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Новак Галина. Роман повороту як різновид літературного жанру. У статті висвітлено тематичні та жанрові особливості німецького роману повороту, який з'явився після мирної революції 1989 р. передусім на території колишньої Німецької Демократичної Республіки, і відображає великі політичні, економічні, культурні та суспільні події Німеччини кінця 80-х – початку 90-х рр. Історичний поворот та возз'єднання по-різному відображені й у творах письменників Заходу і Сходу, і представниками різних поколінь. Коли автори старшого покоління, зображаючи перехід своїх персонажів до нових буднів, надають перевагу серйозній манері оповіді, молоді, які народилися після 1965 року й мають досить скептичне відношення до соціалізму, вдало кепкують над минулим. Тематична специфіка та іронічно-сатирична манера розповіді, якою здебільшого послуговуються письменники, дозволили виокремити та схарактеризувати основні різновиди роману повороту, а саме: енциклопедичний роман, любовний роман, крутійський роман, роман жаху та феміністичний роман.

Ключові слова: роман повороту, енциклопедичний роман, любовний роман, крутійський роман, роман жаху, феміністичний роман.

Novak Halyna. Novel of a Turn as a Literature Genre. The article deals with description of the historical background of the appearance of a new type of a novel in the German literature, namely the novel of a turn. This kind of a novel came into being as a reaction, first of all, of the Eastern German writers to the events that happened in 1989 when the two parts of Germany were reunited. A special attention has been paid to the peculiar features of the formation of the novel of a turn which reflects deep psychological problems of the people of Eastern Germany that appeared on the basis of huge political, economic and social changes. Thematic peculiarities and ironically satiric manner of a narration that were often applied by the writers enabled scholars to distinguish and with the help of examples characterize the following main types of the novel of a turn: an encyclopedic novel, a romance novel, a gambling novel, a novel of horror and a feministic novel. It has been pointed out in the article that a manner of narration, evaluation and reflection of the events of the year 1989 depend upon the origin of an author (GFR or GDR) and upon the generation (younger or older) he belongs to.

Key words and phrases: a novel of a turn, an encyclopedic novel, a romance novel, a gambling novel, a novel of horror, a feministic novel.

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*Alla Pavliuk,
Oksana Rohach*

VALUES AND BELIEFS IN THE SYSTEM OF A NATIONAL CULTURE

The article deals with the definition of the term “culture” and its constituent parts. The description of the notion of an ethnic culture and its components such as material and spiritual values, cultural traditions, ethnic markers, ethnically and socially established stereotypes and norms of behavior are included. The definition of the main functions of an ethnic culture – the formation of an ethnic community, its adaptation, preservation and protection is described. It has been pointed out that the main forms of an ethnic culture are manifested through literature, folklore, music, dances, painting, rules of etiquette and norms of behavior. Secular and religious ceremonies and rituals, traditional celebrations,

gastronomic preferences, styles of dress, body language, facial expressions, and gestures are included. Special attention has been paid to the differentiation of universal, ethnic/cultural and individual/personal values and to the analysis of the system of national values of Americans within which the culturally meaningful notions are a fate. Its control, action, equality of possibilities, realism, tolerance, adjustment, formalism, flexibility, readiness to accept change and take risks, positive attitude towards life, optimism, independence and self-reliance are discussed.

Key words and phrases: culture, concept, ethnic culture, national values, stereotypes, norms of behaviour.

Formulation of the research problem and its significance. In the course of history every ethnic community develops and establishes its own way of living and doing things and its own system of values and beliefs. These features vary and may change with time under the influence of many extralinguistic factors such as: state organization, political situation, economic development/financial stability and cooperation with other ethnic communities. These factors define the **topicality** of our study that is done within the framework of the research devoted to the complex studies of values and beliefs of the universal, national and individual levels.

Analysis of previous research dealing with this problem. These questions have been studied by many foreign and Ukrainian scientists: B. Azhniuk, V. Mokienko, H. Udovychenko, V. Yevtukh, M. Bennett, L. Bennhold-Samaan, E. Hall, E. Stewart, C. Sorti, and others. The main focus of the complex cultural studies has been made on a culture and its manifestation in language. The distinctions between universal, cultural and individual values, a correlation between a national culture, community, and conditions of its living are explored.

