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«Московский государственный гуманитарно-экономический университет»

Факультет иностранных языков

Кафедра романо-германских языков

УТВЕРЖДАЮ

И.о. проректора по учебно-  
методической работе

Хахимов Р.М.



«30» августа 2021 г.

## РАБОЧАЯ ПРОГРАММА ДИСЦИПЛИНЫ

### Актуальные проблемы межкультурной коммуникации

образовательная программа специальности

**45.05.01** Перевод и переводоведение

Б1.В.ДВ.05.02. Вариативная часть.

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

#### 1.1. Цели и задачи изучения дисциплины

**Цель** дисциплины «Актуальные проблемы межкультурной коммуникации» - развитие способности обучающихся к интерпретации конкретных проявлений вербального и невербального коммуникативного поведения в условиях межкультурного общения

**Задачами** дисциплины являются:

- углубление представлений о правилах и традициях общения, принятых в английской и другой иностранной 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;
- развитие навыков распознавания языка тела и жестов (body language) иностранцев;
- отработка способности понимать ассоциативные, парадигматические и другие виды связей языковых явлений.

### 1.2. Место дисциплины в структуре образовательной программы специальности.

Дисциплина «Актуальные проблемы межкультурной коммуникации» 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 межкультурной коммуникации (первый иностранный язык)», «Язык делового общения (первый иностранный язык)». Освоение дисциплины 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, 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	<i>Знает</i> необходимые для осуществления профессиональной деятельности правовые нормы и методологические основы принятия управленческого решения.

	цикла	<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 факты и концепции, давать им собственную оценку и интерпретацию	<p><i>Знает</i> критерии оценивания качества и содержания информации.</p> <p><i>Умеет</i> оценивать качество и содержание информации, выделять наиболее существенные факты и концепции, давать им собственную оценку и интерпретацию при сборе, анализе и обобщении материала.</p> <p><i>Владеет</i> способностью оценивать качество и содержание информации, выделять наиболее</p>

		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 «Актуальные проблемы межкультурной коммуникации» составляет 2 зачетные единицы/ 72 часа.

<i>Вид учебной работы</i>	<b>Очная форма</b>	
	<b>Семестр 8, часов</b>	
	4	
<b>Аудиторная работа обучающихся с преподавателем (по видам учебных занятий), всего в том числе:</b>	36	
<b>Лекции (Л)</b>		
В том числе, практическая подготовка (ЛПП)		
<b>Практические занятия (ПЗ)</b>	36	
В том числе, практическая подготовка (ПЗПП)	10	
<b>Самостоятельная работа обучающихся (СР)</b>	36	
В том числе, практическая подготовка (СРПП)	10	
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)
		<b>Раздел 1. Multiculturalism: concept and essence.</b>	
1	UNIT 1. Lesson 1. Cultures formation	Ethnic groups` cultural differences. American, Italian, Russian, Chinese, Korean cultural differences.	УК-1, УК-2, УК-3, УК-5, ПК-5 ПК-6
2	UNIT 1. Lesson 2. Different cultures	Different ways of culture development. World linguistic picture`s peculiarities.	УК-1, УК-2, УК-3, УК-5, ПК-5 ПК-6
3	UNIT 1. Lesson 3. Cross-cultural	Culture aspects.	УК-1, УК-2,

