

35. I don't tend to find social situations confusing.
strongly agree slightly agree slightly disagree strongly disagree
36. Other people tell me I am good at understanding how they are feeling and what they are thinking.
strongly agree slightly agree slightly disagree strongly disagree
37. When I talk to people, I tend to talk about their experiences rather than my own.
strongly agree slightly agree slightly disagree strongly disagree
38. It upsets me to see an animal in pain.
strongly agree slightly agree slightly disagree strongly disagree
39. I am able to make decisions without being influenced by people's feelings.
strongly agree slightly agree slightly disagree strongly disagree
40. I can't relax until I have done everything I had planned to do that day.
strongly agree slightly agree slightly disagree strongly disagree
41. I can easily tell if someone else is interested or bored with what I am saying.
strongly agree slightly agree slightly disagree strongly disagree
42. I get upset if I see people suffering on news programmes.
strongly agree slightly agree slightly disagree strongly disagree
43. Friends usually talk to me about their problems as they say that I am very understanding.
strongly agree slightly agree slightly disagree strongly disagree
44. I can sense if I am intruding, even if the other person doesn't tell me.
strongly agree slightly agree slightly disagree strongly disagree
45. I often start new hobbies but quickly become bored with them and move on to something else.
strongly agree slightly agree slightly disagree strongly disagree
46. People sometimes tell me that I have gone too far with teasing.
strongly agree slightly agree slightly disagree strongly disagree
47. I would be too nervous to go on a big rollercoaster.
strongly agree slightly agree slightly disagree strongly disagree
48. Other people often say that I am insensitive, though I don't always see why.
strongly agree slightly agree slightly disagree strongly disagree
49. If I see a stranger in a group, I think that it is up to them to make an effort to join in.
strongly agree slightly agree slightly disagree strongly disagree
50. I usually stay emotionally detached when watching a film.
strongly agree slightly agree slightly disagree strongly disagree
51. I like to be very organised in day to day life and often make lists of the chores I have to do.

strongly agree slightly agree slightly disagree strongly disagree

52. I can tune into how someone else feels rapidly and intuitively.

strongly agree slightly agree slightly disagree strongly disagree

53. I don't like to take risks.

strongly agree slightly agree slightly disagree strongly disagree

54. I can easily work out what another person might want to talk about.

strongly agree slightly agree slightly disagree strongly disagree

55. I can tell if someone is masking their true emotion.

strongly agree slightly agree slightly disagree strongly disagree

56. Before making a decision I always weigh up the pros and cons.

strongly agree slightly agree slightly disagree strongly disagree

57. I don't consciously work out the rules of social situations.

strongly agree slightly agree slightly disagree strongly disagree

58. I am good at predicting what someone will do.

strongly agree slightly agree slightly disagree strongly disagree

59. I tend to get emotionally involved with a friend's problems.

strongly agree slightly agree slightly disagree strongly disagree

60. I can usually appreciate the other person's viewpoint, even if I don't agree with it.

strongly agree slightly agree slightly disagree strongly disagree

2. Now work out your EQ score

Score two points for each of the following items if you answered 'definitely agree' or one point if you answered 'slightly agree': 1, 6, 19, 22, 25, 26, 35, 36, 37, 38, 41, 42, 43, 44, 52, 54, 55, 57, 58, 59, 60.

Score two points for each of the following items if you answered 'definitely disagree' or one point if you answered 'slightly disagree': 4, 8, 10, 11, 12, 14, 15, 18, 21, 27, 28, 29, 32, 34, 39, 46, 48, 49, 50

All other questions are not scored.

What your score means

On average, most women score about 47 and most men about 42. Most people with Asperger Syndrome or high-functioning autism score about 20.

0-32 = You have a lower than average ability for understanding how other people feel and responding appropriately.

33-52 = You have an average ability for understanding how other people feel and responding appropriately. You know how to treat people with care and sensitivity.

53-63 = You have an above average ability for understanding how other people feel and responding appropriately. You know how to treat people with care and sensitivity.

64-80 = You have a very high ability for understanding how other people feel and responding appropriately. You know how to treat people with care and sensitivity.