The goal and the specific tasks of the article. The purpose of our study is to analyze the main values of the American society and their representation in speech and realization in their behaviour.

Presentation of the basic content of the research and an interpretation of the results which were obtained. Culture is not just a way of doing things, but the way of thinking and perceiving the world as it frames people's physical and verbal behaviour. Culture is a complex concept with many dimensions, facets and building blocks. Ukrainian ethnologists (V. Yevtukh, L. Aza, S. Tsapok, H. Kislá) define an ethnic culture as a totality of material and spiritual values worked out by an ethnic community. In addition a system of cultural traditions that are based on the ethnic markers and are accepted, supported and developed by the representatives of certain communities is described. Nowadays an ethnic culture is also understood as a system of defining stereotypes, and codes of practice [4, p. 98]. The main functions of an ethnic culture are to create an ethnic community, to preserve it, to protect and to adjust its members to its main stereotypes. According to Craig Storti [3, p. 15], the main constituent parts of a culture are:

- 1) the concept of self;
- 2) personal vs. societal obligations;
- 3) the concept of time;
- 4) the locus of control.

Culture is the way of life, especially the general customs and beliefs, of a particular group of people at a particular time [1, p. 341].

The most significant ways in which cultures differ are in how they view and react to these four concepts. Not everything people do can be explained through them, but because they are so fundamental, they are often source of or, the ultimate reason behind a wide range of thought and behaviour.

Culture has often been compared to an iceberg. Just as an iceberg has a visible section above the waterline, so culture has some aspects that are observable and others that can only be suspected, imagined, or intuited. Like an iceberg, a visible part of a culture is only a small part of a much bigger whole. In most cases there is a direct interdependence between the hidden items and the parts that appear above the waterline. In most cases, the invisible aspects of culture influence, or cause, the visible ones. In cross-cultural studies the following items are considered to be the visible and are manifested in observable forms of behaviour: facial expressions, religious rituals, paintings, literature, gestures, holiday customs, foods, eating habits, music and styles of dress.

At the same time, culture is only one category, or dimension, of human behaviour, and it is therefore important to see it in relation to the other two dimensions: the universal and the personal. The three can be distinguished as follows:

universal – refers to ways in which people in all groups are the same;

cultural – refers to what a particular group of people have in common with each other and how they are different from every other group;

personal – describes the ways in which each one of us is different from everyone else, including those in our group. Scientists (E. Hall, C. Storti, L. Bennhold-Samaan and others), who deal with national cultures, their manifestations and cross-cultural communication point out that because of universal behaviour, not everything about people in a national culture is different and, because of personal behaviour, not everything we learn about a new national culture is going to apply in equal measure, or at all, to every individual in that culture.

E. Hall pointed out that “Culture is the outward expression of a unifying and consistent vision brought by a particular community to its confrontation with such core issues as the origins of the cosmos, the harsh unpredictability of the natural environment, the nature of society, and humankind’s place in the order of things” [3, p. 15].

It is said that people from other cultures are not different by nature but that they only differ in relation to a particular standard they are being measured against. If we take, for example, the American culture as the standard then we have to keep in mind that no one American is quite like any other American, but a handful of core values and beliefs underlie and permeate the national culture. Those values and beliefs do not apply across the nation in every situation, but they are still the heart of a cultural ethos.

A reliable way to understand a culture is by examining the expressions people use in everyday conversation. These common expressions reflect what most people in a given society believe or value. For example, the value/belief of egalitarianism is expressed by the following expressions: *He thinks he is better than so and so* [3, p. 41], *She is always putting on airs* [3, p. 41], *That person should be cut down to size* [3, p. 41], *It’s gone to his head* [3, p. 41].

