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УТВЕРЖДАЮ
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РАБОЧАЯ ПРОГРАММА ДИСЦИПЛИНЫ

**ПРАКТИКУМ ПО МЕЖКУЛЬТУРНОЙ КОММУНИКАЦИИ
(ВТОРОЙ ИНОСТРАННЫЙ ЯЗЫК)**

образовательная программа специальности
45.05.01 Перевод и переводоведение

Специализация

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РАССМОТРЕНО
ОДОБРЕНО И
УЧЕБНО-МЕТОДИЧЕСКИМ
СОВЕТОМ ФАКУЛЬТЕТА
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1. ОРГАНИЗАЦИОННО-МЕТОДИЧЕСКИЙ РАЗДЕЛ

1.1. Цели и задачи изучения дисциплины

Цель дисциплины «Практикум по межкультурной коммуникации (второй иностранный язык)» - формирование способности к интерпретации конкретных проявлений коммуникативного поведения в условиях межкультурного общения

Задачами дисциплины являются:

- формирование системных представлений о правилах и традициях общения, принятых в английской культуре;
- развитие у обучающихся представления о нормах использования разных регистров общения в изучаемом языке: бытового уровня, делового уровня, официального уровня;
- углубление представлений о разных культурных традициях общения на родном языке и на изучаемом языке;
- формирование способности осуществлять прагмалингвистическую организацию устной и письменной коммуникации, включая профессиональное общение.
- развитие навыков распознавания фонологических, лексических, грамматических явлений и закономерностей изучаемого языка, как системы;
- отработка способности понимать ассоциативные, парадигматические и другие виды связей языковых явлений.

1.2. Место дисциплины в структуре образовательной программы специальности.

Дисциплина «Практикум по межкультурной коммуникации (второй иностранный язык)» представляет собой дисциплину вариативной части Б1.В.ДВ.03.01 профессионального цикла ФГОС, по специальности 45.05.01 «Перевод и переводоведение». Изучение данной дисциплины строится на знаниях, полученных в рамках изучения дисциплин «Практикум по культуре речевого общения первого иностранного языка», «Язык делового общения (первый иностранный язык)», «Актуальные проблемы межкультурной коммуникации». Освоение дисциплины «Практикум по межкультурной коммуникации (первый иностранный язык)» способствует успешному овладению материалом при изучении дисциплин «Практика устного перевода (первый иностранный язык)», «Практикум по культуре речевого общения первого иностранного языка» и изучается в тесной связи с ними. Это взаимное дополнение обеспечивает целостность изучения предметной области и формирование базового уровня знаний для прохождения переводческой практики и производственной практики, в том числе преддипломной.

1.3. Требования к результатам освоения учебной дисциплины

Процесс освоения учебной дисциплины направлен на формирование у обучающихся следующих компетенций:

Код компетенции	Содержание компетенции	Индикаторы достижения компетенции
УК-1	Способен осуществлять критический анализ проблемных ситуаций на основе системного подхода, выработать стратегию действий	<i>Знает</i> принципы сбора, отбора и обобщения информации, методик системного подхода для решения профессиональных задач. <i>Умеет</i> анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности. <i>Владеет</i> навыками научного поиска и практической работы с информационными источниками;

		методами принятия решений.
УК-2	Способен управлять проектом на всех этапах его жизненного цикла	<p><i>Знает</i> необходимые для осуществления профессиональной деятельности правовые нормы и методологические основы принятия управленческого решения.</p> <p><i>Умеет</i> анализировать альтернативные варианты решений для достижения намеченных результатов; разрабатывать план, определять целевые этапы и основные направления работ.</p> <p><i>Владеет</i> методиками разработки цели и задач проекта; методами оценки продолжительности и стоимости проекта, а также потребности в ресурсах.</p>
УК-3	Способен организовывать и руководить работой команды, вырабатывая командную стратегию для достижения поставленной цели	<p><i>Знает</i> типологию и факторы формирования команд, способы социального взаимодействия.</p> <p><i>Умеет</i> действовать в духе сотрудничества; принимать решения с соблюдением этических принципов их реализации; проявлять уважение к мнению и культуре других; определять цели и работать в направлении личностного, образовательного и профессионального роста.</p> <p><i>Владеет</i> навыками распределения ролей в условиях командного взаимодействия; методами оценки своих действий, планирования и управления временем</p>
УК-5	Способен анализировать и учитывать разнообразие культур в процессе межкультурного взаимодействия	<p><i>Знает</i> основные категории философии, законы исторического развития, основы межкультурной коммуникации.</p> <p><i>Умеет</i> вести коммуникацию в мире культурного многообразия и демонстрировать взаимопонимание между обучающимися – представителями различных культур с соблюдением этических и межкультурных норм.</p> <p><i>Владеет</i> практическими навыками анализа философских и исторических фактов, оценки явлений культуры; способами анализа и пересмотра своих взглядов в случае разногласий и конфликтов в межкультурной коммуникации.</p>
ПК-5	Способен проявлять психологическую устойчивость в сложных и экстремальных условиях, в том числе быстро переключаясь с одного рабочего языка на другой	<p><i>Знает</i> правила поведения в сложных и экстремальных условиях.</p> <p><i>Умеет</i> проявлять психологическую устойчивость в сложных и экстремальных условиях, в том числе быстро переключаясь с одного рабочего языка на другой.</p> <p><i>Владеет</i> способностью проявлять психологическую устойчивость в сложных и экстремальных условиях, в том числе быстро переключаясь с одного рабочего языка на другой.</p>
ПК-6	Способен оценивать качество и содержание информации, выделять наиболее существенные	<p><i>Знает</i> критерии оценивания качества и содержания информации.</p> <p><i>Умеет</i> оценивать качество и содержание информации, выделять наиболее существенные</p>

факты и концепции, давать им собственную оценку и интерпретацию	факты и концепции, давать им собственную оценку и интерпретацию при сборе, анализе и обобщении материала. <i>Владеет</i> способностью оценивать качество и содержание информации, выделять наиболее существенные факты и концепции, давать им собственную оценку и интерпретацию.
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2. СТРУКТУРА И СОДЕРЖАНИЕ УЧЕБНОЙ ДИСЦИПЛИНЫ

2.1. Объем учебной дисциплины.

Объем дисциплины «Практикум по межкультурной коммуникации (первый иностранный язык)» составляет 2 зачетные единицы/ 72 часа.

Вид учебной работы	Очная форма	
	Семестр 7, часов	
	4	
Аудиторная работа обучающихся с преподавателем (по видам учебных занятий), всего в том числе:	36	
Лекции (Л)	4	
В том числе, практическая подготовка (ЛПП)		
Практические занятия (ПЗ)	32	
В том числе, практическая подготовка (ПЗПП)		
Самостоятельная работа обучающихся (СР)	36	
В том числе, практическая подготовка (СРПП)		
Промежуточная аттестация (подготовка и сдача), всего:		
Зачет		
Итого:	72 (2 з.е.)	

2.2. Содержание разделов учебной дисциплины

№ п/п	Наименование раздела (темы)	Содержание раздела (тематика занятий)	Формируемые компетенции (индекс)
		Раздел 1. Culture and cultural differences. Stereotypes across cultures. Cultural values at work	
1	UNIT 1. Lesson 1. Culture and cultural differences.	What is culture? Language expansion. Cultural Differences.	УК-1, УК-2, УК-3, УК-5, ПК-5 ПК-6
2	UNIT 1. Lesson 2. Stereotypes across cultures.	Stereotypes across cultures. Language expansion. Stereotypes vs. Cultural Generalizations. More Friend than Foe?	УК-1, УК-2, УК-3, УК-5,

			ПК-5 ПК-6
3	UNIT 1. Lesson 3. Cultural values at work.	Cross-cultural Differences Culture shock. Case study.	УК-1, УК-2, УК-3, УК-5, ПК-5 ПК-6
		Раздел 2. Initial contacts across cultures. Getting connected. Dress for success	
4	UNIT 1. Lesson 1. Culture and cultural differences.	What is culture? Language expansion. Cultural Differences.	УК-1, УК-2, УК-3, УК-5, ПК-5 ПК-6
5	UNIT 1. Lesson 2. Stereotypes across cultures.	Stereotypes across cultures. Language expansion. Stereotypes vs. Cultural Generalizations. More Friend than Foe?	УК-1, УК-2, УК-3, УК-5, ПК-5 ПК-6
6	UNIT 1. Lesson 3. Cultural values at work.	Cross-cultural Differences Culture shock. Case study.	УК-1, УК-2, УК-3, УК-5, ПК-5 ПК-6
		Раздел 3. Socializing and hospitality across cultures. Socializing with colleagues, entertaining business clients. Building personal relationships	
7	UNIT 3. Lesson 1. Socializing and hospitality across cultures	Role Play: Socializing hospitality across cultures . Written reflection.	УК-1, УК-2, УК-3, УК-5, ПК-5 ПК-6
8	UNIT 3. Lesson 2. Socializing with colleagues, entertaining business clients.	Role Play “Giving and Asking for Advice”. An Office Party. Problem solving: Information gap.	УК-1, УК-2, УК-3, УК-5, ПК-5 ПК-6

9	UNIT 3. Lesson 3. Building personal relationships	Marriage. The communication problem, misunderstanding in the encounter. Arrival times. Written Reflection. Case study.	УК-1, УК-2, УК-3, УК-5, ПК-5 ПК-6
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2.3. Разделы дисциплин и виды занятий

№ п/ п	Наименование раздела	Аудиторная работа		Внеауд. работа	Объем в часах
		Л	ПЗ/ЛР	СР	Всего
		в том числе, ЛПП	в том числе, ПЗПП/ЛРПП	в том числе, СРПП	в том числе, ПП
1	Culture and cultural differences. Stereotypes across cultures. Cultural values at work	2	10	12	24
2	Initial contacts across cultures. Getting connected. Dress for success	2	10	10	22
3	Socializing and hospitality across cultures. Socializing with colleagues, entertaining business clients. Building personal relationships		12	14	26
	<i>Итого:</i>	4	32	36	72
	<i>Всего:</i>	4	32	36	72

2.4. Планы лекционных занятий

№	Наименование тем лекций	Кол-во часов в 7 семестре по видам работы	
		Л	в том числе, ЛПП
	7 семестр		
1.	Culture and cultural differences. 1. Stereotypes across cultures. 2. Cultural values at work	2	2
2.	Initial contacts across cultures. 1. Getting connected. 2. Dress for success	2	2

