

КИЇВСЬКИЙ НАЦІОНАЛЬНИЙ УНІВЕРСИТЕТ
ІМЕНІ ТАРАСА ШЕВЧЕНКА

МАРІЯ ЛАСТОВЕЦЬ

ПРАКТИКУМ
для навчання
студентів-фольклористів читання
англомовних текстів

ЧАСТИНА I



Київ - 2025

**КИЇВСЬКИЙ НАЦІОНАЛЬНИЙ УНІВЕРСИТЕТ
ІМЕНІ ТАРАСА ШЕВЧЕНКА**

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*Кафедра методики викладання української та
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Рецензенти:

Сем'ян Н.В., кандидат педагогічних наук, доцент кафедри методики викладання української та іноземної мов і літератур ННІФ КНУ імені Тараса Шевченка

Лехніцька С.І., кандидат філологічних наук, доцент кафедри мовної підготовки Національного медичного університету імені О.О. Богомольця

*Затверджено на засіданні Вченої ради
Навчально-наукового інституту філології
Київського національного університету імені
Тараса Шевченка*

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ПЕРЕДМОВА

Практикум для навчання читання англomовних текстів підготовлений для вивчення дисципліни «Іноземна мова», яка є обов'язковою складовою освітньо-професійної програми підготовки фахівців за освітньо-кваліфікаційним рівнем «бакалавр», галузі знань 03 «Гуманітарні науки», спеціальність 035. Філологія (035.09 Фольклористика) Навчально-наукового інституту філології Київського національного університету імені Тараса Шевченка. Дисципліна «Іноземна мова» є багатосеместровою і викладається протягом трьох років у I-VI семестрах. Практикум підготовлений для студентів-фольклористів 1-го курсу і охоплює теми, передбачені робочою програмою для вивчення у першому семестрі. Електронний текст робочої програми дисципліни доступний на сайті Навчально-наукового інституту філології за посиланням <https://philology.knu.ua/>.

Метою укладання практикуму для навчання читання є розвиток іншомовної комунікативної компетенції на рівні B2

відповідно до Загальноєвропейських рекомендацій з мовної освіти для забезпечення ефективного спілкування майбутніх фахівців у різноманітних професійних сферах та ситуаціях. Практикум складається з передмови, основної частини, де містяться тексти і вправи, а також списку використаних джерел. Зміст сновної частини корелюється з тематикою програмного підручника «Global. Upper-intermediate» (Clandfield&Jeffries, 2012), і містить сучасні автентичні тексти з передтекстовими та післятекстовими завданнями. Передтекстові завдання покликані сформувані у студентів навички монологічного мовлення, і включають питання для обговорення, а також висловлювання відомих людей на задану тему. Завданням цих вправ є ввести студентів у контекст заняття та мотивувати їх до прочитання текстів. Самі тексти містять неадаптовані уривки з оригінальних джерел. Післятекстові вправи різного типу перевіряють розуміння прочитаного і

формують аналітичне, творче та критичне мислення. Основна частина практикуму охоплює три тематичні блоки з програмного підручника, які вивчаються у першому семестрі: 1) «Alive and Well»; 2) «Right and Wrong»; 3) «Land and Sea». До кожного блоку, в свою чергу, дібрано по чотири тексти з завданнями. Практикум може бути використаний під час практичних занять як додатковий матеріал, що поглиблює та урізноманітнює тематику програмного підручника, а також для підготовки до усної частини іспиту.

Reading 1. Cities and Personalities

BEFORE YOU READ

I Discuss these questions in your group:

1. **How do cities shape the personalities of people who live there?** Discuss some factors like culture, pace of life and community engagement.
2. **Which global city best reflects your personality?** Think about the vibe, values, and lifestyle of different cities.
3. **Do you think certain personalities thrive better in particular cities?** Are extroverts happier in large, bustling cities, while introverts prefer smaller and quieter towns?

II Read the quotations of famous people about the cities and answer the questions:

- How do you understand the quotations?
- Do you agree or disagree, give your arguments.



1. *A large city cannot be experientially known; its life is too manifold for any individual to be able to participate in it.*

Aldous Huxley - English writer

2. *As a remedy to life in society I would suggest the big city. Nowadays, it is the only desert within our means.*

Albert Camus - French novelist

3. *We do not look in great cities for our best morality.*

Jane Austen – English novelist

4. *A good city is like a good party — people stay longer than really necessary because they are enjoying themselves.*

Jan Gehl - a Danish architect and urban designer

Text 1. Who is your city?

by Richard Florida

The Big Five

Are people happier when they find a community that fits them? What happens when one’s personality is different from that of their community? Psychologists say that there are five basic dimensions to personality. This five-factor model, or what psychologists sometimes describe as the “Big Five” dimensions of personality, is straightforward. The first type is *openness* to experience. Open types have a tendency to enjoy new experiences, especially intellectual experiences, the arts, fantasies, and anything that exposes them to new ideas. People high in openness tend to be curious, artistic, and creative. The second type is *conscientiousness*. Conscientious types work hard and have a great deal of self-discipline. They are responsible, detail-oriented, and strive for achievement. Psychologists find that people high in conscientiousness tend to be better than average workers on almost any job,

completing tasks competently and efficiently. The third type is *extroversion*. Extroverts are outgoing, talkative, gregarious, assertive, enthusiastic, and seek excitement. They enjoy meeting new people and tend to maintain a fairly stable, positive mood under most circumstances. The fourth type is *agreeableness*. Agreeable types are warm, friendly, compassionate, and concerned for the welfare of others. They generally trust other people and expect other people to trust them.

The fifth type is *neuroticism*. Neurotic types are emotionally unstable, more likely to experience anxiety, hostility, depression, self-consciousness, and impulsiveness. While it is tempting to think of people as one or another—we all know people who are extroverts and others who are introverts—the reality is that most people fall somewhere along a spectrum. And while most people have dominant types, everyone possesses some level of each of the five traits. Little research on the relationship between personalities and their home or work environments has examined the relationship between individual personality types and places they choose to live. How we decorate our homes and offices, which books we buy,

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the CDs we own, the movies we watch, the clothes we wear, the way we arrange our personal spaces—none of these is a random choice. We base these decisions on who we are, who we want to be, and how we want to be perceived.

Personality dimensions are also associated with key social and economic outcomes. Openness to experience, for example, was related to the proportion of artists and entertainers working in a state, percentages of votes cast for liberal candidates in presidential elections, support for same-sex marriage, and patent production. Our hunch was that people tend to sort and cluster in more specific regions, communities, and neighborhoods.

What Color Is My City?

The first cluster I call outgoing regions. Scoring high in extroversion, regions in this cluster are low in neuroticism, conscientiousness, openness, and very low in agreeableness. Topping the list here are Chicago and Minneapolis, along with a mix of old industrial regions such as Pittsburgh, Cleveland and Detroit. Outgoing regions, would likely be a good fit for people who are social and outgoing,

who like group activities and functions, who play team sports, and like to be around other people. They are unlikely to appeal to people who prefer very close ties or community involvement, as those preferences are more common among highly agreeable individuals, or to those who constantly need multiple options or enjoy trying new things, which are preferences more common among people high in openness. The second cluster I call conventional or dutiful regions. Regions in this cluster score high on agreeableness and conscientiousness as well as extroversion, but low in openness and neuroticism. The regions that stand out here are Atlanta, Phoenix, Memphis, Nashville, Tampa, Jacksonville, Miami, as well as Indianapolis and Portland, Oregon. Dutiful regions would be a good fit for people who are hard working, friendly, trusting, helpful, and compassionate. In some respects, these regions could be thought of as perfect for model citizens. They are places for people who want to fit in and are more conventional or traditional in their outlooks and values; those who value the status quo, obey the rules, and don't typically step out of line. They are places where people trust one

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another, tend not to challenge authority or each other, are diligent at work and in life, and do what is expected of them. If outgoing regions are good places for people who like to socialize with lots of people, people in dutiful regions prefer to socialize with a relatively small number of close friends and family. Dutiful regions will be a poor fit for those who are artistic and creative and who constantly need to be trying out new and different things. Experiential regions form the third cluster. Places in this cluster score highly on openness and neuroticism, but low in conscientiousness, extraversion, and agreeableness. Regions in this group include large creative centers such as New York City and its environs, the San Francisco Bay Area, LA and San Diego, Boston, Seattle, Washington, D.C., and Baltimore, Denver, Austin, and Dallas, but also Las Vegas, Buffalo, Louisville, and New Orleans. Experiential regions are a good fit for people who do not need to be around other people, who question authority, and who quest after intense experiences—intellectually, creatively, emotionally, and even physiologically—can you say extreme sports.

READING COMPREHENSION

I. Read the text and decide if the following statement is True or False. Correct the false statement.

1. The Big Five personality traits are openness, conscientiousness, extroversion, agreeableness, and intelligence. _____
2. Neurotic type is known for being emotionally stable and doesn't often experience anxiety or depression. _____
3. Conscientious types tend to be responsible, attentive to details and highly disciplined. _____
4. Outgoing regions, such as Chicago and Minneapolis, score high in neuroticism and agreeableness. _____

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5. Outgoing regions, like Pittsburgh and Detroit, are best suited for people who enjoy socializing and group activities. _____
6. Openness to experience is associated with creativity and curiosity. _____
7. Dutiful regions, like Nashville and Miami, are best suited for people who challenge authority and seek experiences. _____
8. Experiential regions are characterized by high conscientiousness and agreeableness, what makes them ideal place for organized and disciplined people. _____
9. Such regions as New York City and San Francisco, attract people who seek for experiences and authority. _____
10. Research showed that there is no relationship between personality types and the regions where people choose to live. _____

II Answer the questions:

1. What are the five dimensions of personality in the "Big Five" model, and how they influence our behavior?
2. How do psychologists define openness to experience, and what are some characteristics of this type?
3. According to the text, how does personality type influence the way people decorate their homes and private space?
4. What are the three types of regional clusters mentioned in the text, and what are their main characteristics?
5. Why might an individual who likes creativity and seeks for authority feel more comfortable in an experiential region rather than a dutiful region?
6. How does personality type relate to social and economic outcomes, according to the text?



III Visualize the ideas from the text and write them in the chart, then present your ideas.

Type of personality	Main traits



-
- 1. Think about the quotations/poetic lines about a city by famous Ukrainians and discuss them in a group.
- 2. Think about Ukrainian cities and regions which can be corresponding to the five types of personality and discuss your ideas in a group.