MULTICULTURALISM

Task 1

1. Read the passage below and try to work out your definition of multiculturalism.

Multiculturalism (or **ethnic diversity**) relates to communities containing multiple cultures. The term is used in two broad ways, either descriptively or normatively. As a descriptive term, it usually refers to the simple fact of cultural diversity: it is generally applied to the demographic make-up of a specific place, sometime at the organizational level, e.g. schools, businesses, neighbourhoods, cities, or nations. As a normative term, it refers to ideologies or policies that promote this diversity or its institutionalisation; in this sense, multiculturalism is a society "at ease with the rich tapestry of human life and the desire amongst people to express their own identity in the manner they see fit." Such ideologies or policies vary widely, including country to country, ranging from the advocacy of equal respect to the various cultures in a society, to a policy of promoting the maintenance of cultural diversity, to policies in which people of various ethnic and religious groups are addressed by the authorities as defined by the group they belong to.

However, two main different and seemingly inconsistent strategies have developed through different Government policies and strategies: The first focuses on interaction and communication between different cultures. Interactions of cultures provide opportunities for the cultural differences to communicate and interact to create multiculturalism. (Such approaches are also often known as interculturalism.) The second centers on diversity and cultural uniqueness. Cultural isolation can protect the uniqueness of the local culture of a nation or area and also contribute to global cultural diversity. A common aspect of many policies following the second approach is that they avoid presenting any specific ethnic, religious, or cultural community values as central.

Multiculturalism is often contrasted with the concepts of assimilationism and has been described as a "salad bowl" or "cultural mosaic" rather than a "melting pot".

Task 2

1. Read the text below devoted to the negative effects of multiculturalism then fill in the missing words.

WHAT IS WRONG WITH MULTICULTURALISM?

Thirty years ago multiculturalism was widely **1**..... as the answer to many of Europe's social problems. Today it is seen, by growing numbers of **2**....., not as the solution to, but as the cause of, Europe's myriad social ills. That perception has been **3**..... for the success of far-right parties and populist politicians across Europe from Geert Wilders in Holland to Marine Le Pen in France, from the True Finns to the UK Independence Party. It even provided fuel for the obscene, homicidal **4**..... in 2011 of Anders Behring Breivik in Oslo and Utøya, which in his eyes were the first shots in a war defending Europe against multiculturalism. The reasons for this **5**..... in the perception of multiculturalism are complex but before we can discuss what the problem is with multiculturalism, we first have unpack what we mean by multiculturalism.

Part of the problem **6**..... discussions about multiculturalism is that the term has, in recent years, come to have two meanings that are all too rarely distinguished. The first is what I call the lived **7**..... of diversity. The second is multiculturalism as a political process, the aim of which is to **8**..... that diversity. The experience of living in a society that is less insular, more vibrant and more cosmopolitan **9**..... something to welcome and cherish. It is **10**..... case for cultural diversity, mass immigration, open borders and open minds.

As a political process, however, multiculturalism **11**..... something very different. It describes a set of policies, the aim of which is **12**..... manage and institutionalize diversity by putting people into ethnic and cultural boxes, defining individual needs and rights by virtue of the boxes into which people are put, and using those boxes to shape public policy. It is a case, not for open borders and minds, but for the policing **13**..... borders, whether physical, cultural or imaginative.

The **14**..... of lived experience and political policy has proved highly invidious. On the one hand, it has allowed many on the right – and not just on the right – to blame mass immigration for the **15**..... of social policy and to turn minorities into the problem. On the **16**..... hand, it has forced many traditional liberals and radicals to abandon classical notions of liberty, such as an attachment to free speech, in the name of defending diversity. That is why it is critical to **17**..... these two notions of multiculturalism, to defend

diversity as lived experience – and all that goes with it, such as mass immigration and cultural openness – but to oppose multiculturalism as a political process.