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2.4. Планы практических занятий

№	Наименование тем практических занятий	Кол-во часов в 7 семестре по видам работы	
		ПЗ	в том числе, ПЗПП
7 семестр			
1.	Culture and cultural differences. Stereotypes across cultures. Cultural values at work	8	10
2.	Initial contacts across cultures. Getting connected. Dress for success	8	8
3.	Socializing and hospitality across cultures. Socializing with colleagues, entertaining business clients. Building personal relationships	12	14

2.4. Планы практической подготовки

№	Наименование тем и элементов работ, связанных с будущей профессиональной деятельностью	Форма проведения (ЛПП, ПЗПП, ЛРПП, СРПП)	Кол-во часов в 7 семестре
7 семестр			
2.	Initial contacts across cultures. Project «Getting connected in China». Project «Getting connected in Japan»	ПЗПП	8
3.	Socializing and hospitality across cultures. Project «Entertaining business clients in South Korea».	ПЗПП	12

3. ОСОБЕННОСТИ ОБУЧЕНИЯ ИНВАЛИДОВ И ЛИЦ С ОВЗ

При организации обучения студентов с ограниченными возможностями здоровья (ОВЗ) необходимо учитывать определенные условия:

- учебные занятия организуются исходя из психофизического развития и состояния здоровья лиц с ОВЗ совместно с другими обучающимися в общих группах, а также индивидуально, в соответствии с графиком индивидуальных занятий;

- при организации учебных занятий в общих группах используются социально-активные и рефлексивные методы обучения, технологии социокультурной реабилитации с целью оказания помощи в установлении полноценных межличностных отношений, создания комфортного психологического климата в группе;

- в процессе образовательной деятельности применяются материально-техническое оснащение, специализированные технические средства приема-передачи учебной информации в доступных формах для студентов с различными нарушениями, электронные образовательные ресурсы в адаптированных формах.

- обеспечение студентов текстами конспектов (при затруднении с конспектированием);
- использование при проверке усвоения материала методик, не требующих выполнения рукописных работ или изложения вслух (при затруднениях с письмом и речью) – например, тестовых бланков.

При проведении процедуры оценивания результатов обучения инвалидов и лиц с ограниченными возможностями здоровья по дисциплине обеспечивается выполнение следующих дополнительных требований в зависимости от индивидуальных особенностей обучающихся:

1. Инструкция по порядку проведения процедуры оценивания предоставляется в доступной форме (устно, в письменной форме, на электронном носителе, в печатной форме увеличенным шрифтом и т.п.);
2. Доступная форма предоставления заданий оценочных средств (в печатной форме, в печатной форме увеличенным шрифтом, в форме электронного документа);
3. Доступная форма предоставления ответов на задания (письменно на бумаге, набор ответов на компьютере, устно, др.).

При необходимости для обучающихся с ограниченными возможностями здоровья и инвалидов процедура оценивания результатов обучения по дисциплине может проводиться в несколько этапов.

В освоении дисциплины инвалидами и лицами с ограниченными возможностями здоровья большое значение имеет индивидуальная работа. Под индивидуальной работой подразумевается две формы взаимодействия с преподавателем: индивидуальная учебная работа (консультации), т.е. дополнительное разъяснение учебного материала и углубленное изучение материала с теми обучающимися, которые в этом заинтересованы, и индивидуальная воспитательная работа. Индивидуальные консультации по предмету являются важным фактором, способствующим индивидуализации обучения и установлению воспитательного контакта между преподавателем и обучающимся инвалидом или обучающимся с ограниченными возможностями здоровья.

4. УЧЕБНО-МЕТОДИЧЕСКОЕ ОБЕСПЕЧЕНИЕ САМОСТОЯТЕЛЬНОЙ РАБОТЫ ОБУЧАЮЩИХСЯ

Для подготовки к практическим занятиям обучающиеся должны освоить информацию следующих сайтов:

Тема 2. Initial contacts across cultures.

<https://www.chrysos.org.uk/blog/top-ten-tips-for-effective-cross-cultural-communication>

<https://www.northeastern.edu/graduate/blog/cross-cultural-communication/>

<https://www.marketing91.com/cross-cultural-communication/>

Тема 3. Socializing and hospitality across cultures.

<https://www-mindtools-com.translate.googleusercontent.com/CommSkill/Cross-Cultural-communication.htm>

<https://methods.sagepub.com/reference/the-sage-encyclopedia-of-communication-research-methods/i3766.xml>

<https://www.cultureandlanguage.net>

5. ОБРАЗОВАТЕЛЬНЫЕ ТЕХНОЛОГИИ

При реализации программы дисциплины «Практикум по межкультурной коммуникации (первый иностранный язык)» используются следующие интерактивные образовательные технологии:

Семестры	Вид занятия	Используемые интерактивные образовательные технологии	Количество часов
7	Л	ИКТ-технологии	2
7	ПЗ	Обучение в сотрудничестве	10
Итого:			12

6. ОЦЕНОЧНЫЕ СРЕДСТВА ДЛЯ ТЕКУЩЕГО КОНТРОЛЯ УСПЕВАЕМОСТИ И ПРОМЕЖУТОЧНОЙ АТТЕСТАЦИИ

6.1. Организация входного, текущего и промежуточного контроля обучения

Текущий контроль осуществляется в течение семестра в виде индивидуального опроса, проверки выполненных упражнений, презентации, рефератов студентов.

Итоговый контроль - зачёт (7-й семестр).

Пример заданий для осуществления текущего контроля

Define the underlined words, getting advantage of the helpful phrases given (development; cultivate; refined; to be distinguished from one another; a system of values; intellectual development; image; to bring to; stress; state; diversity; confusion)

1. Physical culture is important but we must not neglect the culture of the mind. 2. Universities should be centers of culture. 3. The culture of Eskimos is studied by anthropologists. 4. He is a man of considerable culture. 5. The European invaders used to think that their mission was to disseminate culture among aborigines. 6. A cultured person would never criticize other nation's traditions. 7. Corporate culture is especially important for companies operating on the international arena. 8. While speculating on world issues, we mustn't leave behind cultural differences. 9. John found life in London a bit of a culture shock at first. 10. Culturally, the city has a lot to offer.

Paraphrase the statements below, getting advantage of the vocabulary:

1. Culture means the acquainting of ourselves with the best that has been known and thought in the world. 2. Australia has its own cultural identity, which is very different from that of Britain.

3. Britain is known to be a culturally diverse society. 4. This country has a rich cultural heritage. 5. They are studying the Greek culture. 6. This course is a good opportunity for students to learn about other cultures. 7. The USA is often accused of cultural imperialism. 8. A cultural person knows a lot about music, art, theatre, etc. 9. You won't find much culture in this sleepy little town, I am afraid. 10. They enjoy cultural activities like going to the theatre and the opera. 11. The French are culturally sophisticated people. 12. Working late hours for very little money seems part of the company culture.

Answer the questions below:

- a) Is it vital for you personally to study culture?
- b) Have you ever been abroad?
 - If "yes" - have you got a culture shock?
 - If "no" - are you going to?
- c) When asked to describe yourself, do you think of yourself as belonging to a particular nationality, religious, or ethnic group? If so, which ones, and why?
- d) What experiences have you had that increased your sense of belonging to a particular group?
- e) How has your own background influenced:
 - the way you spend your holidays?
 - the way you express yourself, verbally and non-verbally?
 - the way you think about and relate to other groups?
 - the way you choose your friends?
- f) What experiences have you had with people from cultural backgrounds different from your own concerning:
 - friendships?
 - social relationships?
 - working relationships?
 - travel contacts?
 - media exposure (films, TV, etc.)?
- g) Have you ever experienced any communication problem because of differences between your own and another person's cultural background?
- h) What can individuals do to make communication between themselves and people of other cultural backgrounds more effective?

Comment on these statements:

1. Globalization means that there is now one business culture everywhere in the world.
2. If they want to do business with me, then they'll have to adapt to my culture.
3. "When in Rome, do as the Romans do."
4. It's impossible to generalize about cultures – there are so many differences.
5. Intercultural training just confirms stereotypes.
6. Today I'm dealing with the Americans, tomorrow with a group from Japan. I can't possibly learn all I need to know about all the cultures I have to deal with.
7. What I need when I go abroad is a list of dos and don'ts.

Contact across cultures. Problems in international business relationships are not always caused by language difficulties. Fill each of the blanks in the following text. Use one word only in each space.

Doing business with people of other nationalities involves more than learning foreign languages. There are often cultural differences _____ people of different national backgrounds. These differences sometimes complicate business relationships _____ negotiations. It _____

important to be aware _____ your own cultural tendencies as _____ as those of your business partners. The areas which we need to be aware _____ include body language, gesture, socializing, customs, attitudes _____ punctuality and dress _____ business practice. It is useful to know, _____ example, that the British _____ hands less often than other European people, that Americans _____ first names _____ often than many other nationalities and that the Japanese _____ that harmony and consensus _____ very important. We _____ find out about other cultures _____ reading and talking to _____ with experience. When we _____ other countries, it is important to _____ good observers and listeners. We _____ avoid criticizing other cultures and realize that we all have similar problems but different ways of dealing with them.

Текущий контроль в виде теста (пример):

A. True or False

1. Americans tend to value material possessions more than spiritual enlightenment.
2. Most Americans like formality and ritual in daily interactions.
3. Americans usually rely on themselves for help rather than asking people.
4. Americans value time and its control and are future-oriented.
5. Americans customarily collect evidence and make decisions based on their feelings.
6. The majority of Americans use indirect messages to refuse an offer.
7. Many Americans are open and share their space.
8. Most Americans are a present oriented society.
9. Americans tend to see themselves as confident and hard-working.
10. Americans are inclined to believe in equality and free competition.
11. Americans usually believe being on time for an appointment shows respect.
12. Most Americans believe they can control their destiny by their own actions.
13. Shaking hands is important when you meet an American.
14. Many Americans like to deal with problems directly and frankly.
15. Americans usually use ambiguity to avoid conflict and loss of face.