Reading 2. The World Family Tree

BEFORE YOU READ

I Discuss these questions with your groupmates:

1. What do you think the term "World Family Tree" means, and why might it be important?
2. How do you think all people are connected via ancestry, and what role does genealogy play in understanding these connections?
3. What are the ways people trace their family history today, and how might a world family tree help with it?

II Read the quotations of famous people about the family roots and answer the questions:

- How do you understand the quotations?
- Do you agree or disagree, give your arguments.



1. There are two things children should get from their parents: roots and wings.

Johann Wolfgang von Goethe - German poet

2. It is a desirable thing to be well-descended, but the glory belongs to our ancestors.

Plutarch — Greek biographer

3. We are the children of many sires, and every drop of blood in us in its turn betrays its ancestor.

Ralph Waldo Emerson - American poet

4. There is no king who has not had a slave among his ancestors, and no slave who has not had a king among his.

Hellen Keller- American author and educator

Text 2. It's all relative: adventures up and down the world's family tree.

by A.J. Jacobs

The world family tree

Genealogy is undergoing two revolutions, each with their own grand potential and heated controversies. First, the DNA revolution. You can spit into a tube, send it off to a service, and they'll send you back a list of cousins. We'll get to DNA in a minute. The second revolution is online: massive Internet family trees, like *ancestry.com*?. Ancestry.com focuses on building your own private tree. The new model—found on sites like Geni and WikiTree and FamilySearch—is a more collaborative, Wikipedia-like approach. The secret is in combining the separate trees. You input your family tree. And if you have, say, a Jeff Bezos on your tree, and there's a Jeff Bezos on a different tree, and you realize it's the same Jeff Bezos, you have the option to merge trees. And you merge and merge and grow and grow. Collaborative genealogy is still controversial. It raises big questions about privacy—as in how safe is our

data?—and concerns about accuracy: How are these huge trees monitored?

Kissing cousins

Everyone on earth is the product of cousin marriage. You have two parents. Four grandparents. Eight greatgrandparents. And so on. Keep doubling, and by the time you reach thirty generations, you should have more than 1 trillion ancestors—far more people than have ever lived on earth.

So obviously we don't really double our ancestors every generation. The reason? Cousins getting married. The twigs in your tree overlap. The child of two first cousins has six great grandparents at most, not eight. The official term for this phenomenon is pedigree collapse. Europe's kings and queens had a habit of collapsing their pedigree, which both cemented alliances and resulted in the famed hemophilia of Queen Victoria's descendants. Cousin marriage varies by culture. Some cultures including the Amish and Orthodox Jews, have been highly endogamous. As humans became more mobile, close-cousin marriage went into decline. Taboos arose. Jokes were made. Laws were passed. Apps were invented. Or at least one app. In Iceland, a former endogamy hot zone because of its

geographical isolation, potential daters can download an app that tells them if they are cousins. Technically, of course, you can't avoid marrying a distant cousin, because we all are cousins.

The Mega-Tree Revolution

Geni is based in Los Angeles and, since it started in 2007, has acquired 11 million users. It's one of three monster collaborative trees online—along with WikiTree and FamilySearch—each with its own fervent fan base, each racing to connect the entire human species. Geni has, at press time, 114 million connected people on its World Tree. WikiTree has 13 million profiles connected. FamilySearch is technically the biggest, with more than 240 million people connected. Ancestry.com—the most profitable genealogy service—isn't in this race. Ancestry specializes in smaller private trees, the bonsai.

Geni has two magic powers. First, when you input a certain name, the Geni robot searches its millions of profiles to see if there's another such a person on the World Tree.

If there is, and you agree it's the same name as you are looking for (matching birth dates, etc.), you can merge your tree containing this person with the other guy's tree. So suddenly your tree has grown new branches. You've gone from one hundred relatives to two hundred. You continue merging and eventually link to the big tree and gain millions of cousins. The second magic power is the six-degrees-of-Kevin-Bacon-like connections. If you're looking for a link between two people on the big tree, Geni will do billions of calculations to find the best path. Geni boosters say collaborative online genealogy is to traditional family history what a NASA rocket is to a penny-farthing bicycle.

A cadre of scientists are also fans of these worldwide trees. Yaniv Erlich is a geneticist at Columbia University. He crunched the data from 13 million Geni relatives to figure out patterns of migration. Look him up on YouTube and you'll see Yaniv's stunning time-lapse animation showing how humans have spread out onto all continents. Yaniv is also studying the Geni tree to find clues about heredity. He's working on a paper about what the World Family Tree tells us about the secrets of longevity. These trees, he

says, will eventually help us understand and treat deadly diseases. Meanwhile, scientists at the University of Utah traced a family's colon cancer gene back to a British couple who married in 1614. Their thousands of descendants have now been advised to get colonoscopies.

READING COMPREHENSION

I. Read the text and decide if the following statement is True or False. Correct the false statement.

1. Collaborative genealogy allows people to merge their family trees if they find common relatives. _____
2. Ancestry.com is a collaborative genealogy website like Geni and WikiTree. _____
3. Collaborative genealogy eliminates privacy concerns because all data is publicly available. _____
4. The Icelandic dating app prevents all cousin marriages by blocking matches between relatives. _____
5. The Geni tree has connected more than 500 million people worldwide. _____
6. FamilySearch is the largest collaborative genealogy tree, with over 240 million people connected. _____

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7. Scientists at the University of Utah traced a family's colon cancer gene back to Queen Victoria's descendants. _____
8. Cousin marriage contributed to the spread of genetic diseases like hemophilia among European royal families. _____
9. DNA testing and collaborative genealogy are considered to be accurate and free from controversy. _____
10. Geneticist Yaniv Erlich analyzed data from Geni to study human migration patterns. _____

II Answer the questions:

1. What are the two revolutions currently changing genealogy, and how are they different from each other?
2. What are the main concerns about collaborative genealogy, and why are they controversial?
3. What is "pedigree collapse," and how does it affect the number of ancestors we have?
4. How did human migration influence the practice of cousin marriage in different cultures?
5. What are the two "magic powers" of Geni, and how do they contribute to the growth of the World Tree?
6. How are scientists using collaborative genealogy data to study human migration and hereditary diseases?



III Visualize the ideas from the text and write them in the chart, then present your ideas.

Category	The world family tree	Kissing cousins	The mega-tree revolution
Main idea			
Key terms&concepts			
Examples			
Challenges			
Scientific impact			



- I. **Think** about how might the collaborative online genealogy mode provide Ukrainian families with new opportunities for tracing their ancestral roots and discuss your ideas in a group.
2. **Think** about ethical challenges that Ukrainians might face when participating in global DNA databases and discuss them in a group.

Reading 3. Positivity that Harms

BEFORE YOU READ

I Discuss these questions with your groupmates:

1. What do you think the term "toxic positivity" means, and how might it differ from genuine optimism?
2. Can these encouraging phrases like "always look on the bright side" and "stay positive" have negative effects?
3. What are some ways we can show empathy without falling into the trap of toxic positivity?

II Read the quotations of famous people about the optimism and answer the questions:

- How do you understand the quotations?
- Do you agree or disagree, give your arguments.



1. We are all in the gutter, but some of us are looking at the stars

Oscar Wilde - Irish poet and dramatist

2. *Optimism doesn't mean that you are blind to the reality of the situation. It means that you remain motivated to seek a solution to whatever problems arise.*

The Dalai Lama — Tibetan leader

3. The most important thing you'll ever wear is your attitude."

Jeff Moore - Canadian writer

4. Keep your face always toward the sunshine—and shadows will fall behind you.

Walt Whitman- American poet

Text 3. Toxic positivity: keeping it real in a world obsessed with being happy

by Whitney Goodman

What is toxic positivity?

Imagine that you just lost your job. You're in full panic mode. Your mind is racing, and you have no idea what you're going to do next. You decide to share this with a friend. They glance your way and smile. It looks like they are keying up to tell you something big. Could this be the validation you need right now? Maybe they know of a great job opportunity? You watch them fidget as they pull from the depths of their inner wisdom and say, “At least you have all this time off now! It could be so much worse. Think about how much you're going to learn from this.” Toxic positivity has officially entered the building. Positivity becomes toxic when used: in conversations where someone is looking for support, validation, or compassion and instead is met with a platitude; to shame people into feeling like they're not doing enough, working hard enough, or that their difficult emotions are invalid; to shame ourselves for not

being happy enough or positive enough; to deny our reality; to gaslight or silence someone who has legitimate concerns or questions; to tell people everything bad in their life is their fault.

How Too Much Positivity Harms

Positive thinking is often a Band-Aid on a bullet wound. Instead of helping, it leads to emotional suppression, which is destructive to our bodies, minds, relationships, and society. The evidence clearly indicates that emotional suppression is ineffective, taxing, and maladaptive. It leads to a worsened mood, negative feelings about social interactions, continued negative emotions, and even diminished positive emotions. Emotional suppression also has significant consequences for our physical health. It doesn't matter what type of emotion you're suppressing, positive or negative—the act of suppression leads to physical stress on the body. It has been shown to impact blood pressure and memory and increases the risk for diabetes and heart disease. In a broader sense, a “good vibes only” culture is toxic for our relationships and society. When we reinforce that some emotions are “bad,” we miss out on the closeness that develops through vulnerability. Sadly, positivity is often used as a weapon to

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diminish the experience of certain groups. When we say things like "Can't we all just love each other?" in response to discrimination, we invalidate the real experiences marginalized people endure every day. Toxic positivity in these situations places all the responsibility on the individual instead of on the systems and institutions that make positive thinking an impossible solution.