To make my case I want to begin by **18**..... three myths of immigration. Three myths at the heart of the discussion **19**..... multiculturalism. Three myths created **20**.....the confusion I have just described. Three myths that have also **21**..... maintain that confusion. The first is the idea that European nations **22**..... to be homogenous but have become plural in a historically unique fashion. **23**..... second claim is that contemporary immigration is different to previous waves, so much so that social structures need fundamental reorganization to accommodate it. And third is the belief that European nations have **24**..... multicultural policies because minorities demanded it. Both sides in the **25**..... debate accept these claims. Where they differ is in whether they view immigration, and the social changes it has brought about, as a good **26**..... as an ill. Both sides, I want to suggest, are wrong, **because...**

2. Work in pairs and try to complete the last sentence of the paragraph you have filled in with the missing words.

3. Then compare your ideas with the thoughts expressed in the exercise below.

.....The claim that European nations used to be homogenous but have been made diverse by mass immigration might appear to be common sense. In fact, most European nations are in fact *less* plural now than they were, say, a hundred years ago. The reason we imagine otherwise is because of historical amnesia and because we have come to adopt a highly selective standard for defining what it is to be plural.

Consider France. At the time of the French Revolution, less than half the population of France spoke French. The historian Eugene Weber has shown how traumatic and lengthy was the process of what he calls 'self-colonisation' required to unify France and her various populations. These developments created the modern French nation. But they also reinforced in the elite a sense of how alien was the mass of the population.

The second myth I want to challenge is the claim that contemporary immigration to Europe is different, and in some eyes less assimilable, than previous waves. In his much-lauded book *Reflections on a Revolution in Europe* the American writer Christopher Caldwell suggests that prior to the Second World War, immigrants came almost exclusively from other European nations, and so were easily assimilable. 'Using the word immigration to describe intra-European movements', Caldwell suggests, 'makes only slightly more sense than describing a New Yorker as an "immigrant" to California'. According to Caldwell, prewar immigration between European nations was different from postwar immigration from outside Europe because, 'immigration from neighboring countries does not provoke the most worrisome immigration questions, such as "How well will they fit in?" "Is assimilation what they want?" and, most of all, "Where are their true loyalties?".'

In fact, those were the very questions asked of European migrants in the prewar years. In 1903, the British Royal Commission on Alien Immigration expressed fears that newcomers were inclined to live 'according to their traditions, usages and customs' and there were fears that there might be 'grafted onto the English stock... the debilitated sickly and vicious products of Europe'.

Britain's first immigration law, the 1905 Aliens Act, was designed primarily to bar European Jews, who were seen as unBritish. The Prime Minister, Arthur

Balfour, observed that without such a law, 'though the Briton of the future may have the same laws, the same institutions and constitution... nationality would not be the same and would not be the nationality we would desire to be our heirs through the ages yet to come.'

In France, nearly a third of the population in the 1930s were immigrants, mostly from Southern Europe. Today we think of Italian or Portuguese migrants as culturally similar to their French hosts. Seventy years ago they were viewed as aliens, given to crime and violence, and unlikely to assimilate into French society. 'The notion of the easy assimilation of past European immigrants', the French historian Max Silverman has written, 'is a myth'.

One of the consequences of postwar migration has been to create historical amnesia about prewar attitudes, just as it has created historical amnesia about the divided nature of European societies before such immigration. From a historical perspective, there is little that is unique about contemporary migrants, or in the way that host societies perceive them.

The third myth that underlies much of the discussion of European multiculturalism is that European nations have become multicultural because minorities wished to assert their differences. The question of the cultural difference of immigrants has certainly preoccupied the political elites. It is not a question, however, that, until recently, has particularly engaged immigrants themselves.

Take Britain. The arrival in the late 1940s and the 1950s of large numbers of immigrants from India, Pakistan and the Caribbean, led to considerable unease about its impact upon traditional concepts of Britishness. As a Colonial Office report of 1955 observed, 'a large coloured community as a noticeable feature of our social life would weaken... the concept of England or Britain to which people of British stock throughout the Commonwealth are attached'.