B. Circle the most appropriate answer: a, b, c, or d.

- (1) In general, Americans value most:
 - a. Social recognition.
 - b. Happiness.
 - c. Equality.
 - d. Money.
- (2) Many Americans see themselves as:
 - a. Modest and shy.
 - b. Family members.
 - c. Formal and ritualistic.
 - d. Created equal to others.
- (3) Other cultures may see Americans as:
 - a. Victimized by war time.
 - b. Reliant on their families for help.
 - c. Group-oriented.
 - d. Ignorant about other cultures.
- (4) When writing to an American company, it is very important to:
 - a. Reference your source.
 - b. Start your letter with a flattering introduction about your company president.
 - c. Have your letter signed by your company director and president.
 - d. Be specific on the purpose of the letter.

(5) In a business introduction to an American he may ask you to call him by his first name because:

- a. He is not interested in business.
- b. He likes harmony in discussion.
- c. His last name may be hard to pronounce,
- d. He wants to be comfortable and move into an informal stage of business discussion.

(6) When talking with an American business partner on the phone, it is common for him to ask you first about:

- a. Your family health.
- b. Your financial situation.
- c. When you are planning to visit him.
- d. How you are doing.

(7) Mr. Saito, from Japan, is leaving the office of an American businessman who says to him, "We should get together sometime". Mr Saito should:

- a. Invite his American friend for dinner.
- b. Expect that his American friend will invite him to the bar.
- c. Consider it as just a friendly comment.
- d. Stop by his house to have a drink.

(8) American business meetings usually start with:

- a. Discussion of the past weekend's baseball game.
- b. Formal agenda and tasks to be accomplished.
- c. Period of harmony.
- d. Introduction about everyone's past work experience.

(9) In American business meetings you are expected to:

- a. Wait until the end and state firmly your position.
- b. Talk about how it is difficult to get to the meeting.
- c. Maintain group harmony and do not ask embarrassing questions.
- d. Express your ideas openly and rationalise them aggressively.

(10) At the end of an American business meeting the participants may:

- a. All go to the cafeteria to have a drink.
- b. Write a conclusion and/or action plan with specific responsibilities and dates.
- c. Conduct behind-the-scene discussions to change the conclusion.
- d. Apologise to each other for any confrontations they had during the meeting.

(11) Working under an American supervisor you should:

- a. Be polite and not interrupt his instructions.
- b. Not let him know that you did not understand.
- c. Hide your mistakes until he discovers them.
- d. Maintain ongoing honest communication about work problems and progress.

(12) If you are having family problems, your American supervisor is probably expected to:

- a. Listen to you just as he would to a friend.
- b. Discuss it with you and make a plan of action to solve the problem.
- c. Give you a week's vacation to solve the problem.
- d. Visit your home and discuss the problems.

(13) Your American co-worker has invited you to play tennis with him for the second time in a month. This could mean that:

- a. You are now his close friend.
- b. You can talk with him about your problems with your family.
- c. He expects you to solve the technical problem he has at work.
- d. He just enjoys playing tennis with you.

(14) You are working hard to finish your project. Your American coworker is sitting down reading the newspaper. He might:

- a. Come very close and look at what you are doing.

- b. Bring you a cup of coffee to keep you awake.
 - c. Try to help you only if you asked him.
 - d. Ask you to stop working and join him to go to the movies.
- (15) Most American companies will start marketing a product when it:
- a. Is in a prototype stage.
 - b. Is on the drawing board.
 - c. Is on the shelf ready for the customers.
 - d. Has passed the quality control test.

(16) An American leaves the office telling his foreign co-worker, "Let's get together this week". The foreign worker should:

- a. Invite the American to his house for a homemade dinner.
- b. Expect the American to invite him for dinner at his house.
- c. Expect the American to invite him to play tennis with him.
- d. Accept it as a friendly comment.

(17) Many Americans are inclined to feel confident that they can accomplish many tasks because:

- a. They possess a strong infrastructure to complete the task.
- b. They like to work hard day and night.
- c. They believe nature and God will help them.
- d. They can depend on other people to help them.

(18) During his performance appraisal, an American employee might:

- a. Agree fully with his manager's evaluation.
- b. Defend his performance and justify his actions.
- c. Ask his managers to write down his future goals.
- d. Not ask questions about his next promotion or salary increase.

(19) An American will almost always arrive on time for business appointments because:

- a. He will want to relax for a while.
- b. He wants to get the sale.
- c. He shows respect for the host's time.
- d. He has a lot of spare time.

(20) You are travelling on an American bus. Beside you is an American. You should:

- a. Greet him.
- b. Ask where he is going.
- c. Introduce yourself.
- d. Just sit quietly.

(21) You meet an American friend in the hallway who says, "How are you?" You should:

- a. Stop and shake hands with him.
- b. Tell him, "Just fine", and continue walking.
- c. Tell him about problems you have with your family.
- d. Look at him and keep going.

(22) Your co-worker called you on the phone and asked, "How are you doing?" You should:

- a. Say, "OK, thank you".
- b. Explain to him how hard it is to work under pressure.
- c. Discuss with him your family problems.
- d. Ask him if he has time to listen to a detailed reply.

(23) You have completed a business transaction with an American firm.

You expect your American businessman will:

- a. Write you to thank you for the business.
- b. Become your friend and invite you to play -tennis or golf.
- c. Send you a New Year's card every year.
- d. Call again for more business.

(24) You are at a business luncheon.

You have been approached by an American businessman. He introduces himself and exchanges

cards with you. He will probably:

- a. Give a detailed presentation of his company.
- b. Keep talking with you until lunch time.
- c. Excuse himself to meet more people.
- d. Ask about your family.

(25) Frequently major decisions in American companies are made based on:

- a. Employee services and interests.
- b. Middle line managers' recommendations.
- c. First line management.
- d. Top executives' vision and market data.

(26) You are on a training assignment in a US company. You should:

- a. Introduce yourself to all department personnel
- b. Get permission from your supervisor every time you leave the office
- c. Learn to depend on yourself to solve your problems
- d. Try to establish harmony within your group.

(27) This is your first week of training in an American company. Your department secretary seems very friendly and helpful. She may be:

- a. Expecting you to invite her to your country
- b. Doing her job
- c. Interested in going out to dinner with you
- d. Expecting you to bring her some flowers.

6.2. Тематика эссе

1. Культурный шок.
2. Автостереотипы.
3. Гетеростереотипы.
12. Предрассудки в межкультурной коммуникации.

6.3. Примерная тематика докладов:

1. Модели коммуникационных процессов.
2. Культурный релятивизм в МКК.
3. Сущность функционализма в МКК.
4. Методы изучения культурных систем и межкультурных ситуаций.
5. Импликатура.
6. Лакунарность.
7. Коммуникационные модели.
8. Психологические аспекты МКК.
9. Этнос. Понятие этнической идентичности. Этнонимы.
10. Структура этноса, Этнические процессы.
11. Этносy. Нации. Расы.
12. Межэтнические контакты.
13. Этническая картина мира
14. Миф. Различные интерпретации мифа. Классификация мифа.
15. Мифологическое мышление и логическое мышление.
16. Мифотворчество современного человека

17. Теория прототипов.
18. Понятие языковой личности.
19. Когнитивная база. Культурное и когнитивное пространства.
20. Прецедентные феномены культуры.

6.4. Вопросы к зачёту

Зачёт по дисциплине «Практикум по межкультурной коммуникации (первый иностранный язык)» проводится в форме устного ответа на вопросы билета:

1. Definition of the word “culture”.
2. Types of culture.
3. Cultural integration.
4. Communication and understanding.
5. Don'ts when dealing with people from Japan.
6. Don'ts when dealing with people from China.
7. Don'ts when dealing with people from the USA.
8. Racial prejudice.
9. Standard way of doing things in various cultures.
10. The role of small talk and relationship building in communication process.
11. National stereotypes,
12. Stereotypes contain a certain amount of truth.
13. 'National character'.
14. The reason stereotypes exist.
15. Stereotypes about other nationalities or groups of people.
16. Stereotypes that are helpful in doing business.
17. A businessman shouldn't be prejudiced against a certain nation.
18. The insulting stereotypes.
19. Stereotypes are based on prejudices.
20. American culture expansion.
21. American identity.
22. British identity.
23. Cultural differences.

6.5. Контроль освоения компетенций

Вид контроля	Контролируемые темы (разделы)	Компетенции, компоненты которых контролируются
Устный опрос	1,2,3	УК-5, ПК-5, ПК-6

7. УЧЕБНО-МЕТОДИЧЕСКОЕ И ИНФОРМАЦИОННОЕ ОБЕСПЕЧЕНИЯ УЧЕБНОЙ ДИСЦИПЛИНЫ

7.1. Основная литература

1. Теория межкультурной коммуникации : учебник и практикум для академического бакалавриата / Ю. В. Таратухина [и др.] ; под редакцией Ю. В. Таратухиной, С. Н. Безус. — Москва : Издательство Юрайт, 2019. — 265 с. — (Бакалавр. Академический курс). — ISBN 978-5-534-00365-9. — Текст : электронный // ЭБС Юрайт [сайт]. — URL: <https://urait.ru/bcode/436471>.

