

народными событиями. Например, Оруэлл осудил как предательскую позицию британского правительства, не оказавшего реальную поддержку Варшавскому восстанию. Опубликованные в рубрике работы признаются сегодня классикой британской журналистики.

За полтора месяца до окончания войны Оруэлл побывал в журналистской командировке от газеты «Обсервер» во Францию и Германию и описал жизнь освобожденной полуразрушенной Европы.

Послевоенное творчество. Первые годы после войны Оруэлл посвятил интенсивному литературному творчеству, не покидая при этом журналистику. В 1945–1946 гг. были написаны такие его известные эссе, как «Подавление литературы», «Политика и английский язык», «Заметки о национализме» и др. Тогда же появилось на свет и творческое кредо Оруэлла-писателя и журналиста – эссе «Почему я пишу». Остаток жизни Оруэлл, борющийся с болезнью и умерший от туберкулеза в 1950 г., посвятил прежде всего литературному творчеству, в частности написанию антиутопии «1984».

Биографы британского классика утверждают, что Эрик Артур Блэр принял литературный псевдоним Джордж Оруэлл в 1932 году при подготовке к изданию своего романа «Дни в Бирме».

КОРРЕКТИРОВКА КАРТИНЫ МИРА ПУТЕМ ПЕРЕФОРМАТИРОВАНИЯ ВНУТРЕННИХ ДИСКУРСОВ

Е. В. Коришук¹⁾, Дж. Саймонс²⁾, А. С. Тамарина³⁾

*¹⁾Белорусский государственный университет,
ул. Кальварийская, 9, 220050, г. Минск, Республика Беларусь,
korshuk1960@gmail.com,*

*²⁾Diversophy Co,
637 Boulevard de la Tavernière F-06210 Mandelieu la Napoule, France,
diversophy@gmail.com,*

*³⁾Белорусский государственный университет,
ул. Ленинградская, 20, 220006, г. Минск, Республика Беларусь,
tamarina@bk.ru*

Формирование и развитие картины мира происходит на фоне постоянного внутреннего моно- и диалога человека с самим собой. Этот дискурс является первичным. На его основе образуются иные, транслируемые вовне дискурсы (Вторичный дискурс). На примере официальных сайтов

Таможенных комитетов ЕАС и ЕС авторы показывают один из возможных путей повышения эффективности деятельности бизнеса, что может инициироваться путем подстройки элементов культурного кода первичного дискурса.

Ключевые слова: первичный дискурс; вторичный дискурс; культура; текст.

HOW FINE-TUNING YOUR PREVAILING CONVERSATIONS CAN BROADEN THE WORLD OUTLOOK

E. V. Korshuk^a, Dr. George F. Simons^b, A. S. Tamarina^c

^aBelarusian State University,

9, Kalvariyskaya Str., 220050, Minsk, Republic of Belarus

Corresponding author: E. V. Korshuk (korshuk1960@gmail.com),

^bDiversophy Co,

637, Boulevard de la Tavernière F-06210 Mandelieu la Napoule, France

Corresponding author: Dr. George F. (diversophy@gmail.com),

^cBelarusian State University,

20, Leningradskaya Str., 220006, Minsk, Republic of Belarus

Corresponding author: A. S. Tamarina (Tamarina.tamarina@bk.ru)

We are born into a Prevailing Conversation carried on by the people around us. We learn our language along with the meanings, beliefs, and values that words contain from what people around us say. We talk to ourselves as others have talked to us. It is our *Primitive Conversation* about who we are and what the world is. The primitive conversation shapes the worldviews and attitudes. Unexamined, our Primitive and Derivative Conversations become the active prejudices or biases with which we listen to and “understand” what others say to us and the “reality” out of which we act. As individuals grow and mature, particularly in a pluralistic environment, they are continually challenged with other Prevailing Conversations belonging to new times and places. They begin to create new or *Alternative Conversations* for themselves which both empower them and even force them to make choices about how they will understand others and act toward them if they want to avoid mistakes based on earlier or absent conversations. The authors argue that shaping Alternative conversations might lead to increased effectiveness be it of individuals of businesses. And this process might be triggered by slightest cultural changes in the derivative conversations.

Keywords: primitive conversation; derivative conversations; text; pragmatics; culture.

People talk to themselves all the time. They carry on a constant inner conversation while listening to or conversing with others, watching television and videos or reading books, blogs or advertisements. We don't know what they say to themselves about the messages we give them. If we are talking directly to them, we can ask questions and listen "actively" to their responses. Through the media, however, we rarely know who they are personally, to say nothing of knowing what goes through their minds as they take in or respond to what we send. So, we guess. We try to construct messages that will reach them. We weigh words and images to avoid "red flags" (things that raise fear or anxiety) and "red herrings" (double meaning or misleading expressions). We want them to track in the direction we intend. If we could know more about the conversations people have with themselves, we could create more effective messages. This analysis will help.