The migrants certainly brought with them a host of traditions and habits and cultural mores from their homelands, of which they were often very proud. But they were rarely concerned with preserving cultural differences, nor thought of it as a political issue. What inspired them was the struggle not for cultural identity but for political equality. And they recognized that at the heart of that struggle was the creation of a commonality of values, hopes and aspirations between migrants and indigenous Britons, not an articulation of unbridgeable differences.

The three myths I have talked about are important because they underlie so much of the discussion of immigration and multiculturalism in Europe, and shape both sides of the debate. Having hopefully laid them to rest, I want now to rethink both multiculturalism and the criticism of it. And to begin to do that by looking at how multicultural policies historically have developed.

This is, however, not a single story. Throughout Europe, multicultural policies have developed in response to mass immigration. But they have done so in different ways. Britain and Norway, Sweden and Germany, Holland and Denmark – every country has its own specific multicultural history

4. Work in groups and answer the question: What should be done in to overcome negative consequences of multiculturalism in Ukraine?

TOPICS FOR PRESENTATIONS

1. How to reduce the negative effects of globalization in the educational sphere in Ukraine? Substantiate your opinion.
2. How to reduce the negative effects of globalization in the cultural sphere in Ukraine? Substantiate your opinion.
3. How to reduce the negative effects of globalization in the financial sphere in Ukraine? Substantiate your opinion.
4. How to reduce the negative effects of globalization in the economic sphere in Ukraine? Substantiate your opinion.
5. How to reduce the negative effects of globalization in the scientific sphere in Ukraine? Substantiate your opinion.
6. Nonverbal communication. How not to become an alien in Ukraine. Substantiate your opinion.
7. Adjusting to a new culture. How to get adjusted to a new culture (any culture)? Substantiate your opinion.
8. What should be done in order to create a positive image of Ukraine in the world? Substantiate your opinion.
9. What factors create cultural stereotypes? Substantiate your opinion.
10. How to fight cultural stereotypes? Substantiate your opinion.
11. What factors create ethnocentrism? Substantiate your opinion.
12. How to fight ethnocentrism? Substantiate your opinion.
13. What factors create prejudice? Substantiate your opinion.
14. How to fight prejudice? Substantiate your opinion.
15. How to promote the concept of ethical consumption in Ukraine? Substantiate your opinion.
16. The how to reduce the negative influence of the consumerism on the environmental sphere? Substantiate your opinion.
17. What factors create cultural conflicts? Substantiate your opinion.
18. How to fight cultural conflicts? Substantiate your opinion.
19. What areas of culture create the most serious problems in intercultural communication?
20. How to overcome negative consequences of globalization.
21. How to overcome negative influences of modern internet.
22. How to raise cultural awareness of an average Ukrainian.
23. Causes of migration in modern society.

24. How to overcome negative effects of migration in Ukraine.
25. What should our country do to become a member of European Union?
Substantiate your opinion.
26. How to promote the concept of sustainable business in Ukraine? Substantiate your opinion.
27. How to reduce the influence of the “mind games” that supermarkets “play” to make people consume more? Substantiate your opinion.
28. How to raise the level of “intercultural intelligence” of the average Ukrainian? Substantiate your opinion.

WORD LIST

GLOBALISATION

1. accent
2. accommodation
3. acculturation
4. aim
5. alien
6. alienate
7. Americanisation
8. anti-globalisation protesters
9. assimilation
10. bailout
11. basic needs
12. be immersed in
13. benefit sb
14. bilingual
15. body language
16. ceremony
17. citizenship
18. civil rights
19. civil society
20. clash of cultures
21. collective identity
22. come across
23. commemorate
24. commercial agriculture
25. commodity
26. conversational distance
27. convey
28. country of origin
29. cross-cultural communication

30.cross-cultural interaction
31.cues
32.cultural diversity
33.cultural revitalization
34.cultural rights
35.culture shock
36.debt
37.deficit
38.deflation
39.demand
40.deviant
41.digital divide
42.dominate
43.eccentric
44.economic rights
45.emigration
46.enable
47.equality rights
48.ethnocentrism
49.fair trade
50.fall apart
51.festival
52.festivity
53.foreclosure
54.free trade
55.free trade zones
56.frustrated
57.gender gap
58.gender gap
59.genocide
60.globalism
61.globalist
62.globalization
63.globalize
64.globe
65.globtrotter
66.glocal
67.green revolution
68.gross domestic product
69.high standard of living