7.2 Дополнительная литература

1. Гузикова, М.О. Основы теории межкультурной коммуникации : учеб. Пособие. Екатеринбург: Изд-во Урал. ун-та, 2015. — 124 с. URL <http://elar.urfu.ru/bitstream/10995/34793/1/978-5-7996-1517-8.pdf>
2. Садохин А.П. Межкультурная коммуникация. - М.: НИЦ ИНФРА-М, 2016. - 288 с. URL <https://znanium.com/catalog/product/542898>
3. Фрик Т.Б. Основы теории межкультурной коммуникации: учебное пособие. – Томск: Изд-во Томского политехнического университета, 2013. – 100 с. URL http://portal.tpu.ru/departments/kafedra/rial/umr/Tab/Frik_OTMK.pdf

7.3. Электронные ресурсы

- Публикации раздела "Народы и культуры" Института этнологии и антропологии РАН - <http://old.iea.ras.ru/narodikult/peoplesnc.html>
- 'Culturocity', образовательный сайт о разных культурах - <http://www.culturocity.com/index.html>
- 'Country Insights' - информация о странах и культурах - <http://www.intercultures.ca/cil-cai/countryinsights-apercuspays-eng.asp>
- 'Kwintessential: International Etiquette Guides', сайт с информацией о нормах этикета в разных странах - <http://www.kwintessential.co.uk/resources/country-profiles.html>
- 'Absolutely Intercultural', межкультурный подкаст - <http://www.absolutely-intercultural.com>
- 'Across Cultures', блог с постами по межкультурной тематике - <http://www.durrer-intercultural.blogspot.ru>
- 'The Culture Prophecy: A cross-cultural lens on human behavior and world events', блог о культурологии и межкультурной коммуникации - <http://cultureblog.deanfosterassociates.com>
- 'Turkey InterCulture Magazine', электронный журнал о турецкой культуре - <http://en.interculturemag.com>
- 'Australian Intercultural Society', сайт общества, занимающегося вопросами межкультурной коммуникации в Австралии - <http://www.intercultural.org.au>
- 'Margaret Bornhorst Cross-Cultural', блог о межкультурных решениях и событиях в Австралии - <http://www.mbcross-cultural.com.au/index.html>
- 'PocketCultures', сайт, нацеленный на развитие осведомленности, связей и понимания между разными культурами - <http://pocketcultures.com>
- 'Intercultures Magazine', электронный журнал о вопросах межкультурной коммуникации - <http://www.international.gc.ca/cil-cai/magazine/index.aspx?lang=eng>
- 'Cultural Shock' - <http://www.wisegeek.org/what-is-culture-shock.htm#didyouknowout>
- 'American Indian Heritage Foundation', сайт об американских индейцах - <http://www.indians.org>
- 'America for Beginners: Bringing American culture closer to new immigrants', блог с наблюдениями о повседневной жизни в Америке - <http://americaforbeginners.wordpress.com>
- 'COLORS', электронный журнал о культурах - <http://www.colors magazine.com>
- 'About Guides', сайт о языках, странах, культурах - <http://www.about.com/>
- 'Center for the Study of White American Culture', сайт организации, занимающейся вопросами расовых предрассудков - <http://www.euroamerican.org> (англ.)
- 'European Learning and Citizenship in Europe', сайт с материалами о межкультурной коммуникации в европейских университетах - <http://www.interculturallearningandcitizenship.eu>

7.4. Методические указания и материалы по видам занятий

По теме 1 студентам необходимо прочитать и перевести следующие тесты:

<https://www.vox.com/culture/2020/9/9/21429083/oscars-best-picture-rules-diversity-inclusion>

The Oscars are rounding the corner toward its 100th birthday — next year’s ceremony, whatever form it takes, will be the 93rd — but the awards show is far from set in its ways. Just in the last year, the Academy of Motion Picture Arts and Sciences, the professional organization that gives out the Oscars, has shifted the rules to rename a category and accommodate a pandemic. Not long ago, the organization was toying with a new “Best Popular Picture” category, although whether it will ever actually be awarded is unclear. And a few short years ago, the membership guidelines changed in order to deal with its diversity problems. And now, the guidelines are changing again. The Academy has announced changes to the Best Picture category, aimed at the lofty goal of making Hollywood more diverse. That said, movies are usually trying to qualify in a number of different categories, and most films that are aiming for the Oscars at least secretly dream of getting a Best Picture slot. So the rules could have some trickle-down effect on casting choices and on which films get the “buzz” that can help propel individual performers, directors, writers, and others into the individual categories. But that’s far from a given. That’s always the issue with trying to generate massive, industry-wide systemic change, especially in an industry like Hollywood, which pays a lot of lip service to inclusivity but is, fundamentally, conservative, and averse to whatever the people at the top perceive as risks — whether that risk is the perception that “Black films don’t travel” or that “men won’t go see a film about women.” So are the Oscars going to look significantly different in 2024 than they have for the past decade? Submitting a film for Best Picture consideration will require the submission of a confidential form for two years before the guidelines go into effect. That means film companies aiming for awards will have a chance to see if they are lacking in a key area and correct that blind spot before 2024.

The easiest way to ensure that a company’s films will be eligible for Best Picture is to do two things: establish ongoing paid internships, apprenticeships, and career opportunities for people from underrepresented groups; and ensure that people from underrepresented groups are in key audience development positions in the company. Then even the whitest, straightest, most cisgendered-male movie about people with no disabilities, created and directed and produced by the same, would still qualify, provided the company itself was promoting inclusion and diversity. That’s an option more accessible to large film studios because they have the resources to pour into developing talent. And yet, a significant number of low- and mid-budget movies, which may be produced by companies without those resources, generate good buzz at film festivals and are then bought by larger companies. Then they’ll be able to take advantage of their distributors’ investment in diversity and inclusion initiatives. Of course, a company could elect not to focus on those kinds of initiatives, either because they don’t have the resources or for some other reason. But if they produce or distribute a film that is about an underrepresented ethnic or racial group, women, LGBTQ+ people, or people with disabilities, and if people from those groups are also in key artistic positions or comprise at least 30 percent of the crew, then the film will still qualify for Best Picture

consideration. Overall, though, it seems clear that the Academy's new eligibility guidelines are designed mostly to encourage different hiring and development practices, even more than promoting greater diversity in the stories that audiences see on screen. Are there potential issues with this? Absolutely. You can imagine a film company in which tokenism is promoted, with apprenticeship and internship programs that lead nowhere, the minimum number of people from underrepresented groups promoted into key positions, and a lot of lip service paid to diversity and inclusion with very few results. You can also easily imagine — because it happens all the time right now — a world in which movies about people of color are made by largely white creative teams (like, for instance, Disney's recent live-action remake of *Mulan*), yet qualify because of the production company's diversity initiatives. Similarly, the guidelines make a lot of equivalences that seem, at best, problematic. Is being gay the "same" as being Black? Is being trans the "same" as being deaf? Is being a woman the "same" as being of Asian descent? Some of the underrepresented categories are more consistently discriminated against than others, explicitly or implicitly, and guidelines such as these could simply lead to even more rigid, unspoken hierarchies in hiring — a proposition that's a bit horrifying to consider. The Academy has given themselves a few years to see whether this produces an effect and perhaps iron out some of the wrinkles, so it's possible we may see tweaks and changes to the guidelines in the future. As of right now, though, it's somewhat hard to think of recent Best Picture nominees that wouldn't qualify under these rules, or wouldn't easily qualify with a few company- or crew-level tweaks. It seems like this won't fix the #OscarsSoWhite problem, though. Correct! These rules only apply to films submitted for Best Picture consideration. And given that a movie with an all-white cast, or story focused primarily on men, is still eligible, it doesn't even guarantee that the Best Picture nominees will focus on significantly more diverse stories than they have in the past. e to know, but there's no guarantee that they will. Yet if the goal of these eligibility guidelines is to incentivize investing in a more diverse, inclusive workforce, it may have some impact — even in a limited way.

<https://people.howstuffworks.com/culture-traditions/national-traditions/10-strange-american-traditions.htm>

Americans love sensationalism, and their media is happy to give it to them, couched in familiar and impossibly exaggerated language. That's why, for example, every couple of years a new "Trial of the Century" takes place in America. All past "Trial of the Century" court cases are collectively forgotten, as the new one proves to be so much more distasteful, repugnant, abominable (insert appropriate adjective!) than the last. Often these trials involve celebrities themselves -- this is true from Fatty Arbuckle to O.J. Simpson to former President Bill Clinton -- but oftentimes the trials make celebrities (however willing or unwilling) out of ordinary citizens. Casey Anthony's court case is a good example of a recent "Trial of the Century" that launched a regular person into the intense glare of the media spotlight. Her fame brought her mostly public shaming, but the American public also went out of their way to roast her on social media sites. Chances are, though, that a few years from now, the stage will just be set for the next "Trial of the Century" to commence. Although the definition of the American Dream isn't set in stone and has been recalibrated over the years, there's little denying that Americans in general still teach their kids that this dream is one they, too, can enjoy. Whether or not that's a reality is another matter, but that's a question for different day. At an emotional level, the American Dream evokes feelings of freedom to avenues of

opportunity and equal access to paths of prosperity for anyone willing to work hard to achieve it. At a more practical level, many argue that achieving the American Dream has become equated with consumerism and ownership instead of the more purist notions at its core. Regardless of where the truth lies, it's still a national tradition to pass down the idea that the American Dream is achievable in each generation.

It's perfectly acceptable to use the metric system in the United States -- Congress originally authorized it in 1866 and has repeated those sentiments in the years since -- but tradition tells a whole other tale. Although the government now requires metric use in some public sectors and strongly encourages it in many private industries, the American public never really took to the system and largely dismissed it, making the United States the only industrialized nation where that's the case. In an effort to move the matter along, Congress even passed a Metric Conversion Act of 1975 and set up a U.S. Metric Board to take care of all the planning for the desired transition, but they apparently didn't empower the board with enough authority, and the American people essentially said, "meh" to adopting metric and continued on with their miles, pounds, ounces and all the rest. Similarly, lackluster efforts since then have done little to get Americans to change their ways.

Thanksgiving in general seems to mystify those not steeped in American traditions, but perhaps no part of that quirky turkey fest seems more bizarre than the annual ceremony during which modern presidents grant an official pardon to a live turkey presented to them by the National Turkey Federation (NTF). Interestingly, there's also been a great deal of confusion among Americans concerning the actual origins of this strange tradition. Although the NTF has been gifting presidents with turkeys annually since 1947, the whole idea of "pardoning" them by sparing them from the stove didn't occur until years later, and even then, when it did occasionally happen, it certainly wasn't with anything as grandiose as a declaration of an official presidential pardon. The first bird to receive a formal stay of execution in the mode of an expressly stated "presidential pardon" wasn't delivered to the Rose Garden until 1989, when then-President George H. W. Bush started this act of official benevolence that's now become an annual American tradition. Just hours after millions of unpardoned turkeys are devoured in the United States on Thanksgiving each year, armies of shoppers head out to get a start on their annual Christmas gift list. Black Friday sales traditionally launch this national weekend shopping bonanza, which wraps up on Cyber Monday, a more recently minted tradition that's grown in popularity with the rise of online shopping. In 2010, the National Retail Federation conducted a survey, and estimated that more than 200 million shoppers went online and to stores around the nation during the weekend after Thanksgiving, with 106 million Americans planning to make purchases online come the following Monday. Most of those shopping on Black Friday arrive at a civilized time, but many diehards take the tradition a step further and start the day at a gruelingly early hour. In rare cases, riots or deadly stampedes have even broken out among shoppers slaving to get a certain deal or a particular product. When Americans attend sporting events -- and football games in particular -- it's often not enough to simply show up and take their seats. They need to arrive hours in advance to properly prepare for the experience of seeing the game live and in person. Emblazoned in team colors, tailgaters will crowd the stadium's parking lot, grilling food, sipping cold adult beverages, playing lawn games and tossing around footballs. Many tailgaters take their setup very seriously, and will even haul along stereos, TVs and satellite dishes to enhance the event. When it comes to how early fans arrive to start tailgating, the sky's the limit. Some are out there at the crack of dawn to begin the festivities -- or even the night before to claim a spot!