The Rise of Positive Thinking

The positive thinking we see today in the West has largely been a haphazard adaptation and combination of numerous wellness traditions from other parts of the world. It all started when a group of white men arrived in the "New World". Most of the men who arrived in the New World were Calvinists. They believed that all men were evil at their core and that God was the only one who could save them from their sins. Who would be saved was already predetermined, so there wasn't much you could do about that. Idleness or pleasure was considered a sin. You were expected to work constantly and hope you were among one of the chosen. With Calvinism as the prevailing

religious belief and social influence, the settlers had a serious branding problem and they knew it. They found exactly what they needed in the New Thought movement. Phineas Parkhurst Quimby, the father of New Thought, really took positive thinking to the next level in the 1800s. Quimby believed that all illness originated in the mind and was caused by mistaken beliefs. If someone could become one with their "mind" and leverage the power of the universe, they could cure themselves. Quimby used this theory to explain why bad things happen in the world and to reinforce why negativity must be avoided. As New Thought spread, it infiltrated the medical community and was used to treat physical ailments. The idea that we can fight certain diseases by being more positive persists to this day. Today, we have a multibillion-dollar positive-thinking industry with conferences, books, support groups, motivational speakers, and more. Positive thinking has become the bedrock of the self-help industry and is routinely encouraged and celebrated by people across the globe. Self-help gurus, therapists, and coaches continue to tell us that we're only one positive thought away from a better life, and there are

more than ten thousand books about positive thinking on the market today. They propose that you can use the power of positive thinking in every aspect of your life—including your finances, health, relationships, and career. Not unlike Calvinism, the positive thinking movement encourages us to monitor our thoughts for negativity relentlessly and always remain vigilant. Books, worksheets, mantras, and constant self-evaluation are always the weapons of choice in the fight against the real enemy, negativity. We're expected to be happy at work, at home, in our relationships, and in the face of tragedy. The body positivity movement wants us to be positive about our bodies. A positive attitude has become the prescription of choice for anyone fighting disease or living with a disability. There is nothing it cannot fix. It's an obligation we must fulfill. But if the key to a full life is positive thinking, then why are so many of us still miserable?

I. Read the text and decide if the following statement is True or False. Correct the false statement.

1. Toxic positivity occurs when people use positivity to disguise or conceal negative or difficult emotions. _____
2. Toxic positivity encourages people to openly discuss their negative emotions and ask for support. _____
3. Suppressing emotions have no impact on physical health. _____
4. Calvinists believed that practicing positive thinking could change a person's destiny. _____
5. The self-help industry has turned positive thinking into a multibillion-dollar business. _____
6. The "good vibes only" mentality fosters deep emotional connections and helps people understand each other better. _____

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7. The New Thought movement played a pivotal role in the rise of modern positive thinking. _____
8. Positive thinking alone can cure all illnesses without any need of medical treatment. _____
9. Toxic positivity can make people feel ashamed for experiencing difficult emotions instead of allowing them to get rid of their troubles. _____
10. The body positivity movement discourages people from embracing their bodies and promotes unrealistic beauty standards. _____

II Answer the following questions:

1. What makes positivity "toxic," and how does it differ from genuine emotional support?
2. How can toxic positivity negatively impact someone who is experiencing difficult period, such as losing a job?
3. According to the text, what are some physical and emotional consequences of emotional suppression?
4. Why is the phrase "Can't we all just love each other?" considered a form of toxic positivity?
5. How did Calvinist beliefs influence the development of the positive thinking movement in the West?
6. What role does the modern self-help industry play in promoting toxic positivity, and why might it be harmful?



III Visualize the ideas from the text and write them in the chart, then present your ideas.

Category	Description	Example from the text	Effect/consequence
Toxic positivity			
Emotional suppression			
Platitude			
"Good vibes only" culture			
Historical origins			



- I. **Think about whether positivity in Ukrainian culture is more about survival and strength or ignoring difficult emotions. Find evidence from the folk texts and discuss your ideas in a group.**
2. **Think about Ukrainian families, schools, or workplaces. Is there pressure to "stay strong" or "think positively" at all costs? How can this impact mental health and emotional openness? Discuss your ideas in a group.**

Reading 4. Contagious depression

BEFORE YOU READ

I Discuss these questions with your groupmates:

1. How does melancholia differ from depression? Are they just different words or do they have distinct meanings?
2. Throughout history, melancholia has been associated with creativity and deep thinking. Do you think sadness can play a meaningful role in a person's life? Why or why not?
3. Modern society often emphasizes happiness and positivity. How do you think this cultural focus affects the way we treat depression?

II Read the quotations of famous people about depressed mood and answer the questions:

- How do you understand the quotations?
- Do you agree or disagree, give your arguments.



1. Melancholy is the happiness of being sad.

Victor Hugo - French poet and novelist

2. If you know someone who's depressed, please resolve never to ask them why. Depression isn't a straightforward response to a bad situation; depression just is, like the weather.

Stephen Fry — British actor

3. Mental pain is less dramatic than physical pain, but it is more common and also more hard to bear.

C.S. Lewis- Irish author and scholar

4. Noble deeds and hot baths are the best cures for depression.

Dodie Smith- English novelist

Text 4. The interpersonal solution of depression

by Jeremy Pettit & Thomas Ellis Joiner

Types of depression

Major depression is a condition that persists, causes distress or impairment, and involves certain symptom patterns. We address each of these three in turn. First, major depression is relatively persistent. By definition, the symptoms that constitute major depression must be present more days than not for at least two weeks. Second, the symptoms of major depression cause significant distress and impairment. Third, major depression includes a majority of the following symptoms:

- *sadness*
- *loss of capacity for pleasure*
- *low energy*
- *suicidal thoughts or behaviors*
- *difficulty falling asleep, staying asleep, or getting up in the morning*
- *changes in appetite, gaining or losing weight without trying*

- *psychomotor disturbance (slowing)*
- *difficulty concentrating*
- *feelings of guilt or worthlessness*

Dysthymia

Another form of depression, dysthymia, is more constant and chronic than major depression. It is defined as a depressed mood that has persisted for most of the day for more days than not over the course of at least two years. In addition to depressed mood, at least two of the following symptoms must be present for a diagnosis of dysthymia:

- *low energy*
- *difficulty falling asleep, staying asleep, or getting up in the morning*
- *changes in appetite, gaining or losing weight without trying*
- *difficulty concentrating*
- *low self-esteem feelings of hopelessness*

Double depression

A third form of depression, double depression, involves major depression superimposed on dysthymia.

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For example, consider a woman who has had depressed mood more days than not for around four years, accompanied by energy and concentration problems. On the basis of these symptoms and their duration, we can conclude that she has dysthymia. Suddenly, her symptoms become much more severe and expand to include sleep and appetite disturbance, suicidal thoughts, and restlessness. In this case, a major depression has developed on top of the dysthymia. Double depression is not a formal term, but is worth noting for a couple of reasons. First, it entails both severe symptoms (major depression) and chronic symptoms (dysthymia). Second, research suggests that people with double depression may respond to treatment more slowly than those with major depression or dysthymia alone.

Contagious depression

In this scenario, when you're depressed, those around you may also begin to feel depressed. This is contagious depression. Can depression really be contagious? If I'm depressed, can you become depressed just by being near me?

Well, not in the same sense that a virus is contagious. However, it does appear that your moods- including depressed mood can rub off on those around you. Think for a moment about movies, television shows, or books. As you watch shows or read books, you experience temporary changes in your mood consistent with the emotional content of the program or book. Now, let's apply that to your interpersonal surroundings, or your close relationships with other people. Many people report that they feel somewhat happier and more energetic when they are around others who appear cheerful and enthusiastic. On the flip side, research suggests that being in the presence of angry, agitated, or otherwise disgruntled people can lead you to experience similar negative feelings. In that sense, not only are your moods influenced by your interpersonal surroundings, but you may even "catch" your moods from those around you, and they may "catch" your moods.

How Contagious Depression Works

Allow us to explain. Interestingly, when a depressed person experiences a negative event, people are likely to view it as the depressed person's own fault.

For example, if you lose your job and you also happen to be depressed, people are more likely to blame you for losing your job. In contrast, people are more likely to think that the same negative event, when happening to someone who isn't depressed, is caused by external and uncontrollable factors such as major job layoffs or the closing of a plant. The resulting picture, as we're sure you have noticed by now, is that depressed people are blamed more for negative events and given less credit for positive events. So others make negative judgments about you regardless of whether you experience good or bad outcomes, and these negative judgments then lead to feelings of hostility and rejection toward you. Once people develop these attributions, they remain the same, regardless of whether you remain depressed or get better. These attributions are, of course, initially influenced by your actual behavior, especially while you are in a depressive episode. However, once developed, they tend to take on an autonomous quality, in that they shape others' expectations of you and lead them to focus on those things that confirm their image of you.

I. Read the text and decide if the following statement is True or False. Correct the false statement.

1. Major depression may include symptoms like sadness, suicidal thoughts, and appetite changes for at least two weeks. _____
2. Major depression may last for at least two years to be diagnosed. _____
3. Dysthymia is persistent for at least two years and includes symptoms like low self-esteem and hopelessness. _____
4. Dysthymia is more severe than major depression but usually lasts for a shorter time. _____
5. Double depression occurs when dysthymia develops after major depression. _____
6. Contagious depression spreads through physical contact, much like a common cold. _____

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7. Double depression involves both the chronic symptoms of dysthymia and the severe symptoms of major depression. _____

8. Low energy is a symptom of dysthymia and not observed in major depression. _____

9. People tend to blame non-depressed individuals more than depressed individuals when something bad happens to them. _____

10. Such moods as depression can be influenced by the emotions of other people around us. _____

II Answer the following questions:

1. Compare and contrast major depression and dysthymia. How might these differences affect a person's life and need in treatment?
2. What is double depression, and why is it important to recognize this condition even though it is not a formal diagnosis?
3. Explain how the concept of "contagious depression" challenges the traditional understanding of a way mental health conditions are shared or spread.
4. Describe how societal judgments and attributions differ when evaluating the outcomes of depressed or non-depressed people.
5. How do others' perceptions of a depressed individual continue to affect that person even after they get better or recover?
6. In what ways might recognizing the chronic and social dimensions of depression lead to better approaches to mental health treatment?



III Visualize the ideas from the text and write them in the chart. Present your ideas.

Type of depression	Duration	Key symptoms	Extra details provided

THINK ABOUT

1. Think about strategies we can implement in personal and social environments to reduce the spread of negative emotions? Discuss in a group.
2. Think about implementing the support program for students who experience depression. What would this program include. Discuss in a group.

Reading 1. Truth and hoax

BEFORE YOU READ

I Discuss these questions with your groupmates:

1. Can a scientific hoax have a reasonable purpose or it always undermines trust in science?
2. What responsibility do scientific journals have in verifying the truth of what they publish, and where should the line between trust and skepticism?
3. How can we distinguish between genuine scientific discovery and misinformation in an age of rapid spreading of information?

II Read the quotations of famous people about the science and answer the questions:

- How do you understand the quotations?
- Do you agree or disagree, give your arguments.