- 70.homesick
- 71.homogenization
- 72.homogenous
- 73.honeymoon period
- 74.human trafficking
- 75.hybridization
- 76.immigration
- 77.impact
- 78.inalienable
- 79.inflation
- 80.ingenuity gap
- 81.initial adjustment
- 82.initiate a conversation
- 83.insourcing
- 84.integration
- 85.interact
- 86.intercultural (verbal / nonverbal) communication
- 87.international investors
- 88.jeopardize
- 89.locally-produced goods
- 90.long
- 91.mainstream culture heritage
- 92.mass tourism
- 93.media concentration
- 94.media convergence
- 95.mental isolation
- 96.misinterpret
- 97.modify
- 98.mother tongue
- 99.multi-ethnic societies
100. multinational corporations
101. networks
102. objective
103. outsourcing
104. overgeneralizing
105. pandemic
106. participant
107. participate
108. personal identity
109. pick up language
110. political rights

111. pop culture
112. precipitate
113. preconception
114. prejudice
115. privatization
116. profit
117. propaganda
118. props
119. put sb off
120. queer
121. racial minority
122. rate of development
123. recession
124. reinforce
125. revenue
126. self-conscious
127. set up web site
128. slang
129. small local businesses
130. social networking
131. social rights
132. source code
133. stereotype
134. stereotyping
135. stimulus
136. subsistence agriculture
137. supply
138. supply chain
139. sustainable development
140. tariff
141. tend
142. terrorism
143. traditional way of life
144. transnational corp
145. unemployment rate
146. universalization
147. vacillate
148. virtual community
149. web link
150. weird
151. worldwide communication

Universal Language

Gestures

- | | | |
|-------------------------|----------------------------|---------------------------|
| 1. blink | 7. index (a finger) | 13.beckon |
| 2. sigh | 8. knit (a brow) | 14.clap (hands) |
| 3. sniff | 9. frown | 15.scratch one's head |
| 4. wag (a finger) | 10.shrug (shoulders) | 16.stand with arms akimbo |
| 5. nod (a head) | 11.clench (a fist, teeth) | 17.pucker (lips) |
| 6. shake (a head, fist) | 12.wrinkle (a nose, brow) | 18.wink (an eye) |

Body Language and movement

- | | | |
|---------------------------|--------------------------|-------------------------------------|
| 1. bend over | 11.kneel | 22.be pulled in two/both directions |
| 2. bow | 12.lounge (v) | 23.bow to (your) judgement |
| 3. cross (your arms/legs) | 13.point (a finger) | 24.be flat on (your) back |
| 4. curtsy | 14.pull | 25.hug (your) knees |
| 5. curve | 15.push | 26.on (your) hands and knees |
| 6. drag (v) | 16.raise (your hand/arm) | 27.push someone too far |
| 7. wiggle (your hips) | 17.reach (v) | 28.reach an agreement |
| 8. fold (your arms) | 18.(sit) stiffly | 29.reach for the stars/moon |
| 9. hunch (your shoulders) | 19.stretch | 30.slouch (v) |
| 10.incline (your head) | 20.(stand) erect | 31.with (your) head in (your) hands |
| | 21.wave (your arms/hand) | |

KEYS

GLOBALISATION

Task 2

Positive Aspects of Globalization

- As more money is poured in to developing countries, there is a greater chance for the people in those countries to economically succeed and increase their standard of living.
- Global competition encourages creativity and innovation and keeps prices for commodities/services in check.
- Developing countries are able to reap the benefits of current technology without undergoing many of the growing pains associated with development of these technologies.
- Governments are able to better work together towards common goals now that there is an advantage in cooperation, an improved ability to interact and coordinate, and a global awareness of issues.
- There is a greater access to foreign culture in the form of movies, music, food, clothing, and more. In short, the world has more choices.