We are born into a Prevailing Conversation carried on by the people about us—our parents, family, neighborhood, etc. We learn our language along with the meanings, beliefs, and values that words contain from what people around us say. We talk to ourselves as others have talked to us. We have no other choice. It is our *Primitive Conversation* about who we are and what the world is like. Most men, for example, were born into a Prevailing Conversation which states, "Women are the weaker sex," or, "Women need men to look after them and protect them." This is likely to become their Primitive Conversation about women. It is automatically present when the word "woman" is mentioned and shows up spontaneously when men are called to interact with women. They interpret new situations in the light of their Primitive Conversations with conversations derived from them.

So, for example, when a daughter is about to go off to summer camp, dad has a different *Derivative Conversation* with himself about her than he might if his son was about to do the same thing, e.g., "I wonder if Amy will be ok and can take care of herself," or, "Will the environment be 'safe' for a 14-year-old girl?," instead of, in contrast, "Camp is good for boys – challenges them, makes them self-reliant." Unexamined, our Primitive and Derivative Conversations become the active prejudices or biases with which we listen to and "understand" what others say to us and the "reality" out of which we act.

As individuals grow and mature, particularly in a pluralistic environment, they are continually challenged with other Prevailing Conversations belonging to new times and places. They begin to create new or *Alternative Conversations* for themselves which both empower them and even force them to make choices about how they will understand others and act toward them if they want to avoid mistakes based on earlier or absent conversations.

For a man such an alternative conversation might be, "Girls are as intelligent and capable as boys and can have similar experiences as they grow up." Obviously, the various kinds of conversations function in the same way in women, although their Primitive Conversations may say different things because they as children were spoken to differently than men were.

When we speak to people either directly or through the media, we can ask both of ourselves and of our sources of information these questions:

What are the Primitive and Derivative conversations of our audience likely to be, given the Prevailing Conversations of the time and place in which they have grown up?

What Alternative Conversations will they be challenged to accept for themselves or defend themselves against, given,

the various new conversations which are prevailing in our society, and what we are now saying to them.

Primitive and Derivative conversations are shaped by culture we are socialized in. The widening contacts with secondary conversations that were shaped in different conditions we have to accept and/or develop at least slightly different Alternative conversations provided we intend to stay functional and effective. And it is up to the people who produce various daily and/or professional discourses to assist us in accepting these Alternative, more effective conversations.

Belarus is a member of the EAU and follows the legal provisions of the organization. The official website of the EAU Economy Commission (<http://www.eurasiancommission.org/ru/act/trade/catr/Pages/default.aspx>) has all the salient features of the cultures that make the EAU. The homepage <http://www.eurasiancommission.org/ru/Pages/structure.aspx> shows the structure of the Commission, its leaders, as is appropriate for predominantly collectivistic cultures with well-developed hierarchies and variations in in-group vs out-group communication rules and deductive methods of operating. Systems are taking care that individuals follow the laws elaborated to assure the processes.

As a business-person involved in international trade you will find it rather challenging to find easy-to-follow rules, for example, of custom duties calculation.

The European Commission's taxation and Customs Union home page (https://ec.europa.eu/taxation_customs/home_en) has a different structure. It aims at channeling information so that each reader gets just what s/he is visiting the site for. That is what the homepage reads, providing separate links for Business, Taxation, Citizens, Customs, national authorities, Online services, Transparency Portal and a special link for the United Kingdom.

It is clearly oriented towards providing all the necessary information for an individual to be as independent as possible in resolving any business issue arising from EU international trade (https://ec.europa.eu/taxation_customs/business/calculation-customs-duties_en).

The locus of control lies with the individual. The system, the legislation is more like supports, prompts assuring the most effective business flow.

These generalizations are used here to suggest that for EU-AEU trade to run smoothly both parties will have to develop an Alternative Conversation to make sure they are on the same wave-length at any given moment of cooperation. Even slight adjustments of the web-pages could in all probability lead to better mutual understanding. For instance, providing the Home page of the EU EC with come information on the structures, people and Legal provisions would gradually change the secondary conversation of the EU business people. Whereas including some of the step-by-step independent inductive information on the EAU pages would spur the internalizing the locus of control of the EAU business, make individuals feel –and, hence, behave- more important and responsible.

The above considerations are just the outset of a long, meticulous and large-scale process involving the work of interculturalists, media and communication specialists and other stakeholders.

References

1. European Commission Taxation and Customs Union Business Calculation of customs duties [Electronic resource]. 2019. URL: <https://ec.europa.eu/> (date of access: 08.09.2019).
2. ЕЭК Евразийская Экономическая Комиссия [Electronic resource]. 2019. URL: <http://www.eurasiancommission.org/> (date of access: 08.09.2019).

ПРИНЦИПЫ РЕГУЛИРОВАНИЯ АУДИОВИЗУАЛЬНОГО КОНТЕНТА: МИРОВЫЕ ВЕКТОРЫ

Б. В. Лебедева

*Санкт-Петербургский государственный университет,
26, 1 линия Васильевского острова, 199004, Санкт-Петербург, Россия,
Б. В. Лебедева*

Основанием для проблемного поля исследования послужила постоянная практика регулирования аудиовизуальных медиа со стороны национальных государств в глобальном пространстве, а также трансформация функций регуляторов и аудиовизуальных медиасистем на протяжении последних семи