1. Two things are infinite: the universe and human stupidity; and I'm not sure about the universe.

Albert Einstein - German-American physicist

2. An expert is a person who has made all the mistakes that can be made in a very narrow field.

Niels Bohr — Danish physicist

3. By denying scientific principles, one may maintain any paradox.

Galileo Galilei - Italian astronomer and mathematician

4. Scientific research is one of the most exciting and rewarding of occupations.

Frederick Sanger- British biochemist

Text 1. Sins against science: the scientific media hoaxes of Poe, Twain, and others

by Lynda Walsh

The Sokal Hoax

In 1996 Alan Sokal, a particle physicist at NYU submitted an article to the prestigious cultural studies journal *Social Text* entitled "Transgressing the Boundaries: Toward a Transformative Hermeneutics of Quantum Gravity. Although the Editors requested that Sokal cut parts of the article including nineteen pages of citations, in the end they accepted it unchanged for inclusion in their "Science Wars" issue. On the same day that the "Science Wars" issue of *Social Text* came out, Alan Sokal published the companion article in *Lingua Franca* explaining that the *Social Text* article was a coax so-called described it as an experiment.

The hoax became an overnight industry. The editors of *Social Text* retorted that they had not really been fooled after all, that they had read Sokal's article as an interesting "document" of resistance by scientists to cultural studies. That

statement prompted a barrage of criticism. Scholars and lay people wrote into news media and academic journals alike voice and both support and disdain of Sokal's project, both criticism and support for cultural studies.

Reaction to the Hoax has a received most scholarly scrutiny than the hoax itself. The editors of *Lingua Franca* have published an entire volume of reaction to the Sokal's hoax. In public lecture given at a New York University forum just a few months after the hoax was published, Sokal unveiled:

Social Text is not my enemy, nor is it my main intellectual target...Rather, my goal is to defend what one might call a scientific worldview-defined broadly as a respect for evidence and logic, and for the incessant confrontation of theories with the real world; in short, for reasoned argument over wishful thinking, superstition and demagoguery.

Exploiting the conventions of the cultural studies article

How well did Sokal do in making his article fit the *Social Text* profile and therefore in creating a "ringer" that would sucker the editors into reading it as a legitimate contribution? And examination of the rhetoric of Sokal's piece shows that he paid

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painstaking attention to each of the types of patterns discovered in *Social Text* sample.

Critical/ideological stance:

- In his hoax Sokal cast himself as a leftist (which he is in real life) by claiming to embark on the project of creating a "liberatory" science that could resist and eventually supplant capitalist science. This stance clearly fits the profile of the typical *Social Text* article.

Topoi:

- Sokal frames his article as an evaluation of the principles of the new science of quantum gravity according to radical democratic ideals for a progressive science. This topos of evaluation is the most frequent high-level organizer in the sample of *Social Text's* articles.

Style:

- Sokal paid close attention to the low-level rhetoric, syntax, and lexicon of *Social Text*

- articles in creating his hoax.

Syntax:

- Sokal used long, complex sentences with heavy nominalization, highly typical in *Social Text* pieces, as in this example from his opening paragraph: *Rather, [natural scientists] cling to the dogma imposed by the long post-Enlightenment hegemony over the Western intellectual outlook, which can be summarised briefly as follows: that there exists an external world, whose properties are independent of any individual human being and indeed of humanity as a whole...*

The hoax as a computer virus

The Sokal hoax is still patterned after a salient technology in its reading culture - but that is now the computer virus, rather than gears-and-girders-type machine. The computer virus, a hybrid of mechanical and organic villainy, is therefore the perfect double for the rhetorical mechanics of the twenty-first century hoax.

The connection between the computer virus and the Sokal hoax is apparent if we consider the language of reaction to the hoax. Sokal himself

uses the words deception, weapon, and attack in his *Lingua Franca* piece to describe the project. The reaction to the hoax give it all sorts of labels, but two pervasive metaphors pick up on Sokal's own assessment: terrorism and mechanics/technology.

The common denominator of terrorisms, traps, and technology - is not immediately apparent unless we consider a major player in the Sokal affair - the Internet. Objectivity standarts in print and television medi have made them inhospitable to hoaxing; meanwhile, the development of the Internet offers an attractive alternative medium for hoaxers. Print publishing house via their physicality to a higher degree of centralized control. On the Internet anyone with access to a server can publish and disseminate any message. Further, this lack of centralized authority makes the construction of Internet ethos difficult and interesting.

I. Read the text and decide if the following statement is True or False. Correct the false statement.

1. Alan Sokal submitted a deliberately absurd article to *Social Text* to test whether it would be accepted. _____
2. *Social Text* rejected Sokal's article immediately after discovering it was a hoax. _____
3. Sokal revealed the hoax in a companion article published in *Lingua Franca* on the same day. _____
4. Sokal claimed he was trying to destroy the credibility of cultural studies as a discipline. _____
5. Sokal's article was well edited before being accepted by *Social Text*. _____
6. Sokal paid careful attention to the language and structure used in *Social Text* articles to make his text look authentic. _____

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7. The hoax received almost no attention in the academic or public circles. _____
8. Sokal compared his project to a form of scientific defense against superstition. _____
9. Sokal disguised himself as a conservative scientist critical of leftist ideologies. _____
10. The Internet played no role in the spread or discussion of the Sokal hoax. _____

II Answer the following questions:

1. Who was Alan Sokal, and what was the main purpose of his article submitted to *Social Text*?
2. How did *Social Text* respond after learning that Sokal's article was a hoax?
3. What were some of the rhetorical strategies Sokal used to make his article appear acceptable for the *Social Text* editors?
4. What does Sokal say was his true intention behind submitting the hoax article?
5. Why is the Sokal hoax compared to a computer virus in the article?
6. How does the text describe the role of the Internet in the spread and reception of hoaxes?



III Visualize the ideas from the text and write them in the chart. Add other cases of science hoaxing you know in the chart then present your ideas.

Example of hoax in science	Author	Description	Consequences and reception

THINK ABOUT

1. Think about resonating cases of hoax among Ukrainian scholars and discuss them in a group.
2. If you were to design a scientific hoax to test how people respond to controversial ideas, what would it look like, discuss in a group.

Reading 2. Analyzing information

BEFORE YOU READ

I Discuss these questions with your groupmates:

1. How has the way we access and share information changed over the past 20–30 years?
2. What are the biggest advantages and disadvantages of living in the Information Age?
3. In your opinion, how has the Information Age affected communication in professional and personal life?

II Read the quotations of famous people about the information and answer the questions:

- How do you understand the quotations?
- Do you agree or disagree, give your arguments.



1. Where is the Life we have lost in living? Where is the wisdom we have lost in knowledge? Where is the knowledge we have lost in information?

T.S. Eliot - American-English poet

2. Critical thinking is not something you do once with an issue and then drop it. It requires that we update our knowledge as new information comes in.

Daniel Levitin — American-Canadian psychologist

3. Often the surest way to convey misinformation is to tell the strict truth.

Mark Twain- American writer

4. When fake news is repeated, it becomes difficult for the public to discern what's real.

Jimmy Gomez- American politician

Text 2. Attempting to reduce misinformation and other inaccuracies in education

by Matthew T. McCrudden

Inaccuracies can take several forms

One type of inaccuracy is inaccurate beliefs. A belief is the acceptance of an idea as being true. When a person believes an idea, and the idea is true, we can say that the person has knowledge of that idea. For example, suppose John believes that dolphins are mammals, and that this idea is true. It would be accurate to say that John knows dolphins are mammals because his belief is true. On the other hand, an inaccurate belief is the acceptance of an idea as being true when it is in fact false. For instance, suppose John believes that dolphins are fish. It would be inaccurate to say that John knows dolphins are fish because his belief is false. Beliefs are ideas that individuals want to be true, yet they do not require the truthfulness of these ideas to be verified. Thus, a person can accept an idea as true, independently of whether it is true. In the context of the present volume, this distinction is

important because inaccurate beliefs can be formed or held in the absence of verification. A person may use mental short-cuts (heuristics) to accept ideas, such as believing something is true because s/he has been exposed to information multiple times or assuming causality between contiguous events (e.g., misattributing student progress after an intervention has started) when such an inference is not warranted.

A second type of inaccuracy is a misconception, which can be defined as knowledge that is incorrect as compared to some normative or scientifically-based information. However, a misconception is not knowledge, per se, because such conceptions are held on the basis of false beliefs (in a normative sense). For instance, John may believe that dolphins are fish because, like fish, they live in the water and have fins, whereas they do not have arms or legs nor are they covered in fur. While these facts are true, John's conception of mammals differs from the normative classification of dolphins as mammals based on the fact they use lungs to breathe (rather than gills), they give birth to live young (rather than lay eggs), and they feed their young with milk.

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Misconceptions and inaccurate beliefs are similar in that they are both based on false beliefs. However, misconceptions are typically more sophisticated than beliefs because misconceptions may include elements of normatively-accurate knowledge and may consist of a more elaborate network of related ideas. For example, for many students, the term fitness conjures up thoughts of physical education, running, and overall health. However, fitness has a specific meaning in biology: the number of offspring an organism has that survive to adulthood. A student who encounters fitness in a biology text may be unaware that it has a different meaning in biology than in physical education. In this example, a student may have one meaning of fitness (e.g., physical fitness) that is accurate in one context (e.g., physical education), but may not be accurate in another context (e.g., biology). Ideally, the student would combine familiar and unfamiliar conceptual ideas and to divide them into two or more concepts. However, failure to do so may lead an understanding of fitness that is not consistent with its meaning in biology, which may impede subsequent learning.

A third type of inaccuracy is misinformation and a fourth type of inaccuracy is disinformation. Misinformation and disinformation are similar in that both involve inaccurate information. However, they differ with respect to intent. Misinformation is communicated with the intent to inform, it just so happens that the information does not achieve this aim because it is inaccurate. Nonetheless, the source who distributes the information accepts it to be true; there is no intent to deceive. On the other hand, disinformation is communicated with the intent to deceive. The source who communicates the information does not accept the information to be true, yet deliberately distributes the information for some to achieve some purpose, such as to influence public opinion or to obscure the truth.

To illustrate, consider the reporting of the Gulf of Tonkin incident in 1964 involving the United States and North Vietnam, which is widely considered to be a catalyst for America's full-blown engagement in the Vietnam War. Media outlets at the time reported that North Vietnamese vessels reportedly fired on U.S. warships. However, declassified military

documents later suggested the claim that the U.S. ships were attacked was fabricated by two government agencies. Suppose the media outlets had the intent to inform; but the information they received and communicated to others was inaccurate. This would be considered misinformation. However, suppose the government agencies had the intent to deceive. This would be considered disinformation because knowingly false information was distributed as a pretext for war. In sum, inaccuracies in memory can take a number of forms including inaccurate beliefs, misconceptions, misinformation, and disinformation.