Negative Aspects of Globalization

- Outsourcing, while it provides jobs to a population in one country, takes away those jobs from another country, leaving many without opportunities.
- Although different cultures from around the world are able to interact, they begin to meld, and the contours and individuality of each begin to fade.
- There may be a greater chance of disease spreading worldwide, as well as invasive species that could prove devastating in non-native ecosystems.
- There is little international regulation, an unfortunate fact that could have dire consequences for the safety of people and the environment.
- Large Western-driven organizations such as the International Monetary Fund and the World Bank make it easy for a developing country to obtain a loan. However, a Western-focus is often applied to a non-Western situation, resulting in failed progress.

MIGRATION

Task 2

Reasons for migration

Never before have there been so many people **1living** far away from their native countries. Poor **2living** conditions, violence and armed conflicts, environmental **3problems**, a lack of economic perspectives and the growing gap between rich and **4poor** countries: all these factors play their part. Global mobility and the new media likewise have a great influence on **5current** migration trends.

Since man has been **6on** earth, ethnic groups have again and again travelled to other regions in the world hoping to find a better basis for existence there. In recent centuries wars have repeatedly **7triggered** mass displacements of refugees.

In recent decades global migration has reached an unknown level. Surveys **8conducted** by international organizations have concluded that currently over 175 million people are living far away from their native countries. 19,2 million people are considered to be "refugees" or "displaced persons".

The term 'migrant' denotes a person living **9outside** his or her native country. Many leave their homes because there are not enough fertile pastures and arable land, food, water, work or other fundamental requirements. The consequences of environmental **10catastrophes**, such as drought or floods, can also force thousands to leave their native countries. Today roughly two thirds of the world's population live in economically poor countries.

The growing gap between rich and poor is the most significant driving **11force** for global migration. In 1960 the income of the richest fifth of the world's population was on average 30 times higher than the poorest fifth. By the year 1990 it was already 60 times higher.

The enormous rate of population growth and the poor perspectives for economic development in some regions give **12rise** to a tremendous migratory pressure.

Third World and former Soviet Union countries **13lack** capital and know-how. In some countries, debts absorb a major part of the economic power. Falling raw material prices as well as the customs barriers and import restrictions imposed **14by** the industrialized countries prevent the development of viable export industries. Unstable economic policy, a lack of legal stability and widespread corruption discourage investors and concerns from locating their long-term industrial projects in such countries.

The term **15'refugee'** is used to describe people who are persecuted on account of their race, religion, ethnic group or political conviction. Persons whose freedom or lives are threatened in this sense have a right to protection by foreign countries on the basis of international conventions.

‘Displaced persons’ are not fleeing from individual persecution **16but** from escalating violence threatening large parts of the population in a certain region or country. Those affected by such conflicts mostly flee in large numbers to safe regions in their native land or in a neighbouring country. In order to prevent unrest, hunger, disease and other problems, they are frequently **17accommodated** in refugee camps. The reception and care of large influxes of refugees severely undermine the resources of the states concerned. Refugee camps with tens of thousands of strangers often **18arouse** feelings of insecurity in the host country’s population. This can lead to political instability in the country concerned, provoking new conflicts.

Tourism, television and the Internet all **19enhance** the attractiveness of migration. They make the poorest aware of the wealth of the rich. The growth of air travel **20facilitates** journeys to far-away industrialized countries. So far only a fraction of those willing to consider migration have actually been able to travel to their preferred destination on other continents. But this could soon change since successful emigrants transfer a considerable share of their income to their relatives at home. As a result, more and more people can afford to travel to distant countries.

In simple terms this means: Migration **21begets** further migration.