11 Japanese customs that are shocking to foreign travelers. Japan has a unique culture with a very strict code of etiquette. There are specific ways to eat noodles, good practices for accepting gifts, and certain rules to follow to avoid insulting a host. This complex web of social rules and traditions can be overwhelming for those traveling to Japan, so we compiled a list of some of the things foreigners find most shocking when visiting the country. Here are 11 customs you should know before traveling to Japan.

1. No. 4 is avoided at all cost. In Japan, the number "four" is avoided because it sounds very similar to the word for death. In the same vein as No. 13 in Western culture, No. 4 is extremely unlucky and is used as little as possible. You must always avoid giving anyone something in fours because it can be seen as a very ominous gift. Elevator labels will often be missing a fourth floor — and in extreme cases, they will not have floors 40 to 49. No. 49 is especially unlucky, as it sounds similar to the phrase that means "pain until death." The practice of avoiding No. 4 is called "Tetraphobia," and it is common in many East Asian and Southeast Asian regions.
2. Blowing your nose in public is considered rude. Blowing your nose in public is seen as not only rude, but simply disgusting. Instead people will generally sniffle until they find somewhere private. If you simply must blow your nose, it is recommended that you do so as discreetly as possible. The Japanese are also repelled by the idea of a handkerchief.
3. Tipping can be seen as insulting. Tipping is considered rude — and can even be seen as degrading. Tipping will often cause confusion, and many people will chase after you to give you back your money. If someone has been particularly helpful and you feel absolutely compelled to leave a tip, Rough Guides suggests leaving a small present instead.
4. Walking and eating is seen as sloppy. Although walking and eating is often convenient and widely accepted in many Western cultures, the practice is looked down upon in Japan. Many also consider it rude to eat in public or on the trains. There are just a few exceptions to this rule, including the fact that it is OK to eat an ice-cream cone on the street.
5. There are designated people who will push you into a crowded subway car. Oshiya, or "pushers," wear uniforms, white gloves, and hats and literally push people into crowded subway cars during rush hour. They are paid to make sure everybody gets in and doesn't get caught in the doors.
6. People will sleep on the trains with their head on your shoulder. If someone in Japan falls asleep with his or her head on your shoulder, it is common practice to just tolerate it. People have very long commutes and work dreadfully long hours, so many will often fall asleep on the train. "There is a tolerance that if the person next to you falls asleep and their head kind of lands on your shoulder, people just put up with it," Sandra Barron told CNN. "That happens a lot."
7. There are toilet slippers for the bathrooms. It is customary to change into slippers when entering a Japanese home, a traditional restaurant, temples, and sometimes museums and art galleries, according to Rough Guides. Basically, any time you come across a row of slippers in Japan, you should just put them on. There are even special toilet slippers kept inside the bathroom, so you'll take off your house slippers and put on the toilet slippers.
8. You must always bring a host a gift. It is an honor in Japan to be invited to someone's home, and if this happens, you must always bring a gift. The gift should also be wrapped in the most elaborate way possible, and lots of fancy ribbons are suggested. You should also never refuse a gift once offered — but it is good practice to strongly protest the gift at first.
9. Pouring your own glass is considered rude. It is customary in the US (and

many other countries in the world) to serve others before you serve yourself, but in Japan you are never supposed to pour yourself a drink. If you have poured for others, another guest will hopefully see that your drink is empty and pour for you. You must also always wait for someone to say "Kanpai" (cheers) before drinking. 10. Slurping noodles is not only seen as polite — but it also means you have enjoyed your meal. Slurping is considered polite in Japan because it shows that you are enjoying your delicious noodles — in fact, if you don't eat loudly enough, it can be mistaken as you not enjoying your food. Slurping noodles is not entirely for the sake of politeness, but also to avoid having a burnt tongue. Japanese soup and noodles are generally served steaming hot — hot enough to burn — and slurping helps to cool down the food. But unlike in some other Asian nations, it is still considered rude to belch at the table. 11. Sleeping in capsule hotels in rooms barely bigger than a coffin is very common. Capsule hotels are used as cheap accommodations for guests who purely want a place to sleep. They are used most often by businessmen working or by those who have partied too late and have missed the last train home. The sleeping quarters are small capsules that are not much bigger than a coffin, and the beds are stacked side by side and on top of one another. The concept has been around in Japan since the 1970s, but it has begun to spread to a few other countries around the world. The setup is a cheap alternative to a hotel, as a bed costs only \$65 a night, but it should be avoided for anyone who suffers from even slight claustrophobia.

<https://www.tsunagujapan.com/7-mysterious-japanese-customs/>

There are many customs in Japan that foreigners find mysterious. Generally, Japanese people are very tolerant of foreigners and will rarely criticize them if they don't abide by Japan's unique customs, but if you know how to act before you come to Japan then it will be to your advantage. Here are five customs that you may not be aware of. 1. **When you send off your companion, you wait until you can't see them anymore before you leave.** In Japan, often restaurants, ryokan inns, and other such service sector businesses will bow to their customers and watch them go until they're no longer visible. Even in a business setting, often people will bow and wait at the elevator even after the other party has gotten on and the doors have shut. Also, with their friends or classmates, they may not bow but people often wait until their companion can no longer be seen. Even though it's until you can't see your companion, why do people wait for so long? First, according to Japanese people's sensibilities, sending them off for so long is a sign of respect and decorum, and it also feels hospitable. On the other hand, if you leave right away without seeing them out, it may even feel like you are looking down upon them. In the first place, according to Japan's spiritual culture, once-in-a-lifetime meetings are cherished and are only reluctantly parted with. You can say that seeing them off until they are no longer visible is a way to express your feelings of regret at the parting as well as hospitality. In any case, it seems like long goodbyes are not a custom in most countries, so it's one of the customs foreigners find mysterious. 2. **When you greet people, you bow your head to each person and say "sumimasen" (excuse me).** In Japan, on occasions of greetings or thanks, people definitely bow their heads. Even when you just pass by an acquaintance, it's normal to give a light nod. Also, it's not just when you greet someone, but you also say "sumimasen" also when you are expressing gratitude or calling someone to stop. Since "sumimasen" by itself is a word of apology, people may think 'why are they apologizing even though they're not doing anything wrong?' However, Japanese people highly value humility. Lowering yourself is a sign of respect to your companion and has been a part of the Japanese culture for centuries. That's why Japanese has respectful and humble forms that may baffle foreigners studying the language. Lowering your head

and saying "sumimasen" is showing that you respect the other party. When people take humility too far and erase themselves completely, it's seen as negative, but a moderate level of humility is considered a virtue by the Japanese people. If you get the chance to come to Japan, please take note.

3. It's rude to cross your legs when you sit. In Japan, crossing your legs in formal or business situations is considered rude because it makes you look like you have an attitude or like you're self-important. In Japan, sitting with your back straight and your legs together with one hand on each knee is taught from childhood. This posture reads as 'I am humbly listening to your conversation.' It doesn't seem like crossing your legs is considered rude in most other countries. Rather, it seems like crossing your legs means that you're relaxed and that you're confident and enjoying the way things are progressing. So why is it rude in Japan? Because Japan historically is a country of tatami, the straw flooring, sitting in a kneeling position was the official way to sit. Because of the phrase "if you point your feet at someone, they won't be able to sleep," it was considered rude to show your feet to the other party. In Japan, if you find yourself in a formal or business setting, please take note of your sitting posture.

4. Mystifying drinking party etiquette. Also, it is custom for people to pour drinks for their bosses or superiors, and it's necessary to top it up once it's empty. New employees are thoroughly trained in this etiquette (this happens quite often in old, traditional companies). The basis of this is the characteristic of village societies to find 'following the crowd' to be good. It might be the influence of Confucianism on a vertically structured society where superiors are respected. Of course, in more recent years it's not demanded the way it was before, but if you come to Japan, it would be good if you knew these customs.

5. No speaking on your cell phone when using public transportation. In Japan, etiquette states that you do not talk on the phone while on the train or bus. With the exception of emergencies, almost no one speaks on the phone on the train. (While sometimes people do this, usually they get stared at coldly.) In elevators as well, people don't generally speak on the phone or have conversation so the car is wrapped in silence. It's thought that the basis for this is that it's good to not bring your private business into a public area. Japan is a country where everyone thinks about the community and the world and how to act thoughtfully. If you bring in your private life into the public, then the world and community will narrow and will make everyone uncomfortable. Because Japanese society is set up this way, you'll rarely hear yelling in public. It might be good if you refrain from talking on your cell phone while you're out.

6. No eating and walking. It is considered impolite - even rude - to eat and walk at the same time, because eating in Japan is considered an activity that deserves the effort and time of one to sit and have a proper meal. When McDonald's first opened in Japan in the 1970s and the notion of fast food ingrained itself in Japanese society, it was seen as an inappropriate fad as the food was easy enough to hold in your hands and consume while out and about. Not only is it considered inappropriate, but eating while walking in Japan is inconvenient because of the sheer lack of garbage bins in public. If you're lucky, you'll pass a conbini or a park while trash receptacles, but more often than not you'll be forced to carry around your trash for most of the day.

7. Carrying around a hand towel. Most of the public restrooms in Japan don't have paper towels or air dryers. If you go to a department store or a newer public restroom such as one in a mall, then there will probably be an automatic hand dryer. It is also more common to see hand dryers in busy areas throughout Tokyo than in other parts of the country. Otherwise, most restrooms in stations and older public restrooms won't have anything to dry your hands with. To remedy this, you should carry around a small hand towel so that you don't have to wring your hands dry. They are also handy for hot days when you have to run around the city and end up a sweaty mess!