I. Read the text and decide if the following statement is True or False. Correct the false statement.

1. A belief becomes knowledge when it is accepted as true *and* is actually true. _____
2. All beliefs must be verified with evidence before being accepted as true. _____
3. Misconceptions are always less complex than inaccurate beliefs. _____
4. Misinformation is shared with the intent to mislead others. _____
5. Misconceptions often contain elements of accurate knowledge but are still incorrect overall. _____
6. Dolphins are considered fish because they live in the water and have fins. _____

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7. Disinformation is shared with the intent to deceive, even when the person sharing it knows it is false. _____

8. The media deliberately fabricated the Gulf of Tonkin incident to deceive the public. _____

9. Misconceptions and disinformation are the same because both are based on false facts. _____

10. The term "fitness" has different meanings in physical education and biology. _____

II Answer the following questions:

1. What is the key difference between a belief and knowledge, and how does this distinction help define an inaccurate belief?
2. How can heuristics contribute to the formation of inaccurate beliefs?
3. In what way are misconceptions more complex than inaccurate beliefs, and how can this complexity impact learning and understanding?
4. Using the example of the term "fitness," explain how context can help define if a belief is accurate or it is a misconception.
5. What distinguishes misinformation from disinformation, and why is the communicator's intention crucial in making this distinction?
6. How does the example of the Gulf of Tonkin incident illustrate the difference between misinformation and disinformation, and what does it reveal about the consequences of both types of inaccuracies?



III Visualize the ideas from the text and write them in the chart. Then present your ideas.

Type of inaccuracy	Description	Examples



-
- 1. Think about the resonant cases of misinformation in Ukraine and discuss your ideas in a group.
- 2. Think about challenges you face living in Information Age and discuss your ideas in a group.

Reading 3. Slips of the tongue

BEFORE YOU READ

I Discuss these questions with your groupmates:

1. Have you ever said something by mistake that completely changed the meaning of what you were trying to say? What happened, and how did people react?
2. Do you think slips of the tongue reveal what someone is really thinking, or are they just random mistakes? Why?
3. Why do you think our brains sometimes mix up words, even when we know what we want to say? What might this tell us about how our brains work?

II Read the quotations of famous people about the language and answer the questions:

- How do you understand the quotations?
- Do you agree or disagree, give your arguments.



1. A talk is a voyage with purpose and it must be charted. The man who starts out going nowhere, generally gets there.

Dale Carnegie - American writer

2. If you want me to speak for an hour, I am ready today. If you want me to speak for just a few minutes, it will take me a few weeks to prepare.

Mark Twain — American writer

3. Let thy speech be better than silence, or be silent.

Dionysius of Halicarnassus- Greek historian and rhetor

4. A synonym is a word you use when you can't spell the other one.

Baltasar Gracián - Spanish philosopher

Text 3. Psychology of language: theory and applications

by Shelia M. Kennison

Speech errors

Speech errors can sometimes catch our attention during conversations. When you think about speech errors, you are likely to first think of the classic type first described by Sigmund Freud. Freud focused primarily on the type of error that can be perceived by listeners as reflecting the speaker's unconscious state of mind. For example, a speaker may find the listener attractive and produce an error that inadvertently makes a reference to something about romance or dating. Such errors are referred to as Freudian slips. It is important to note that not all Freudian slips are related to sexual themes. Any error in which the listener could interpret the error as revealing the mind of the speaker without the speaker wanting it revealed could be categorized as a Freudian slip. Consider the case of the employee who intended to give his overweight supervisor a compliment by saying He is a great leader, but instead said He is a

great eater. You are likely to be able to find many examples of Freudian slips using popular Internet search engines. Freudian slips do occur; however, research suggests that they may be among the rarest types of speech error. More run-of-the-mill speech errors, called spoonerisms, are those in which the speaker transposes the initial sounds or letters of two or more words. Such errors are unlikely to be related to taboo themes. They are named after Reverend William Archibald Spooner, who was famous for the large number of errors he made. Spooner worked at the prestigious Oxford University, lecturing on philosophy, divinity, and history. One of his well-known slips of the tongue was:

You have hissed all my mystery lectures, and were caught fighting a liar in the quad.

Having tasted two worms, you will leave by the next town drain.

The contemporary science of speech errors begins with the work of Victoria Fromkin. She received her PhD from the University of California, Los Angeles, where she spent her entire career as a professor and an administrator. She is best known for her textbook *An Introduction to Language*, first published in 1973 and now in its 10th edition.

43 Over the years, co-authors have worked on

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keeping the book current. Fromkin pointed out that speech errors have been studied as far back as the 8th century: in *Errors of Populace*, al-Kisaa'i, an Arab linguist, described his efforts to collect and analyze speech errors. In the area of speech error research, she noted that her work followed in the tradition of researchers whose work began in the late 1800s. Fromkin's work was groundbreaking because not only did she collect the largest corpus of errors, but also information about the context and the likely intended utterance. Her model of speech planning served as a starting point in the 20th century for understanding how speech is planned and produced, both our speech that contains an error and our speech that is error-free.

There are many factors that may lead to inaccuracy in speech error collection, such as mishearing (also referred to as a slip of the ear), individual inaccuracy-prone practices or bias on the part of observers, and differences in how easy some errors can be heard compared to others. For example, listeners may fail to notice lexical substitutions in which an error sounds similar to the intended

word, known as malapropisms. For example, someone might say Texas has a lot of electrical votes rather than electoral votes. The listener is left to guess what the speaker aimed to say. More complex errors have been observed in languages with tones which, allow speakers to produce syllables with either different pitch contours. The same syllable can be produced with speech rising or falling across the production of the syllable or with the mixed pattern in which pitch initially rises as the syllable is produced and then falls by the end of the production of the syllable. Numerous languages have tones: including the Bantu languages of Africa; dialects of Chinese and Norwegian.

Since Fromkin's work on speech errors, there have been numerous studies of speech errors in different populations of participants. The research is important because it is valuable to know whether the types of errors that occur do so with the same frequencies across different types of speakers. Other research has shown that speech errors are not the only type of language production errors that occur. In languages in which the hands, rather than the vocal tract, are used to communicate (eg. American Sign

Language), signers produce slips of the hand. Errors can involve phonemes, morphemes and whole words that are omitted and inserted incorrectly into an utterance. Elements of the same type (phonemes, morphemes and whole words) may appear in switched locations. When words are exchanged, they are most often words of the same syntactic category (noun, verb or adjective).

READING COMPREHENSION

I. Read the text and decide if the following statement is True or False. Correct the false statement.

1. Freudian slips are the most commonly recorded type of speech error in modern linguistic research. _____
2. Reverend William Spooner named the phenomenon of Freudian slips after studying unconscious thought in language. _____
3. Although Freud is often associated with sexually-based speech errors, not all Freudian slips relate to sexuality. _____
4. The primary goal of Victoria Fromkin's research was to eliminate speech errors from everyday communication. _____
5. Fromkin's contributions included not just cataloging errors but also noting the context and intended utterances. _____
6. Spoonerisms are generally unrelated to the unconscious mind, even though they may sound suggestive or strange. _____

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7. Malapropisms are errors where the speaker intentionally replaces a word to sound funny, thus they are not considered true speech errors. _____

8. Al-Kisaa'i's work in the 8th century focused on grammatical rules rather than collecting or analyzing actual speech errors. _____

9. Errors in sign language, such as slips of the hand, demonstrate that speech errors are not limited to oral communication. _____

10. Observer bias is only a problem in written transcription of errors and doesn't affect verbal analysis. _____

II Answer the following questions:

1. What is the difference between a Freudian slip and a spoonerism?
2. How does the example of the employee who says "He is a great eater" illustrate Freud's theory of speech errors?
3. In what ways did Victoria Fromkin advance the scientific study of speech errors?
4. Why might malapropisms often go unnoticed, and what challenges does it pose for researchers who study speech errors?
5. What is the importance of the inclusion of American Sign Language (ASL) in speech error research?
6. How do factors like mishearing and observer bias affect the reliability of speech error data?

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III Visualize the ideas from the text and write them in the chart. Then present your ideas.

Type of speech error	Characteristics	Historical context	Examples
Freudian slip			
Spoonerism			
Malapropism			
Slip of the ear			
Slip of the hand			

THINK ABOUT

1. Think about the types of speech errors in Ukrainian language based on information you read and discuss your ideas in a group.
2. Think about speech errors of Ukrainian celebrities/politicians and their reception in culture. Discuss your ideas in a group.

Reading 4. Right and wrong decisions

BEFORE YOU READ

I Discuss these questions with your groupmates:

1. What factors do you think influence our ethical decisions the most—our upbringing, society, or personal experiences? Explain your ideas.
2. In situations where ethics conflict with practical outcomes, such as in business or healthcare, how should we determine which decision to make?
3. Can an ethical decision ever truly be 'wrong'? How do we determine the 'right' decision having multiple alternatives?

II Read the quotations of famous people about the ethics and answer the questions:

- How do you understand the quotations?
- Do you agree or disagree, give your arguments.



1. The greatness of a nation and its moral progress can be judged by the way its animals are treated.

Mahatma Gandhi - Indian leader

2. *A man is ethical only when life, as such, is sacred to him.*

Albert Schweitzer — German-French philosopher

3. Sometimes you make the right decision, sometimes you make the decision right.

Phil McGraw - American musician

4. Ethics is, in origin, the art of recommending to others the sacrifices required for cooperation with oneself.

Bertrand Russell- British philosopher

Text 4. Understanding ethics and ethical decision-making

by Vincent Icheke

Ethical theories

Consequence-Based ethics

Ethical theories, in general, have come to dominate the contemporary debate as to which one best provides practical answer to the question of moral right or wrong.

Consequentialism is the theory underpinning consequence based ethics. Jeremy Bentham is one of the earliest proponents of utilitarian theory which is a forerunner of consequential theory of ethics. He measured the costs and benefits of a decision or action by the amount of happiness it gave to the parties involved in the situation. The ethical theory of consequentialism concerns deciding what is ethical right or wrong based on the outcome of an action or decision taken. The older version of the same theory is utilitarianism which is accredited to Jeremy Bentham and John Stuart Mill. For example to make ethical right decision under this theory first one needs to

establish both the good and bad consequences of the decision. Second one needs to determine whether the total good consequences of the decision outweigh the total bad consequences. If the good consequences are greater, then the decision is ethically right. If the bad consequences are greater, then the decision is ethically wrong. Some scholars believe that the value placed on the decision in terms of right and wrong will depend on the good or bad consequences resulting from such decision. This means that a decision is right if it produces the best overall result. In other words an ethically right decision is one that produces a good consequence or outcome.