Task 3

Lee's laws divides factors causing migrations into two groups of factors: push and pull factors. Push factors are things that are unfavourable about the area that one lives in, and pull factors are things that attract one to another area.[24]

Push Factors

Not enough jobs
Few opportunities
Primitive conditions
Desertification
Famine or drought
Political fear or persecution
Slavery or forced labor
Poor medical care
Loss of wealth
Natural disasters
Death threats
Lack of political or religious freedom
Pollution

Poor housing
Landlord/tenant issues
Bullying
Discrimination
Poor chances of marrying
Condemned housing (radon gas, etc.)
War

Pull Factors

Job opportunities
Better living conditions
Political and/or religious freedom
Enjoyment
Education
Better medical care
Attractive climates
Security
Family links
Industry
Better chances of marrying

INTERCULTURAL COMMUNICATION

Task 3

Bennett scale

Developmental Model of Intercultural Sensitivity

The Bennett scale, also called the DMIS (for Developmental Model of Intercultural Sensitivity), was developed by Dr. Milton Bennett. The framework describes the different ways in which people can react to cultural differences. Developmental Model of Intercultural Sensitivity

Denial of Difference

Individuals experience their own culture as the only “real” one. Other cultures are either not noticed at all or are understood in an undifferentiated, simplistic manner. People at this position are generally disinterested in cultural difference, but when confronted with difference their seemingly benign acceptance may change to aggressive attempts to avoid or eliminate it.

Defense against Difference

One’s own culture is experienced as the most “evolved” or best way to live. This position is characterized by dualistic us/them thinking and frequently accompanied by overt negative stereotyping. People at this position are more openly threatened by cultural difference and more likely to be acting aggressively against it. A

variation at this position is seen in reversal where one's own culture is devalued and another culture is romanticized as superior.[1]

Minimization of Difference

The experience of similarity outweighs the experience of difference. People recognize superficial cultural differences in food, customs, etc., but they emphasize human similarity in physical structure, psychological needs, and/or assumed adherence to universal values. People at this position are likely to assume that they are no longer ethnocentric, and they tend to overestimate their tolerance while underestimating the effect (eg "privilege") of their own culture.

Acceptance of difference

One's own culture is experienced as one of a number of equally complex worldviews. People at this position accept the existence of culturally different ways of organizing human existence, although they do not necessarily like or agree with every way. They can identify how culture affects a wide range of human experience and they have a framework for organizing observations of cultural difference.

Adaptation to Difference

Individuals are able to expand their own worldviews to accurately understand other cultures and behave in a variety of culturally appropriate ways. Effective use of empathy, or frame of reference shifting, to understand and be understood across cultural boundaries.

Integration of Difference

One's experience of self is expanded to include the movement in and out of different cultural worldviews. People at this position have a definition of self that is "marginal" (not central) to any particular culture, allowing this individual to shift rather smoothly from one cultural worldview to another.

Task 5

Six Barriers to Intercultural Communication

Communicating across cultures carries myriad challenges, and scholars have studied the process for decades. Intercultural communications can present complex obstacles that cover the full communication spectrum, but six important oral and nonverbal factors can make a significant difference when communicating with individuals from another culture.

Ethnocentricity

Americans tend to have an ethnocentric perspective on language that, according to Dr. Sue Easton of the Rollins College Communication Department, leads them to view English as a universal language. Because many cultures around the globe speak English, Americans may forget that some businesses conduct

transactions in other languages or that some individuals don't understand English. According to Dr. Easton, a presumption that other cultures spoke English and observed common American practices led to a failure of American foreign ventures in the mid-20th century, though extensive education on intercultural communication has helped reduce this assumption.

Jargon and Slang

Each culture, even regional cultures within a larger culture, develops unique sets of jargon and slang. Though members of that culture may find these words commonplace and use them with abandon, newcomers to the culture may misunderstand the meanings behind them or fail to understand them altogether. In addition, some slang words appropriate for use in one culture may carry strong connotations in another, as explained in the publication "Diversity in the Workplace," so intercultural communicators should limit use of jargon and slang words or phrases.

Personal Space

Different cultures can take significantly different approaches to personal space, and a lack of cultural understanding can make some individuals uncomfortable and insult others. While Western culture prefers an arm's length of physical personal space while communicating, according to a 2006 article in the "Journal of Applied Social Psychology," people from some Latin and Middle Eastern cultures stand considerably closer together when speaking. To a Westerner, this personal space violation can lead to discomfort, and the communicator may view a resulting step away as a sign of distrust.