По теме 2 студентам необходимо прочитать, перевести и обсудить информацию следующих тестов:

<https://takelessons.com/blog/italian-traditions-z09>

Like many countries, Italy has its fair share of wacky traditions and superstitions. In fact, Italy is said to be one of the most superstitious countries in the world. This is just a sample of the many unique Italian traditions and superstitions. In addition to learning Italian, familiarize yourself with these “wives tales” before your trip to avoid getting into any trouble. Below, we explore the 15 strangest Italian traditions and superstitions. Review this list before traveling to Italy to make sure that your trip isn’t cursed by Malocchio or the evil eye.

1. The unlucky number 17. Have you ever wondered why some hotels in Italy don’t have a 17th floor? It’s because the number is considered unlucky. The Roman numeral for 17 is XVII, but when rearranged to look like VIXI it means “I have lived,” a symbol that’s placed on ancient tombstones and associated with death.
2. Don’t place a loaf of bread up-side-down. According to Italian traditions, a loaf of bread must always be placed facing up. This superstition is based on the religious fact that bread is considered a symbol of life, therefore, its bad luck to turn the bread up-side-down or stick a knife into it.
3. Watch where you lay your hat. After a long day of sightseeing you might be tempted to toss your hat onto your bed—don’t! Putting a hat on a bed is considered unlucky because it’s associated with death. According to tradition, when priests visited the dying to give them their last rights, they would remove their hat and put it on the bed.
4. Never seat 13 people at a dinner table. If you find yourself sitting at a dinner table with 12 other people, then consider yourself unlucky. Having 13 people around the table at mealtime is considered bad luck, as there were 13 people at the Last Supper.
5. Single people, avoid brooms. If you’re single and you see someone sweeping the floor, make a run for it. If someone brushes over your feet by accident, then you’re destined to be single for the rest of your life.
6. Don’t toast to bad luck. When it comes to toasting, there are several things that can cause you to have bad luck. For example, never raise a glass that’s full of water and don’t cross arms with the person next to you when you clink glasses.
7. Stay clear of air conditioners. Wonder why there are no air conditioners in Italy? Italians believe that these evil contraptions blow dangerously cold air in your face, leading to “colpo d’ari” or a “punch of air.”
8. Touch iron to avoid back luck. In the U.S., people will knock on wood to avoid tempting fate. In Italy, it’s common for people to “tocca ferro” or “touch iron.” We just hope they aren’t touching a hot iron.
9. Bless a new home. It’s common for people moving into a new home—especially newlyweds—to rid evil spirits and bless their home by performing certain rituals, such as sprinkling salt in the corners of all the rooms.
10. Eat plenty of lentils on New Year’s Eve. Every culture has its own set of New Year’s traditions. According to Italian traditions, it’s customary to eat lentils after the clock strikes 12:00. Also, don’t forget to wear red undergarments, as this too will bring you luck in the coming year.
11. Beware of a black cat crossing your path. If a cat is crossing the street, don’t be the first one to cross its path, as you’ll have bad luck. It’s believed that black cats are a symbol of witchcraft and the devil. We, however, think they are super cute!
12. Carry a cornicello charm. If you want to protect yourself against the evil-eye, carry a corincello charm around with you at all times. The charm, which resembles a chili pepper or a small horn, represents the horns of the Old European Moon Goddess and will bring you luck.
13. Don’t place objects in the shape of an oblique cross (Amen). Never cross objects in the shape of an oblique cross—for example, your fork and knife—as this is considered to be an insult to the religious symbol of the cross (Ra) and will bring you bad luck.
14. Don’t spill

the salt. This superstition—which states that one must toss a handful of salt over their left shoulder to get rid of bad luck—is also common in the U.S. In Italy, it’s also customary when passing the salt to place it on the table first before handing it over. 15. Don’t take a bath when you’re sick. When you’re feeling under the weather, chances are you want to take a nice hot bath to soothe your pain. According to Italian traditions, however, taking a bath when you’re sick will only make you sicker as will going outside with wet hair.

<https://japantoday.com/category/features/lifestyle/some-japanese-customs-that-may-confuse-foreigners>

There are some Japanese customs that may confuse foreigners. There are many customs and behaviors that are natural for Japanese people, either because they are historically accepted, imposed by society or because they are part of the Japanese psyche. To foreign visitors, some of these customs can be a bit confusing. Madame RiRi offers a few examples. 1. Making the peace sign (vee). Many young Japanese people instinctively form a vee with their fingers when they pose for photos. In many other countries, this is the sign of peace. But there is no such meaning in Japan. Fortunately, Japanese make the vee sign with the palm of their hand facing the photographer and not the back of the hand, which might get them in trouble overseas. In any case, it’s a good way to spot who the Japanese tourists are in a crowd. 2. Sitting on the floor. Many foreign people wonder why Japanese people sit on the floor. It is very rare to see people sit on the floor in Western countries where tatami mats are not common. Many foreign visitors to Japan find it hard (and painful) to sit on the floor, opting instead for the familiarity of the couch or chair. 3. Drinking barley tea. If you open the fridge in most Japanese homes or look at any vending machine, you’ll likely see barley tea. It’s a refreshing drink that goes well with meals and is particularly good in hot weather. And it doesn’t have a lot of caffeine. 4. Slurping ramen, sniffing. Japanese people usually slurp when they eat noodles such as ramen, soba and udon. Although slurping noodles is considered rude in Western countries, in Japan, it is an expression of one’s appreciation for the meal. So slurp away as loud as you like. Sniffing, clearing one’s throat and swallowing phlegm are also habits that visitors may find unsettling. 5. Nodding response (Aizuchi). When you communicate with Japanese people, you often see them nodding their response with words like “He,” “Un,” “Soso,” “So nanda” and so on. This type of nodding response is called “Aizuchi” in Japanese and dates back to the Edo period. “Aizuchi” is also a good way of looking like you are taking part in a conversation, but foreign people seldom use these words, perhaps because they feel it will look like they are not listening seriously. 6. Double-eyelid surgery. Perhaps this one applies to many women in Asia, not just Japan. Double eyelid surgery is common because young women want to have bigger eyes. Have a look at the girls who adorn the covers of fashion magazines, or pop diva Ayumi Hamasaki. Foreigners may wonder why Japanese women get cosmetic surgery for their eyes but don’t do anything about their teeth. In the West, a woman is more likely to get a nip and tuck, but rarely have her eyes altered. 7. Walking pigeon-toed in high heels. Some Japanese girls cannot walk gracefully in high heels and end up walking pigeon-toed. 8. Bowing. Bowing is an integral part of Japanese society, whether you are saying hello, goodbye, apologizing, expressing condolences or just responding instinctively. Some Japanese people even bow while talking on the phone. In Western countries, the handshake and hug are more common. 8. What are 'kira kira' names and why Japanese parents choose them for their kids. The kids seem to enjoy it, and their parents also seem to like the idea a lot! Most are thinking that if their child goes traveling or studying abroad, they can

also use an English name so it will be a lot easier for them. The many types of Kira Kiraキラキラ Names. Kira kira” means “shiny” in Japanese, and it refers to the unique names that feel so special and make you think of a jewel. Sometimes, they are too special, and that is when it becomes a problem. I think parents sometimes let their personal preferences go wild, and then names like “光”(Kanji from hikari, but pronounced in English as “Light”) are born. I don’t consider it something unusual, but it might get a bit confusing, and the old generation in Japan will have a hard time reading them. However, this is one of the good examples as I have heard worse. Parents give the children these rare names in the hope their baby will grow up to be unique, but names that sound different from the usual ones stick out and sometimes might have an opposite effect. I believe it is better not to force the limits if you don’t want to risk your child getting bullied or having a bad experience because of a too outstanding name. Some of the types of shiny names are: Names of the characters(as an example: Pikachu ピカチュウ, Naruto ナルト, etc.) Unsuitable names for children: I remember I read something a long time ago that a couple named their children “devil”, Akuma/悪魔 in Japanese. Some parents choose names of objects and some very inappropriate, too! Written in Kanji, but pronounced in English: An example would be the “光”(Hikari) above that is pronounced translated in English as “Light”. Let me add some more information to the phenomenon. These kira kira names are usually given by so-called "DQN" parents, or the type of people who used to belong to moped gangs. They tend to get married and start families in their early 20s and many are high school dropouts. Some recent examples of kira kira names : 希星 Kirara, 奇跡 Daiya, 夢露 Melo, 今鹿 Naushika (this one's particularly cringe-worthy), 七音 Doremi, 本気 Maji.

<https://japantoday.com/category/features/lifestyle/what-draws-customers-and-employees-to-maid-cafes>

What draws customers, and employees, to maid cafes in Japan? There are a lot things that are, well, confusing about Japan. Especially the first time you encounter them. Take for example the abundance of oddly specific mascots representing everything from bridges to accounting services and menstrual cycles. There are other oddities in the country like a poop museum and common appreciation of Boj Jovi. Shudder. And the list keeps going. Along these lines, we at grape Japan have covered the Akihabara-based phenomenon of maid cafes time and time again. Increasingly a staple of otaku (geek) culture, they began in the Akihabara district of Tokyo renown for its celebration of anime culture. Since their inception in 2001, maid cafes have spread across the country and become a common site in nearly every metropolitan center. The phenomenon has even spread abroad to countries like China, Thailand, and the Czech Republic. Despite growing numbers, such cosplay-inspired cafes are not cheap, typically costing customers 5,000 yen or more per visit. Furthermore, it certainly wouldn't be challenging to suggest these places of business objectify the women they employ—dolled-up maids who refer to clients as "master." So, what keeps customers—and employees—coming back and this burgeoning industry afloat throughout trying times? Maid Cafes. Indeed, maid cafes aren't something you likely find back home. Seeing young maids soliciting customers in the same downtown areas as kyabakura clubs, you could easily get the wrong impression. Of course, maid cafes are cafes that employ mostly young women who cosplay as French maids or variants thereof. Cafes serve basic beverages and dishes like omelet rice. Cafe