The ethical theory utilitarianism which is the older version of consequentialism concerns the problem of balance in the happiness of few the happiness of many. Testing a new drug to cure a deadly disease, for instance, may result in the death of few volunteers but may result in finding a cure for the disease that may have the potential to kill millions of people worldwide. It would be completely moral to do this on the utilitarian ethics, thereby justifying all manner of barbarous acts under the pretext of long-term results of happiness for many.

49 Consequential theory of ethics on the other hand

has been criticized as unable to adequately explain why a morally wrong decision or action is considered to be so. The critic used the story of an "obliging stranger" who agrees to be baked in an oven and claims the rationale that any moral theory could attribute to the wrongness is absurdity as it is wrong to bake a stranger.

Duty-Based ethics

Deontology is the theory underpinning duty-based ethics. The word deontology is derived from the Greek word down Deon, meaning Duty. It is a theory of ethics where one has duty to abide by some set of moral principles and nothing else. It is not important in this ethical system to ensure that the ends never will justify the means. The most famous deontological theory is that advanced by the German philosopher, Immanuel Kant. He argued that to decide or act in the morally right way, one must decide or act from duty and that it is not the consequences of one's actions that make them right or wrong but one's motives when one made the decision or carried out the actions. In other words, a decision or action is right or ethical even when it produces a bad consequence

as long as the decision or action is based on duty that followed the moral rules governing such duty.

Application of the theory tends to make actions or decisions difficult by not allowing greater good at the expense of most often minimal or negative outcome for example it will be moral under the theory to continue testing drugs on animals considering the pains and suffering the test animals had to go through even when doing so would result in the production of safe drugs that would save lives and suffering of millions of people all over the world.

Virtue-Based ethics

The ethical theory of virtue underpins virtue-based ethics pioneered by Aristotle. He sought to describe the characteristics of a virtuous person. He postulated that people should act in accordance with the range of characteristics which formed the bedrock of virtue. The virtue ethical theory defines a person according to his character as opposed to an action that made deviate from his normal behaviour. In other words, virtual ethics takes one's morals, reputation, and motivation into account when written an unusual and irregular behaviour that is

considered unethical. None of the other ethical theories discussed earlier require motives to play a role in our evaluation of moral decisions. Virtue ethical theory is explicitly contrasted with the other dominant ethical theories which focuses on principles for actions. Deontology and consequential theories of ethics, for instance, attempt to provide guiding principles for actions that allow one to decide how to behave in any given situation, whilst virtue theory of ethics focuses on the motive which prompts the action.

I. Read the text and decide if the following statement is True or False. Correct the false statement.

1. Consequentialism argues that the end result doesn't matter, only the means to achieve it. _____
2. Consequentialism focuses on the outcome of an action to determine whether it is ethically right or wrong. _____
3. According to deontological ethics, the consequences of an action are the most important factor in determining its morality. _____
4. Virtue-based ethics evaluates actions based on the rules followed, similar to deontology. _____
5. Utilitarianism evaluates actions based on the happiness they bring to the majority. _____
6. The utilitarian theory justifies actions like sacrificing a few lives for the greater good, as long as the overall happiness is maximized. _____

UNIT 1 "ALIVE AND WELL"

7. In deontological ethics, it is moral to act based on duty even if it causes harm to others. _____

8. Deontological ethics is focused on moral rules and duties, regardless of the consequences. _____

9. Consequentialism and virtue ethics are the same because both focus on the outcomes of actions. _____

10. Virtue-based ethics emphasizes the importance of a person's character and motives in ethical decision-making. _____

II Answer the following questions:

1. What is the primary focus of consequentialism in ethics?
2. Who are the two main proponents of utilitarianism, and what is the central idea of this ethical theory?
3. How does the utilitarian theory address moral decisions involving the balance of happiness for a few versus many? Provide an example.
4. What is the core principle behind deontological ethics, and how does it differ from consequentialism?
5. According to deontological ethics, why is it considered moral to follow duties even when the outcomes may be harmful?
6. How does virtue-based ethics differ from consequentialism and deontology in evaluating moral decisions?

UNIT 2 "RIGHT AND WRONG"



III Visualize the ideas from the text and write them in the chart. Present your ideas.

Theory name	Representatives	Description	Examples



-
- 1. Think about moral views of Ukrainians based on folklore and discuss your ideas in a group.
- 2. Think about an example of moral dilemma and propose ethical decisions based on three theories, discuss your ideas in a group.

Reading 1. Myths about nature

**BEFORE YOU
READ**

I Discuss these questions with your groupmates:

1. What does the term "sacred balance" mean to you, and how might it relate to the way humans interact with nature?
2. Do you think modern society respects or disrupts the balance of the natural world? Can you give some examples from your own life or community?
3. Many indigenous cultures view the environment as something sacred. How might this perspective influence the way we care for the Earth today?

II Read the quotations of famous people about the environment and answer the questions:

- How do you understand the quotations?
- Do you agree or disagree, give your arguments.



1. *The truly healthy environment is not merely safe but stimulating.*

William H. Stewart - American pediatrician

2. *One touch of nature makes the whole world kin.*

William Shakespeare — English writer

3. *We have forgotten how to be good guests, how to walk lightly on the earth as its other creatures do.*

Barbara Ward - British economist

4. *Like winds and sunsets, wild things were taken for granted until progress began to do away with them.*

Aldo Leopold- American ecologist

Text 1. 25 myths that are destroying the environment

by Daniel Botkin

Science, religion, and folkways

We are embedded deeply within our mythologies and our folkways. Those of us in Western civilization have two: one, the grand idea of a balance of nature, has its origins in the ancient world, having roots somewhere within the ancient Greck and Judaic societies, with influences beyond these. The other is modern science itself, when it serves as revealed truth in which we need only believe, without question. We still need to see mythology in the sense of a story about how the world came about and how it works-as a necessary part of human existence. It is deep within us, like it or not; it's not a bad thing, it is just what we are. We need to confront the conflict between our old and new mythologies and work our way toward understanding the role, utility, and value of our rationality within all of the human experience. To put this simply: ironically, the more our science and technology seem to separate us

from mythology, the more unknowingly dependent on that mythology we become. However rational we may believe we moderns are, no one can doubt that many of our decisions and actions are irrational, as in the causes of the 2008 economic meltdown. (It is worth noting that some economics experts say of the causes of that meltdown was unwarranted faith in certain computer-based forecasting methods, used irrationally. The same problem plagues ecology and environmental sciences in general.) Toward the end of the twentieth century, we seemed to be in a transition away from the old folkways and myths about nature. This was a new approach, accepting the need to manage in terms of uncertainty, as well as in terms of change, risk and complexity. Our management of the environment had only begun to make the transition. Within the new understanding of nature that was developing at that time, our role in conservation was active and responsive to nature's needs, as well as our desires. This was a shift away from the ancient nature myths. Harvesting was beginning to be seen as serving the interests of conservation as well as of utilization, and the goals of utilization and conservation can be part of one approach. Under the previous ancient set of beliefs,

UNIT 3 "LAND AND SEA"

management for conservation and management for utilization appeared to be different and generally incompatible goals. From that old preservationist perspective, nature undisturbed achieved a constancy that was desirable, and was disrupted in an undesirable way only by human actions. At the same time, from that old utilization perspective, the forest was there to cut, take apart, replace, and putback together as one chose. If nature was like a watch, then one had to choose between the stereotyped preservationist's approach and the stereotyped engineer's approach: appreciate the beauty of the watch and use it to tell time; or take it apart and try to improve it, or else use the parts for something else.

Thus, toward the end of the twentieth century, a new science and rationalist base was beginning to lead the new ways to conserve nature. But something strange happened with the start of the twenty-first century. The two great myths about nature and science the grand idea of a balance of nature, and modern science itself have come back to dominate beliefs, policies, laws, and broad-scale environmental concerns. This is a frightening and

alarming retroactive change. This is not unusual in human societies; quite the contrary. Anthropologist Joseph Campbell wrote that every human society needs a mythology in the sense of an explanation of how the world came about and how it works.

One of the characteristics of a myth is that people believe it whether or not it's supported by facts, but also, when challenged by facts, there is a tendency for the true believer to deny his true belief and claim that it was just an old idea, no longer believed by the vast majority. Then, left alone, this believer returns to his myth and makes decisions, assuming it's true. This is what's happened during the past several decades when it comes to the environment: actions, policies, laws, and international agreements continue to be developed and enforced based on one or more of the twenty-five myths. In the past, when I have pointed out that the practices conform to a specific myth, my colleagues claim they never believed it-that it's so out-of-date, it isn't even worth discussing. This is so they can ignore the criticism and tell everybody else to do the same. Then, when nobody is looking, they continue to formulate their policies that are based on the

myth, while others continue basic research that assumes and supports the myth. If Joseph Campbell is correct that whenever men have looked for something solid on which to found their lives, they have chosen not the facts in which the world abounds, but the myths of an immemorial imagination' then one could argue that a fundamental challenge before us is to find a way to integrate our two primary mythologies. The hope is that we find a path to bring together these two ways of conceiving of nature, so they become compatible. Philosophers of science tell us these two schools of thought should not directly conflict, because science deals with "how" and "when," but does not explain the ultimate "why." The conflict arises for us when we believe that religion can tell us the "how" and when" and science can tell us the "why." These may seem to be obvious mistakes, easily avoided, but they're not.

I. Read the text and decide if the following statement is True or False. Correct the false statement.

1. Western civilization has only one mythology: the belief in modern science. _____
2. Mythology has no place in modern thinking and should be eliminated entirely. _____
3. The idea of a "balance of nature" has roots in ancient Greek and Judaic societies. _____
4. Despite our advances in science and rationality, we often unknowingly rely on mythology. _____
5. Science and religion can easily explain the same things in the same ways, without any conflict. _____
6. The 2008 economic meltdown was entirely caused by natural disasters. _____

7. Conservation and utilization of natural resources have always been seen as perfectly compatible. _____

8. The beginning of the 21st century demonstrated a complete rejection of ancient myths in environmental science. _____

9. Toward the end of the 20th century, environmental management began to incorporate ideas of uncertainty, change, and complexity. _____

10. Myths continue to influence environmental policies and decisions even when people claim they no longer believe in them. _____

II Answer the following questions:

1. What are the two main mythologies that influence Western civilization?
2. Why does the author argue that mythology is a necessary part of human existence?
3. What connection does the author make between irrational decisions and the 2008 economic meltdown?
4. How did perspectives on conservation and utilization begin to change toward the end of the twentieth century?
5. What does the author suggest happened in the beginning of the twenty-first century regarding old mythologies?
6. What challenge does the author state in the relationship between science and mythology?