The value of action and preference of doing over talking are presented in the following expressions: *Talk is cheap* [3, p. 41], *Put your money where your mouth is* [3, p. 41], *He is all talk and no action* [3, p. 41], *Doing, is better than saying* [3, p. 41]. The analysis shows that in the American national culture directness is highly valued: *Straight talk, straight answer, straight shooter* [3, p. 41], *She is always beating around the bush* [3, p. 41], *Tell it like it is* [3, p. 41]. One more value is connected with performance and emphasis on accomplishment, achieving things, in addition to being a good person: *She did something with her life* [3, p. 41], *Nice guys finish last* [3, p. 41]. A very important national belief expresses optimism, positive attitude towards life and hope: *Every cloud has a silver lining* [3, p. 42], *Look on the bright side* [3, p. 42], *Tomorrow is another day* [3, p. 42].

One more distinctive feature of the American system of values is connected with self-determination and control over one’s destiny, self-reliance and independence: *Where there’s a will there is a way* [3, p. 42], *Stand on your own two feet* [3, p. 42]. A well-known belief shows the importance of the content not the surface: *Do not judge a book by its cover* [3, p. 42], *All that glitters is not gold* [3, p. 42]. And the last meaningful value reflects readiness to take risks and to experiment: *Nothing ventured, nothing gained* [3, p. 42], and, *He who stays in the valley shall never get over the hill* [2, p. 335].

American specialists in culture studies – Edward Stewart and Milton Bennett – point out the main thirteen cultural categories and concepts: attitude towards age, concept of fate and destiny, view on human nature, attitude towards change, taking risks, the concepts of suffering and misfortune, concept of face, self esteem/self worth, concept of equality, attitude towards formality and doing, degree of realism, and view of the natural world.

In American culture the attitude towards age has not been given positive press as the emphasis on concrete achievements and “doing” means that age is not highly valued, as the older a person is

the less he can do; on the other hand, age is also suspect because the elderly are generally reluctant to change.

As to the concept of fate and destiny presented in the American culture it is important to point out that the concept of self-determination negates much of the influence of fate and destiny. American children are taught to be responsible for their own destiny and success. A very distinctive feature of the American culture and its tendency towards cross-cultural communication and cooperation is connected with their understanding of human nature. People are considered basically to be good and inherently good. If someone does an evil deed the Americans try to find an explanation or justification. A very strong belief is that people can and should be trusted, that's why American society is open to strangers and is willing to accept them. The concept of change is perceived very positively as it is believed that new is better, a better way can always be found and things can always be improved upon. This positive attitude towards change can be explained by the fact the Americans believe in the march of progress and pursuit of perfection. The opposition between new ways of doing things and traditions is solved in favour of improvements as traditions can be a guide, but they are not inherently superior. The concept of change is closely connected with risk taking. In the American culture it is believed that there will always be enough opportunity to go around, that's why taking risks involves no real danger. Experimentation and trial and error are important ways to learn, or to improve a product, service, or a way of doing things.

The concept of suffering and misfortune is negatively perceived, as according to the American worldview, people are in control of their destiny and lives. That's why there is no excuse to be unhappy. If a person is depressed or unhappy it is seen as his own choice to remain in that state.

A very important and distinctive concept of the American culture is the concept of face. Like in other individualistic cultures, in American society no premium is put on saving face because people can take care of themselves and what others think is not so crucial to survival or success. As a result, for the Americans it is important to tell about the things as they are, to be straight with people. Confrontation is also acceptable as sometimes it is necessary to clear the air. In many cases Americans say what they think without worrying about hurting people's feelings and they likewise appreciate directness. For example, *honesty is the best policy* [3, p.47].

Another widely held concept is self-esteem and self-worth. In individualistic cultures people are what they have achieved; which means that people create their own worth rather than receiving it by virtue of birth, position, seniority or longevity. A person's self-esteem comes from what he has done to earn self-esteem.

One of the key concepts in the American system of values and beliefs is the concept of equality. This concept has a historic origin as it is connected with the beginning of the American nation that was formed of people who were seeking freedom and equality on a new continent having fled from old Europe and its repressive class structure. As a result Americans created a culture built around egalitarianism: the notion that no one is superior to anyone else because of birth, power, fame or wealth. It is strongly believed that people are not all the same but they are all of equal value.

Another concept – the concept of formality – is shaped by the strong egalitarian ethos of Americans. They tend to be casual and informal in social and professional interactions. Informality is also more necessary in a mobile society where people are always meeting new people and changing places of residence and work. That's why using first names with people whom they have just met is fine. Americans usually do not stand on ceremony, nor use titles or rank in addressing each other, though the title “Dr” for someone who has a scientific degree Ph.D is presumptuous.