attendants are renowned for their hospitality and are essentially employed to provide quality conversation and companionship. Drawing from the long history of geisha and maiko, employees also entertain clients by playing games and singing and dancing. Performances rely on pop music and seem similar to pop idol concerts. Compared to hostesses, maids receive a much lower salary. Many maids are college students working part-time, and as such, are paid a typical part-time wage of about 1,100 yen/hour. While hostess clubs are known to "bend the rules" when it comes to intimacy, maid cafes are strictly hands-off. Rules are posted throughout the cafe, and managers reportedly assure safe working environments for their young employees. Photos are also limited and typically cost extra. Working at a Maid Cafe. Fortunately, maid cafes seem to provide a structured environment for mostly male customers (although some women enjoy them too) to interact with primarily female maids. Nevertheless, this type of interaction isn't entirely free from incidents and uncomfortable situations. YouTuber Mikan and maid Naomi talk in-depth about what it's like to work at these cafes. Fortunately, Naomi enjoys her work. She was drawn to maid work through her interest in anime, particularly Maid Sama! Although she struggled to learn the menu initially, she quickly learned to enjoy performing and entertaining. Naomi hated karaoke originally, but she now likes singing on the job. Unfortunately, her line of work attracts some undesirable clients. One particularly creepy customer pressured her for a kiss and later harassed other maids. Fortunately, the management forced the customer to leave, and likewise deals with similar problems when they occur. While Naomi seems to be a natural fit for the profession, YouTuber Akidearest had a different experience: Despite being a fellow anime fan, Akidearest had a terrible time working at a maid cafe. The YouTuber finds the cafes to be poorly designed and wholly cringy. The "activities" she had to perform were awkward and uncomfortable for her and her customers. Furthermore, there were often communication problems between customers and staff, making everything all the more awkward. All in all, the job isn't for everyone. Customers. Finally, what about the customers? What do they get from the experience? Despite misconceptions, customers are likely not seeking eroticism to an exaggerated degree. The plentiful hostess clubs in Japan offer more intimacy, and the country supports a thriving adult industry. According to psychologist Ryuen Hiramatsu, customers are more likely seeking a platonic connection with the maids that serve them. Contrasted to hostess clubs that emphasize "sexiness," maid cafes rely on "cuteness" to attract customers. Furthermore, a maid's interactions with clients emphasize friendliness while downplaying intimacy. Maids chat with customers from across the table and engage in "play" activities together. While customers may be drawn to hostesses through a sense of romantic conquest, they are likely attracted to maids for a sense of companionship. Therefore, a friendly connection is probably the selling point that keeps regulars coming back.

По теме 3 студентам необходимо перевести и обсудить информацию следующих тестов:

<https://www.orangesmile.com/travelguide/italy/traditions.htm>

In the afternoons in Italy, there is a three-hour siesta that allows locals to spend time with family or friends at lunch. The companionship during the meal is an important aspect of Italian culture. Italians are indifferent to fast food. It contradicts their way of life as they are accustomed to enjoying the process of eating. Another important feature of the Italian character is a reverent attitude to family. Family values prevail over many others. Family for the Italian is not only parents,

brothers and sisters, but also numerous "distant" relatives: cousins, uncles, aunts and nephews. In families, women occupy a dominant position. They manage not only the household, but also, often manage their men and solve important family issues. Children are pampered. From their childhood they are brought up fond of their parents, especially mothers. You can often meet an Italian 30-year-old man living with his mother so he can take care of her. Children in Italian families generally do not hurry to leave their parents. Italians get married late, carefully choosing a life companion. This is due to a very complex divorce process. A mistake can be very expensive and a divorce can last for several years. Women are treated with special respect. Italian men are able to appreciate beauty, taste in clothes and well-groomed appearance, and so Italians always take care of their appearance. It is customary to admire women as well as compliment them and give flowers, although the feminist movement has slightly changed the historically established practice. Sense of style is in the blood of Italians. They always look great, even the housewives who never go out, not having thought of their outfit and not picking up the purse that is appropriate to their image. An interesting point in the life of Italians is the abundance of laws and legislative acts regulating the most unexpected aspects of life. For example, there is a monopoly on salt in the country, and therefore even sea water can be a prohibited product. Dinner in Italy begins rather late, after 8 pm, and is also accompanied by long conversations and communication. Another national tradition is passeggiata, an evening walk. After a day's work and dinner, Italians like to go out into the streets, where they can chat with neighbors and friends. Italians are incredibly fond of communication, and therefore making friends among locals is very simple. When getting acquainted, they pay much attention to where the person came from and what he does. Italians are happy to look for new friends and constantly expand their social circle. Children in the country are very anxious. All establishments, from restaurants to cinemas, are sensitive to small guests. Owners can give them a free portion of ice cream or just entertain the kid. Italians are accustomed to enjoying life. They are always smiling and sincerely looking forward to any communication. If someone accidentally pushes an Italian and then apologizes, the incident can develop into an exchange of compliments and full acquaintance. One of the most popular dishes not only in Italy, but all over the world, is pizza. Traditional Italian pizza is cooked on round thin dough using tomatoes and mozzarella. There are numerous different types of pizza - neapolitan, marinara, four cheeses, four seasons, diavola. In Sicily, pizza has a square shape and thicker dough. Another famous Italian dish is the Carbonara pasta, which is cooked in a creamy sauce with the addition of pork cheek (guanciale) and Parmesan cheese. Lasagna is a layered pastry with stuffing from stew and sauce «béchamel », served with a parmesan dish. Another famous Italian dish is risotto, rice fried in olive oil with the addition of broth and seafood or mushrooms.

<https://www.lolwot.com/10-weird-and-crazy-traditions-in-japan/>

Japanese culture is obviously pretty weird. An uninformed visitor would be quite shocked to see how these people live and what some of their traditions are. Here are some other shocking and interesting traditions and values that Japanese people have. **The bow.** The duration and inclination of the bow is proportionate to the elevation of the person you're addressing. For example, a friend might get a lightning-fast 30-degree bow; an office superior might get a slow, extended, 70-degree bow. It's all about position and circumstance. In addition to bowing, addressing someone properly is key. Just as a

“Dr. Smith” might feel a little insulted if you were to refer to him as “Smith”, so would a Japanese if you do not attach the suffix “san” to their last name, or “sama” if you are trying to be particularly respectful. Usually children are content with just their first names, but you can add the suffix “chan” for girls and “kun” for boys if you like. **Chopsticks.** Depending on the restaurant you decide upon for that evening, you may be required to use chopsticks. If for some reason you aren’t too adept with chopsticks, try to learn before passing through immigration. It’s really not that hard. One false assumption among many Japanese that’s slowly being dispelled by time is the “uniqueness” of Japan. Japan is an island nation; Japan is the only country that has four seasons; foreigners can’t understand Japan; only Japanese can use chopsticks properly. I cannot count the number of times I’ve been told I use Japanese chopsticks with skill and grace, despite the fact I’ve seen three-year-olds managing just as well. If you’re dining with a Japanese, don’t be surprised if you receive a look of amazement at your ability to eat like a Japanese. **Table Manners.** Some simple bullet points here: If you’re with a dinner party and receive drinks, wait before raising the glass to your lips. Everyone will be served, and someone will take the lead, make a speech, raise his drink, and yell “kampai!” (cheers). You will receive a small wet cloth at most Japanese restaurants. Use this to wash your hands before eating, then carefully fold it and set it aside on the table. Do not use it as a napkin, or to touch any part of your face. Slurping noodles or making loud noises while eating is OK! In fact, slurping hot food like ramen is polite, to show you are enjoying it. You may raise bowls to your mouth to make it easier to eat with chopsticks, especially bowls of rice. Just before digging in, whether it be a seven-course dinner or a sample at a supermarket, it’s polite to say “itadakimasu” (I will receive). **Rabbit Island.** You’ve heard of islands that are reserved for nudists. In Japan, there is Okunoshima Island, which is overrun by thousands of rabbits. Guess where you’re spending Easter next year? **Blackface** is acceptable. “Ganguro” isn’t supposed to come off as offensive in Japanese culture. Instead, it’s done by teenage girls that like to give a jab to traditional beauty in Japan. Girls will often wear blackface, put on gobs of makeup, and wear ridiculously-colored wigs. **Adopting Adults.** Generally, kids will be adopted before they reach their teenage years in the United States, but Japanese people will adopt people in their 20’s and 30’s. Why? It’s the best way to keep the family name going. **They Don’t Really Fire People.** Labor laws require employers to give fired people huge severance packages. In order to avoid this, most companies will lock people they want to get rid of in isolation rooms and have them take on horrible tasks that will make them want to quit. **Japanese Eat KFC For Christmas.** Fast food chains are often closed during the Christmas holiday in the States, but the Japanese have a tendency to get as close to a big chicken or turkey dinner as possible by going to their local KFC. **100% Literacy Rate.** Everyone in Japan can read and write, as it is a custom for everyone to do so regardless of what their situation is. In comparison, the United States is 86% literate. **Many Men Are Introverts.** Anime will generally portray men as shy people who will live in their room and don’t know how to talk to girls. This is actually very common to find in Japan, as lots of men suffer from “hikikomori” and don’t like talking to people and have severe cases of anxiety. **Even Bigger Coffee Snobs.** You’d think that Americans import the most coffee with how prominent it’s offered in hotels, workplaces, and gas stations. However, Japan accounts for 85% of Jamaica’s coffee. **The “Kancho” Prank.** Giving somebody a wet willy — sticking a wet finger in someone’s ear — is a harmless prank when compared to the “Kancho.” That prank is when the Japanese clasp their hands together, point it as a gun, and stick it in someone’s buttock. One of the biggest controversial topics involve more relaxed **child exploitation laws.** For example, the age of consent is just 13, although there are other laws that tend to protect any children under 17 years of age. **Cuddle Cafes.** Japanese people have an interesting way of meeting people, such as going to specific “cuddle cafes” and laying down with someone. Sex is not permitted, however — people we need to go to specific hotels that require much more money to use.