III Visualize the ideas from the text and write them in the chart. Present your ideas.

Key concept	Explanation from the text	Example/Illustration	Your Interpretation
Mythology in Human Life			
Conflict Between Old & New			
Changing Environmental Views			
Role of Rationality vs. Belief			

THINK ABOUT

- 1. Think about the attitude of our ancestors towards nature based on folklore sources, discuss your ideas in a group.
- 2. Think about known slavic myths about the nature and the natural world. Discuss your ideas in a group.

Text 2. Navigating the news

by Stina Bengtsson & Sofia Johansson

Old and new news interests

Many of the young participants put forward one, or a small number of topics in which they were particularly interested. Such topics could be the climate crisis, feminism, racism, LGBTQ+ issues or similar areas. The young Swedes in this study also often highlighted one, or maybe a few, larger structural issues that they found particularly interesting and wanted to stay informed about. They looked eagerly for information about these issues, and often engaged in anything they could find about 'their' specific topic: social media posts, news journalism locally, nationally and internationally, podcasts, documentaries, and so on. We call these deeply essential, and structural, interests 'my topics', as they were also discussed by our participants as something that defined them as human beings, important aspects of their identity and their cultural boundary work, something which is particularly emphasised when one is

young and more heavily involved in an intense identity process.

These 'my-topics' resonate well with what is identified as 'connective journalism'. Connective journalism is journalism about topics that young people care about enough to engage in, by searching for information, but also sharing the information with others, and hence contributing to shaping the story. In their efforts to share and create this news, young people hence insert themselves into the story. Connective journalism has much in common with the 'my-topics' that we identified, as they also revolve around broader societal structures.

'My-topics' were also interesting to the young adults beyond proximity in time and space: it did not matter whether they related to something that happened in a remote place, or long ago – if they related to the young person's specific interest, or were of interest to someone they knew, they were considered to be important information anyway. In order to understand the 'window on the world' that young people are looking through in today's digitised and fragmented media landscape, we asked specifically about what topics the young adults made sure they were informed about, were interested in following and being updated about,

UNIT 3 "LAND AND SEA"

and paid attention to within their daily media practices. It is of course difficult to do justice to the breadth of the areas they included in their media use, but when painting a picture of this, certain areas of interest summarise what kind of information the young adults were generally interested in being updated about.

The first category is things that happen in my local area and/or affect me (or the people in my networks) personally. This category includes mundane aspects such as what the weather will be like, if public transport works adequately, or if (during the state of the pandemic) my university course or workplace has gone online. Such information provides hands-on information about practical things that it is necessary to know in order to function properly in everyday life: to have proper clothing, to bring an umbrella, or make adjustments to be on time for class or work. The second category is things that happen to friends and acquaintances, which means staying informed of what close friends and family are up to, including micro-dimensions about everything from what the people in the young adults'

networks are doing on their vacation, to larger life-events: if a friend or an old acquaintance has got married, got a new job, got a new baby, or if one's old school-teacher has died. The third category is information about public events in my local area. Even though a majority of our interviews were conducted during the pandemic, the young adults still talked and dreamed about taking part in public live events in the place where they lived: concerts, film and music festivals, public lectures or other things of interest. Related to this, but also a bit easier to maintain during the pandemic, was information about entertainment in a broader sense: which new TV series to keep an eye on, new interesting podcasts in their areas of interests, newly released music, as well as films, literature, and so on. Some participants were also eagerly following information about sports. This included information about their favourite football or ice hockey clubs, ongoing contests, games, updates about results or information about sports celebrities. The fifth category is other people's opinions. This means they wanted to know about other people's ideas, not just the mere facts describing an event. The last among the areas of interest that we identify here, that

also most closely resembles traditional news journalism, is things that happen in the broader world. This category included information about events outside of their own local area and areas of particular interest, which concerned people other than themselves and the people that they know.

Sports, entertainment, ads, and local and global events are, after all, what newspapers have been filled with for as long as we can remember, with earlier research on news audiences likewise showing how categories such as gossip and opinion can be of an equal standing to current affairs in the overall news experience. Although young people's news practices have changed since the early 2000s, their experiences of using news have remained largely the same during the same time period, appearing to indicate that it is rather how and where the information is provided that has changed, rather than people's news interests.

I. Read the text and decide if the following statement is True or False. Correct the false statement.

1. Young participants only focused on global news and ignored local or personal events. _____
2. The participants avoided sharing news content because they didn't want to influence others' perspectives. _____
3. Young participants often engaged deeply with one or a few issues, which they considered important to their identity. _____
4. Entertainment and sports were not considered relevant areas of interest for the young adults in the study. _____
5. Connective journalism involves young people not only consuming but also sharing and forming the narrative around issues they care about. _____
6. Participants only trusted traditional news outlets and avoided social media. _____

7. Young adults considered information important even if it came from remote places or different time periods, as long as it related to their interests. _____

8. The concept of 'my-topics' had no relation to the young participants' view of their identity. _____

9. Young adults in the study were uninterested in other people's opinions and focused only on factual information. _____

10. Young people are still interested in traditional news categories like sports and entertainment. _____

III Answer the following questions:

1. How do the concepts of "my-topics" and "connective journalism" overlap in the experiences of the young people in the study?
2. How participants' interests in particular societal issues reflect a broader process of identity formation and cultural boundaries?
3. The study identifies several categories of information. How do these categories reflect both personal and social dimensions of news consumption?
4. Discuss how proximity in time and space affects how young people evaluate the importance of information.
5. What does the text suggest about the evolution of news consumption habits in terms of content versus format?
6. How do entertainment, opinion, and gossip function alongside traditional news in the digital life of young people?



III Visualize the ideas from the text and write them in the chart. Present your ideas.

Category	Description	Examples	Purpose
A. Local Info			
B. Friends & Acquaintances			
C. Local Public Events			
D. Entertainment & Sports			
E. Global/World News			

THINK ABOUT

-
- 1. Think about the biggest news resources in Ukraine. What type of the news they present and how these topics are relevant to the study. Discuss your ideas in a group.
- 2. Think about your "my topics" list and where you read the news for them. Discuss your ideas in a group.

Reading 3. Sea monsters

BEFORE YOU READ

I Discuss these questions with your groupmates:

1. What inspired ancient stories and legends about sea monsters, were they based on real creatures, imagination, or something else?
2. If sea monsters were real, what kind of environment in the ocean would they most likely live in, and why?
3. Why do you think sea monsters continue to appear in modern movies, books, and video games? What makes them so fascinating?

II Read the quotations of famous people about the sea and answer the questions:

- How do you understand the quotations?
- Do you agree or disagree, give your arguments.



1. The sea, once it casts its spell, holds one in its net of wonder forever.

Jacques Cousteau - French oceanographer

2. How inappropriate to call this planet Earth when it is clearly Ocean.

Arthur C. Clarke — English science fiction writer

3. Limitless and immortal, the waters are the beginning and end of all things on earth.

Heinrich Zimmer - German Indologist

4. I had fought on behalf of man against the sea. but I realized that it had become more urgent to fight on behalf of the sea against men.

Alain Bombard - French biologist

Text 3. Quickering sands*by Erin Vander Wall*

The Lord of Ravenswood (tragic hero of Sir Walter Scott's *The Bride of Lammermoor*) rides to avenge the death of his love. He rashly cuts away from the firmly packed ground where the sand meets the cliffs. He veers across the open expanse of the beach, and vanishes. Quicksand. The beach: a meeting of substances, a mixing, a wearing away. Sand shifts, rubs, drifts. Water flows, spreading itself out over the sand, smoothing, erasing, pulling silty granules with it as it ebbs. The beach is a place of exchange where two substances come together, mix, and separate, each marked by contact with the other. Quicksand is a mixture of these substances—it is both water and sand—and yet it is neither water nor sand. It is a third substance. Undisturbed, sand and water maintain a balance, both present but not distinct, reliant upon the persistence of the other. Quicksand is both elements and both substances, it is the promise of solid ground and the subsequent rupture of water and sand that, in the case of Lord

Ravenswood, swallows a man whole, in an instant. Quicksand is deceptive, unassuming, a perception of solid land that comes to life when stimulated. The separation of sand and water quickens the substance. The ground produces signs of life as the body is absorbed into living ground, becoming part of the landscape.

The consideration of quicksand requires one to occupy two occasionally contradictory positions: a scientific view of quicksand as a physical substance that exists in the world and is acknowledged primarily when it acts upon those who encounter it; and a literary, and ultimately, cinematic perspective that shapes our understanding of the physical substance and the properties ascribed to it through a Western cultural lens. These perspectives invite a continual shift in our approach to and understanding of quicksand. While quicksand is still alarming, it is rarely more than a few feet deep and of such a spongy, gel-like consistency that one sinks slowly. The depth to which one sinks is driven primarily by the agitation created by the initial contact. Quicksand is saturated sediment that appears as a solid. It loses strength and its ability to bind when pressure is exerted, opening a space that the object applying pressure then fills.

UNIT 3 "LAND AND SEA"

An object sinks to a depth where that object's weight equals the weight of the displaced water/sediment mixture. The speed a human or animal sinks after the first agitation is driven by the intensity of their escape attempt.

Quicksand as a threat to life is reinforced by culturally created ideas. Quicksand death is generally ascribed to additional external factors such as exposure or dehydration. The density of displaced sludge is greater than that of water, which prevents the complete submersion of a person. In literature and film, however, quicksand consumes swiftly, eagerly, and entirely, absorbing a body in a matter of minutes. The tide line: the tide line marks the outer limits, it outlines where land ends and the ocean begins. The place where water laps over one's feet is considered beyond the edge and in one sense this is true: you are either in the water or you are not. However, with each incoming wave, the line shifts, marking and remarking that edge and thereby removing any opportunity for a clear delineation between sand and water.