Stereotypes

Human nature, according to an intercultural communication article on the practical advice website Sideroad.com, can lead one to make assumptions about other people; some cultures use stereotypical images to reaffirm these assumptions. Though some stereotypes may stem from factual observations, many build on personal beliefs and fears that individuals may hold. To communicate effectively across cultural boundaries, communicators must put stereotypes and assumptions aside.

Eye Contact

In the United States, communicators tend to maintain direct eye contact with others during one-on-one communication, and make sporadic eye contact with an audience when communicating with large groups. Though direct eye contact may symbolize respect in Western cultures, according to the communications book "Intercultural Communication: A Reader," other cultures view it differently. Native American and some Eastern cultures, for example, consider direct eye contact

disrespectful, and a failure to understand these cultural norms regarding eye contact can create significant intercultural communication obstacles.

Time

Different cultures maintain markedly different approaches to time, and communicators who don't understand a culture's time orientation may experience difficulty building relationships in that culture. Though Americans view time as a commodity, other cultures take a much more lax approach to the subject; some Latin cultures, for example, expect parties to be as much as 30 minutes late when conducting business. Communicators from a culture that views time as a commodity must refrain from becoming upset when a party from another culture arrives late, as the late communicator may view such frustration as insensitive, demanding and offensive.

MULTICULTURALISM

Task 2

WHAT IS WRONG WITH MULTICULTURALISM?

Kenan Malik

Thirty years ago multiculturalism was widely **1seen** as the answer to many of Europe's social problems. Today it is seen, by growing numbers of **2people**, not as the solution to, but as the cause of, Europe's myriad social ills. That perception has been **3fuel** for the success of far-right parties and populist politicians across Europe from Geert Wilders in Holland to Marine Le Pen in France, from the True Finns to the UK Independence Party. It even provided fuel for the obscene, homicidal **4rampage** last year of Anders Behring Breivik in Oslo and Utøya, which in his eyes were the first shots in a war defending Europe against multiculturalism. The reasons for this **5transformation** in the perception of multiculturalism are complex but before we can discuss what the problem is with multiculturalism, we first have unpack what we mean by multiculturalism.

Part of the problem **6in** discussions about multiculturalism is that the term has, in recent years, come to have two meanings that are all too rarely distinguished. The first is what I call the lived **7experience** of diversity. The second is multiculturalism as a political process, the aim of which is to **8manage** that diversity. The experience of living in a society that is less insular, more vibrant and more cosmopolitan **9is** something to welcome and cherish. It is **10a** case for cultural diversity, mass immigration, open borders and open minds.

As a political process, however, multiculturalism **11means** something very different. It describes a set of policies, the aim of which is **12to** manage and institutionalize diversity by putting people into ethnic and cultural boxes, defining individual needs and rights by virtue of the boxes into which people are put, and

using those boxes to shape public policy. It is a case, not for open borders and minds, but for the policing **13of** borders, whether physical, cultural or imaginative.

The **14conflation** of lived experience and political policy has proved highly invidious. On the one hand, it has allowed many on the right – and not just on the right – to blame mass immigration for the **15failures** of social policy and to turn minorities into the problem. On the **16other** hand, it has forced many traditional liberals and radicals to abandon classical notions of liberty, such as an attachment to free speech, in the name of defending diversity. That is why it is critical to **17separate** these two notions of multiculturalism, to defend diversity as lived experience – and all that goes with it, such as mass immigration and cultural openness – but to oppose multiculturalism as a political process.

To make my case I want to begin by **18questioning** three myths of immigration. Three myths at the heart of the discussion **19about** multiculturalism. Three myths created **20by** the confusion I have just described. Three myths that have also **21helped** maintain that confusion. The first is the idea that European nations **22used** to be homogenous but have become plural in a historically unique fashion. **23The** second claim is that contemporary immigration is different to previous waves, so much so that social structures need fundamental reorganization to accommodate it. And third is the belief that European nations have **24adopted** multicultural policies because minorities demanded it. Both sides in the **25multiculturalism** debate accept these claims. Where they differ is in whether they view immigration, and the social changes it has brought about, as a good **26or** as an ill. Both sides, I want to suggest, are wrong, because.....

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