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Good, Evil and Psychological Science

To me, evil means great human destructiveness. Evil can come in an obvious form, such as a genocide. Or it can come in smaller acts of persistent harm doing, the effects of which accumulate, like parents being hostile and punitive, or a child being picked on by peers day after day for a long time. Goodness means bringing about great benefit to individuals or whole groups. It too can come in an obvious form, like a heroic effort to save someone's life, or great effort in pursuit of significant social change, or in smaller, persistent acts. Nations often act in selfish and destructive ways. But goodness by groups, small and large, does exist. In the case of nations, goodness often comes from mixed motives, as in the case of the Marshall Plan that rebuilt Europe, but also was aimed at preventing the spread of Communism. At other times, as in Somalia – where intervention to help reduce starvation ended in violence and confusion – seemingly altruistic motives come to bad ends. The work of the Quakers in the abolition of slavery, and the village of LaChambon in France saving thousands of refugees in 1940-1944, illustrate goodness born of humane values and altruism. What is the role of psychology in relation to goodness and evil? One obvious role is to study the influences that lead to great or persistent acts of harm or benefit. We can study the psychological processes, such as anger, hostility, the devaluation of groups of people, empathy or its absence, and a feeling of responsibility for others' welfare, that make a person act in destructive or caring ways. We can study the characteristics of persons, cultures, social/political systems and existing conditions that make either destructive or benevolent behavior likely. What are these processes and characteristics and how do they evolve? Cultures and social systems influence not only group behavior but also shape individual psychology. Until not long ago, children were seen in many Western cultures as inherently willful. It was thought that to become good people, their will must be broken early, using severe punishment to do so. Such practices enhance the potential for both individual and group violence. I will briefly discuss role of psychological science in a few specific domains of "good and evil": child rearing; the origins of genocide; and healing and reconciliation. **Raising Caring, Not Violent, Children.** On the basis of my own research on child rearing and the research of many others, and my own experiences with the application of research, I believe that we know a great deal about raising caring and nonaggressive children. Affection and nurturance that help fulfill a child's important needs; guidance that is both firm and responsive to the child, democratic and non-punitive, based on values that are explained to children; and leading children to actually engage in behavior that benefits others are among the important elements. So are positive peer relations. In our recent work in evaluating children's perception of their lives in school, from second grade to high school, we found, as have others, that even in good schools some children are the object of negative behavior, of bullying by others. Other children are excluded. Both groups report that they experience fewer positive emotions and more negative emotions in school. Bystanders, peers and teachers mostly remain passive. When they act, children who receive some protection feel better. So do the active bystanders themselves. Psychologists ought to move, at this point, from piecemeal studies to holistic interventions, carefully evaluated, that aim to foster the development of caring, helpful and nonaggressive children. Doing so requires working not only with children but also with adults, since it is adults who have to provide affection, nurturance and guidance. Intervention can center on creating caring schools, with communities that include every child and promote positive peer relations and constructive bystandership. Such intervention would help children who are badly treated and disconnected from people at home, and protect children in school. It may even stop such horrors as school shootings. Schools can also call on parents as allies, provide training, and help parents create a supportive community that fosters positive socialization. An important point for me is that "intervention" is an essential aspect of the work of psychological science. Intervention aims to create a better world. But it is also a means of essential new learning. Only by combining the influences explored, usually individually, in controlled research, can we learn whether the whole is what we expect from a combination of the parts, whether the combination of influences usually required to create real change in the world actually does so. Our

observation and experience in the course of such interventions – and careful evaluation with controls – can confirm old knowledge, but is almost certain to also give rise to new knowledge. **Origins of Genocide and Other Group Violence.** I have studied the origins of genocide and other group violence for a long time. Psychologists, who with some exceptions have just begun paying attention to this realm, have a great deal to do. Their research has to extend beyond the laboratory. The data we need include economic and political conditions in a society; a history of relationships between groups such as conflict and enmity; characteristics of cultures – such as devaluation of another group, strong respect for authority, past woundedness and the absence of pluralism; the actions of leaders; the evolution of increasing harm doing; and the behavior (passivity versus action) of bystanders. All of these have important roles (Staub, 1989; 1999). It is essential to understand the characteristics and psychological processes of individuals and groups: Turning to a group for identity; scapegoating; ideologies or visions of life that identify enemies; changes in individuals and in group processes in the course of the evolution of increasing harmdoing; the psychology of leaders; and reasons for the passivity of internal and external bystanders. These are the proximal influences leading to violence. Just as important is the issue of prevention. Understanding origins points to avenues for prevention. Some of these origins are not traditionally in the realm of psychology, but ought to be. For example, the passivity of nations encourages perpetrators. But such passivity has psychological elements, for example, the way leaders combine values and “interests” in decision making. Or the way leaders of genocidal groups make decisions. It is often assumed, by political scientists and sociologists, that such leaders act to enhance their own power and influence. But I strongly believe that they are impacted by social conditions and culture, as are other members of their group. Their actions are the results of complex psychological processes that arise under violence-generating conditions. We must understand these to ultimately deal with them in preventive ways. *Healing and Reconciliation* My work in Rwanda, in collaboration with Laurie Anne Pearlman, Alexandra Gubin and Athanase Hagengimana, has focused on helping people heal and reconcile in the aftermath of genocide, as a way of preventing renewed violence there (for early partial reports, see Staub 2000; Staub and Pearlman, in press). Without healing, people so victimized will feel extremely vulnerable and see the world as dangerous. They may engage in violence, believing that they need to defend themselves, but in the process become perpetrators (Staub, 1998). Healing by them is essential. So is healing by perpetrators. Past victimization and other traumatic events are among the influences that contribute to perpetration. In addition, perpetrators of mass violence are wounded by their own horrible actions. Perpetrator and victims groups, or two groups that have inflicted violence on each other, both need to heal if they are to overcome hostility, reconcile, and stop a continuing cycle of violence. In Rwanda we trained people who worked for organizations that work with groups in the community. We talked to them and with them about the origins of genocide, about basic human needs – the frustration of which contributes to genocide and which are deeply frustrated in survivors of a genocide, about the traumatic effects of genocide on people, and about avenues to healing. We had them talk to each other in small groups about their painful experiences during the genocide. Afterwards, some of the people we trained worked with groups in the community. In both training and application, Hutus and Tutsis participated together. The people in these community groups reported fewer trauma symptoms after this intervention and a more positive orientation to people in the other ethnic group. These changes occurred both over time and in comparison to changes in people who participated in groups led by facilitators we did not train, or were in control groups that received no treatment. Doing such work is difficult and demanding, but highly rewarding. Working on the prevention of group violence is a field with newly emerging theories, limited experience, and little research. Psychological scientists are much needed to contribute to our knowledge, as well as to actually reduce evil and promote goodness.

8. МАТЕРИАЛЬНО-ТЕХНИЧЕСКОЕ ОБЕСПЕЧЕНИЕ УЧЕБНОЙ ДИСЦИПЛИНЫ

№ п/п	Наименование оборудованных учебных кабинетов, лабораторий	Перечень оборудования и технических средств обучения
1	Компьютерный класс Аудитория 302	11 компьютеров Системный блок: Процессор Intel(R) Core(TM) i3-2100 CPU @ 3.10GHz 4096 МБ ОЗУ HDD Объем: 320 ГБ Монитор Acer P206HL - 20 дюймов Акустическая система Sven Интерактивная доска Smart Board Проектор Epson EH-TW535W 1. ЭБС НЭБ 2. Электронный каталог АИБС «MARK – SQL» 3. Электронная библиотека МГГЭУ 4. Лингафонный кабинет
2	Лекционная аудитория Аудитория 304	Системный блок: Процессор Intel(R) Core(TM) i3-2100 CPU @ 3.10GHz 4096 МБ ОЗУ HDD Объем: 320 ГБ Монитор Acer P206HL - 20 дюймов Акустическая система Sven Интерактивная доска Smart Board Проектор Epson EH-TW535W 1. ЭБС НЭБ 2. Электронный каталог АИБС «MARK – SQL» 3. Электронная библиотека МГГЭУ
3	Аудитория 511	Системный блок: Процессор Intel(R) Core(TM) i3-2100 CPU @ 3.10GHz 4096 МБ ОЗУ HDD Объем: 320 ГБ Монитор Acer P206HL - 20 дюймов Акустическая система Sven Интерактивная доска Smart Board Проектор Epson EH-TW535W 1. ЭБС НЭБ 2. Электронный каталог АИБС «MARK – SQL» 3. Электронная библиотека МГГЭУ
4	Аудитории 309, 310, 311, 410, 411, 412	Проектор переносной Epson EB-5350 (1080p) -1 шт. Экран переносной Digis 180x180 - 1 шт. Ноутбук HP ProBook 640 G3 (Intel Core i5 7200U, 4gb RAM, 250 SSD) -1 шт.

10.УЧЕБНО-МЕТОДИЧЕСКОЕ ОБЕСПЕЧЕНИЕ ДИСЦИПЛИНЫ

10.1. Основная литература

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8.1 Дополнительная литература

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10.3. 10.4. Учебно-методическое и информационное обеспечение дисциплины для организации самостоятельной работы студентов

- Публикации раздела "Народы и культуры" Института этнологии и антропологии РАН - <http://old.iea.ras.ru/narodikult/peoplesnc.html>
- 'Culturocity', образовательный сайт о разных культурах - <http://www.culturocity.com/index.html>
- 'Country Insights' - информация о странах и культурах - <http://www.intercultures.ca/cil-cai/countryinsights-apercuspaays-eng.asp>
- 'Kwintessential: International Etiquette Guides', сайт с информацией о нормах этикета в разных странах - <http://www.kwintessential.co.uk/resources/country-profiles.html>
- 'Absolutely Intercultural', межкультурный подкаст - <http://www.absolutelyintercultural.com>
- 'Across Cultures', блог с постами по межкультурной тематике - <http://www.durrerintercultural.blogspot.ru>
- 'The Culture Prophecy: A cross-cultural lens on human behavior and world events', блог о культурологии и межкультурной коммуникации - <http://cultureblog.deanfoosterassociates.com>
- 'Turkey InterCulture Magazine', электронный журнал о турецкой культуре - <http://en.interculturemag.com>
- 'Australian Intercultural Society', сайт общества, занимающегося вопросами межкультурной коммуникации в Австралии - <http://www.intercultural.org.au>
- 'Margaret Bornhorst Cross-Cultural', блог о межкультурных решениях и событиях в Австралии - <http://www.mbcross-cultural.com.au/index.html>
- 'PocketCultures', сайт, нацеленный на развитие осведомленности, связей и понимания между разными культурами - <http://pocketcultures.com>
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- 'About Guides', сайт о языках, странах, культурах - <http://www.about.com/>

- ‘Center for the Study of White American Culture’, сайт организации, занимающейся вопросами расовых предрассудков - <http://www.euroamerican.org> (англ.)
- ‘European Learning and Citizenship in Europe’, сайт с материалами о межкультурной коммуникации в европейских университетах - <http://www.interculturallearningandcitizenship.eu>