A very important feature and belief is connected with American optimism caused by the notion that the individual is in control. In most cases Americans do not see things the way they are, but as better than they are, especially if they are not so good. In American society it is believed that it is very important to be positive and that there is no reason not to be. The typical phrases that are frequently used under such circumstances are: *Things will get better* [3, p. 49], *Bad things happen for a reason* [3, p. 49], *It can't get any worse* [3, p. 49]. And in their fairy tales a typical tag line is “*They lived happily ever after*” [3, p. 49].

As we have mentioned above, Americans believe in themselves and their abilities to be successful by doing what is necessary, so doing is a way more preferred over talking. Individuals survive because they get things done generally on their own. Words and talk are suspect and cheap as they do not put food on the table or a roof over a person's head that's why what is practical and pragmatic is favoured over what is beautiful and inspiring: *Arts are an adornment to life but not central to it* [3, p. 50].

Conclusions and prospects for further research. The notion of a national culture includes a system of values and beliefs that came into being as a result of a nation's history and experience, its background, and evolution. The application of that system is caused and shaped by the geographical, economic, scientific and social factors as a society lives according to the main values and beliefs that were formed in the course of its development and the realization of goals set by its members. Behaviours reflect deeply seated values and worldviews, though many beliefs are still at the bottom of the cultural iceberg. That's why it is so vital to analyze and study the verbal representations of a national mindset, values and beliefs that are reflected in the national phraseological and lexical systems.

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Павлюк Алла, Рогач Оксана. Цінності та переконання в системі національної культури. Стаття присвячена визначенню терміна “культура”, її основних складників, а також окресленню поняття “етнічна культура” з урахуванням таких складників, як матеріальні та духовні цінності, ціннісно-культурницькі традиції, етнічні маркери, загальноприйняті стереотипи, норми поведінки. Виділено головні функції етнічної культури – етноутворююча, етноадаптивна, етнозберігаюча, етнозахисна. Установлено, що основними проявами етнічної культури є література, фольклор, музика, танці, живопис, правила етикету й норми поведінки, світські й релігійні церемонії та ритуали, традиційні святкування і гастрономічні преференції, стилі одягу, мова тіла, вирази обличчя, жести. Особливу увагу звернуто на виокремлення загальнолюдських, етнічних та індивідуальних цінностей, аналіз системи національних цінностей американців, серед яких культуро знаковими виступають такі поняття, як фатум і контроль над ним, дівість, рівність можливостей, реалізм, а також толерантність, адаптивність, формальність, гнучкість, готовність до змін і ризиків, позитивне ставлення до життя, оптимізм, незалежність та самодостатність тощо.

Ключові слова: культура, етнічна культура, концепт, національні цінності, стереотипи, норми поведінки.

Павлюк Алла, Рогач Оксана. Ценности и убеждения в системе национальной культуры. Статья посвящена определению термина “культура”, его главных составных, очерчению понятия этнической культуры с учётом таких составляющих, как материальные и духовные ценности, ценностно-культурные традиции, этнические маркеры, общепринятые стереотипы, нормы поведения. Выделены главные функции этнической культуры – этнообразовательная, этноадаптивная, этносохраняющая, этнозащитная. Установлено, что основными проявлениями этнической культуры являются литература, фольклор, музыка, танцы, живопись, правила этикета и нормы поведения, светские и религиозные церемонии и ритуалы, традиционные празднования и гастрономические преференции, стили одежды, язык тела, выражение лица, жесты. Особое внимание обращено на выделение общечеловеческих, национально-этнических и индивидуальных ценностей, анализ системы национальных ценностей американцев, среди которых культуро значимыми являются такие понятия, как фатум и контроль над ним, действительность, равенство возможностей, реализм, а также толерантность, адаптивность, формальность, гибкость, готовность к изменениям и риску, позитивное отношение к жизни, оптимизм, независимость и самодостаточность.

Ключевые слова: культура, этническая культура, концепт, национальные ценности, стереотипы, нормы поведения.