Monsters are a product of fear, anxiety, desperation. Monsters violate the idea of the natural. They violate nature itself. As such, we position monsters at the margins, the outskirts, at the ends of the earth. We assign them to deceptively general locations that we fear so much that we warn against them cartographically by populating them with monstrous bodies. Quicksand, particularly quicksand as it appears in *The Bride of Lammermore*, is located literally at the end of the earth. At a place where earth and water meet. At a tide line. The evermoving line between earth and water. Sand and water come together in both beach and quicksand but different substances are produced. It is in the separation of these substances, born out of molecular agitation, that this monstrous environment comes alive. Scott's quicksand, known locally as Kelpie's Flow, is characterized by words that underscore its menace. The search area can be pinpointed, as everyone knows of Kelpie's Flow prior to this event, but in terms of definition, it is large, requiring the use of boats in addition to those searching on the shore. The ebb and flow of the waves, the push and pull against the sand, expands and diminishes the quicksand

incrementally, and the search area on both beach and ocean continually alters in size and direction, while further increasing the necessary depths to search. What results is an inaccessible point of disappearance, an expanse that shifts continually. Quicksand's shifting location reduces it to a general area but not a location that can be precisely mapped. To pinpoint a location, to map it, requires temporal stability. Time becomes an inadequate tool for assessment because the shifting quicksand puts it in a constant state of flux. Literary depictions of quicksand provide a sense of how greedy the ground is and how swiftly it consumes. But, unsettlingly, it does not provide a concrete sense of where that instantaneous consumption may take place. The kelpie is a creature of Scottish myth, a demonic water spirit that takes the shape of a horse. The kelpie lures riders onto its back, at which point they are held fast, unable to escape as the kelpie plunges into the water, drowning its victims.

I. Read the text and decide if the following statement is True or False. Correct the false statement.

1. Quicksand is a supernatural entity which chooses when and whom to swallow. _____
2. Lord Ravenswood's death in the quicksand is portrayed as a heroic sacrifice to appease the kelpie spirit. _____
3. Quicksand exists as both a literal and symbolic substance, both physically dangerous and metaphorically unstable. _____
4. The tide line marks a fixed boundary between the safety of land and the danger of water. _____
5. Lord Ravenswood's disappearance into the quicksand dramatizes the tragic loss of control in an unpredictable situation. _____
6. Quicksand is only a literary metaphor and has no basis in physical reality. _____

7. Once touched, quicksand becomes permanently solid, trapping its victim like cement. _____

8. The kelpie myth amplifies the ominous setting, casting the environment itself as monstrous and actively dangerous. _____

9. The quicksand's shifting nature resists mapping, suggesting that danger cannot always be contained by rational systems. _____

10. Kelpie's Flow is just a poetic name for a whirlpool that drags ships under the sea. _____

II Answer the following questions:

1. How does the description of quicksand in the passage reflect the tragic fate of Lord Ravenswood, and what symbolic meaning does it have?
2. The passage contrasts scientific and literary perspectives of quicksand. How does it affect our understanding of quicksand as both a real and metaphorical threat?
3. In what ways is the beach, and more specifically the tide line, used to explore the idea of ambiguity in boundaries?
4. Discuss how the kelpie myth is used as a metaphor in the text?
5. The author describes quicksand as both 'deceptive' and 'alive.' How does this personification influence the reader's perception of nature?
6. Examine the role of mapping in the context of a constantly changing environment like quicksand.



III Visualize the ideas from the text and write them in the chart. Present your ideas.

Category	Description in the text	Supporting quote
Physical Properties of Quicksand		
Literary Symbolism of Quicksand		
Scientific Understanding		
Mythological Background		

THINK ABOUT

-
- 1. Think about sea/water monsters in Ukrainian folklore and their reception in literature and art. Discuss your ideas in a group.
2. Think about other sea monsters you know and how they are reflected in the world culture and mythology. Discuss your ideas in a group.

Reading 4. Maps discovery

BEFORE YOU READ

I Discuss these questions with your groupmates:

1. How do maps help us understand and navigate the world around us?
2. What types of maps do you use most often, and how do they differ in purpose and design?
3. What information can we learn from a map that may not be obvious from simply looking at the landscape?

II Read the quotations of famous people about the maps and answer the questions:

- How do you understand the quotations?
- Do you agree or disagree, give your arguments.



1. Any map of the world that does not include Utopia is not even worth glancing at.

Oscar Wilde - Irish author

2. You can't use an old map to explore a new world.

Albert Einstein — German-American physicist

3. Human nature is to need a map. If you're brave enough to draw one, people will follow.

Seth Godin - American economist

4. A map is the greatest of all epic poems. Its lines and colors show the realization of great dreams.

Gilbert Grosvenor- Editor of National Geographic

Text 4. A history of the world in twelve maps*by Jerry Brotton***Sippar discovery**

In 1881, the Iraqi-born archaeologist Hormuzd Rassam discovered a small fragment of a 2500-year-old cuneiform clay tablet in the ruins on the ancient Babylonian city of Sippar, today known as Tell Abu Habbah, on the outskirts of modern-day Baghdad. The tablet was just one of nearly 70,000 excavated by Rassam of a period of eighteen months and shipped back to the British Museum in London. Rassam's mission inspired by a group of English Assyriologists who was struggling to decipher cuneiform script was to discover a tablet which it was hoped would provide the historical account of the Biblical flood. This was partly because Rassam, who could not read cuneiform, was unaware of its significance which was appreciated only at the end of the nineteenth century when the script was successfully translated. Today, the tablet is in public display at the British Museum labelled as "The Babylonian

Map of the World". It is the first known map of the world.

The tablet discovered by Rassam is the earliest surviving object that represents the whole world in plan from a bird's-eye view, looking down on the earth from above. The map is composed of two concentric rings, within which are a series of apparently random circles, oblongs and curves, all of which are centred on a hole apparently made by an early pair of compasses. Evenly distributed around the outer circle are eight triangles, only five of which remain legible. Only when the cuneiform text is deciphered does the tablet begin to make sense as a map.

The outer circle is labelled 'marratu', or 'salt sea', and represents an ocean encircling the inhabited world. Within the inner ring the most prominent curved oblong running through the central hole depicts the Euphrates River, flowing from a semicircle in the north labelled 'mountain', and ending in the southern horizontal rectangle described as 'channel' and 'swamp'. The rectangle bisecting the Euphrates is labelled 'Babylon', surrounded by an arc of circles representing cities and regions including Susa (in southern Iraq), Bit Yakin (a district of Chaldea, near where Rassam himself was born), Habban (home of the ancient

UNIT 3 "LAND AND SEA"

Kassite tribe), Urartu (Armenia), Der and Assyria. The triangles emanating outwards from the outer circle of sea are labelled 'nagû', which can be translated as 'region' or 'province'. Alongside them are cryptic legends describing distances and exotic animals – chameleons, ibexes, zebus, monkeys, ostriches, lions and wolves. These are uncharted spaces, the mythical, faraway places beyond the circular limits of the known Babylonian world.

The cuneiform text at the top of the tablet and on its reverse reveals that this is more than just a map of the earth's surface: it is a comprehensive diagram of Babylonian cosmology, with the inhabited world as its manifestation. The tantalizing fragments speak of the creation myth of the battle between the Babylonian gods Marduk and Ti'amat. In Babylonian mythology, Marduk's victory over what the tablet calls the 'ruined gods' led to the foundation of heaven and earth, humanity and language, all centred on Babylon, created 'on top of the restless sea'. The tablet, made from the earth's clay, is a physical expression of Marduk's mythical accomplishments, the creation of the earth and subsequent achievements

of human civilization, fashioned out of the watery primal chaos.

The circumstances of the tablet's creation remain obscure. Nevertheless, we can tell that this is an early example of one of the most basic objectives of human understanding: to impose some kind of order and structure onto the vast, apparently limitless space of the known world. Alongside its symbolic and mythic description of the world's origins, the tablet's map presents an abstraction of terrestrial reality. It comprehends the earth by categorizing it in circles, triangles, oblongs and dots, unifying writing and image in a world picture at the centre of which lies Babylon. More than two millennia before the dream of looking at the earth from deep space became a reality, the Babylonian world map offers its viewers the chance to look down on the world from above, and adopt a god-like perspective on earthly creation.

Even today, the most committed traveller can never hope to experience more than a fraction of the earth's surface area of more than 510 million square kilometres. In the ancient world, even short-distance travel was a rare and difficult activity, generally undertaken with reluctance and

positively feared by those who did so. To 'see' the world's dimensions reproduced on a clay tablet measuring just 12 by 8 centimetres must have been awe-inspiring, even magical. This is the world, the tablet says, and Babylon is the world. To those who saw themselves as part of Babylon, it was a reassuring message. To those who saw it and were not, the tablet's description of Babylonian power and dominion was unmistakable. No wonder that from ancient times, the kind of geographical information relayed by objects like the Babylonian tablet was the preserve of the mystical or ruling elite. As we shall see throughout this book, for shamans, savants, rulers and religious leaders, maps of the world conferred arcane, magical authority on their makers and owners. If such people understood the secrets of creation and the extent of humanity, then surely they must know how to master the terrestrial world in all its terrifying and unpredictable diversity.

I. Read the text and decide if the following statement is True or False. Correct the false statement.

1. The Babylonian map tablet discovered by Hormuzd Rassam is considered the earliest known map of the world. _____
2. Rassam personally translated the cuneiform script after discovering the tablet. _____
3. The Babylonian map tablet was originally created using ink on parchment. _____
4. The map depicts Babylon at the center, surrounded by cities, rivers, and mythical regions beyond the known world. _____
5. The map shows the earth as a perfect square with Babylon at one corner. _____
6. The tablet was kept hidden for centuries before being smuggled into the British Museum in the 1950s. _____

7. The tablet combines geographical information with Babylonian mythology, including the creation myth of Marduk and Ti'amat. _____

8. The outer circle on the map represents a mountain range, according to the cuneiform text. _____

9. Only after deciphering the cuneiform text the tablet makes sense as a map of the world and a cosmological diagram. _____

10. The ancient Babylonians used the tablet to navigate the seas during long-distance voyages. _____

II Answer the following questions:

1. Who discovered the Babylonian clay tablet and where was it found?
2. What was the original goal of Rassam's excavation, and why was he unaware of the tablet's significance?
3. What physical features are represented within the inner and outer rings of the map?
4. How does the tablet combine both geographical and mythological elements?
5. Why is the map considered an early example of humanity's attempt to understand the world?
6. What significance did maps like the Babylonian tablet have for ancient societies?



III Visualize the ideas from the text and write them in the chart. Present your ideas.

Discovery & Context	Features of the Tablet	Meaning&Significance

THINK ABOUT

1. Think about the different names of Ukraine on maps throughout its history, discuss your ideas in a group.
2. Think about how maps from different historical periods reflect the values, knowledge, and worldviews of the people who made them?

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