	differences	Stereotypes system. Types of stereotypes. .	УК-3, УК-5, ПК-5 ПК-6
		<b>Раздел 2. Intercultural communication theory in human sciences` system</b>	
4	UNIT 1. Lesson 1. "Culture" concept complexity. .	Cultural specificity. Cultural distance. Conflict of cultures. Cultural shock.	УК-1, УК-2, УК-3, УК-5, ПК-5 ПК-6
5	UNIT 1. Lesson 2. Communication concept	Types of communication. Verbal communication. Nonverbal communication. Body language. Cultural and intercultural communication models.	УК-1, УК-2, УК-3, УК-5, ПК-5 ПК-6
6	UNIT 1. Lesson 3. Verbal communication basic units.	Concepts` types. Concepts` structure. Concept and universal subject code. Verbally expressed concepts.	УК-1, УК-2, УК-3, УК-5, ПК-5 ПК-6
		<b>Раздел 3. National conceptsphere</b>	
7	UNIT 3. Lesson 1. Communicants` peculiarities.	Communicants` affiliation: national, territorial, ethnopsychological, social. National cultural world`s concepts and constants. The understanding and misunderstanding problem.	УК-1, УК-2, УК-3, УК-5, ПК-5 ПК-6
8	UNIT 3. Lesson 2. Cognitive semantics.	Concept meaning in cognitive semantics. Culture`s "key words". "Key metaphors". National images and symbols, National phraseology units.	УК-1, УК-2, УК-3, УК-5, ПК-5 ПК-6
9	UNIT 3. Lesson 3. Building personal relationships	Secondary adaptation, socialization, inculturation problem. Formation of a secondary linguistic personality.	УК-1, УК-2, УК-3, УК-5, ПК-5 ПК-6

### 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	Multiculturalism: concept and essence.		12	12	24
2	Intercultural communication theory in human sciences system		12	10	22
3	National conceptosphere		12	14	26
	<i>Итого:</i>		<b>36</b>	<b>36</b>	<b>72</b>
	<i>Всего:</i>		36	36	72

### 2.4. Планы практических занятий

№	Наименование тем практических занятий	Кол-во часов в 8 семестре по видам работы	
		ПЗ	в том числе, ПЗПП
	8 семестр		
1.	Multiculturalism: concept and essence.	12	3
2.	Intercultural communication theory in human sciences system	12	3
3.	National conceptosphere	12	4

### 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 8 семестре
	8 семестр		
	Multiculturalism: concept and essence. «Multiculturalism» problem «Chinatown» phenomenon	ПЗПП	6



	«Bangladeshi town» in London`s Tower Hamlets «Arab town» in Paris` suburbs «Turkey town» in Hamburg		
2.	Intercultural communication theory in human sciences system Nonverbal communication. Body language.	ПЗПП	6
3.	National conceptosphere Culture`s "key words". Taboo themes and words. «American Dream» concept «Political correctness» concept «Multiculturalism» concept	ПЗПП	8

## 2. 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.

### 3. УЧЕБНО-МЕТОДИЧЕСКОЕ ОБЕСПЕЧЕНИЕ САМОСТОЯТЕЛЬНОЙ РАБОТЫ ОБУЧАЮЩИХСЯ

Для подготовки к практическим занятиям обучающиеся должны перевести и дать кратко описание основной информации следующих сайтов:

Тема 1.

<https://londontopia.net/guides/a-guide-to-londons-historical-ethnic-neighborhoods/>

<https://www.businessinsider.com/the-best-ethnic-neighborhoods-in-new-york-city-2015-7>

<https://gadling.com/2011/11/22/walking-on-the-wild-side-of-paris/>

[https://en.wikipedia.org/wiki/Criticism\\_of\\_multiculturalism](https://en.wikipedia.org/wiki/Criticism_of_multiculturalism)

Тема 2.

<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.

<https://www-mindtools-com.translate.goog/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	Используемые интерактивные образовательные технологии	Количество
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	занятия		часов
7	Л	ИКТ-технологии	4
7	ПЗ	Обучение в сотрудничестве	8
<b>Итого:</b>			<b>12</b>

## 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, эссе студентов.

*Итоговый контроль* - зачёт (8-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:

- Is it vital for you personally to study culture?
- 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. Приемы налаживание деловых связей в США, Корею, Китае.
2. Особенности делового этикета в США и Китае.
3. Ведение деловых встреч и переговоров в США и Китае.
4. Стиль работы и характерные черты английского менеджмента.

## **6.3. Примерная тематика докладов:**

1. Этнос. Понятие этнической идентичности. Этнонимы.
2. Мифологическое мышление и логическое мышление.
3. Когнитивная база. Культурное и когнитивное пространства.

## **6.4. Вопросы к зачёту**

Зачёт по дисциплине «Актуальные проблемы межкультурной коммуникации» проводится в форме устного ответа на вопросы билета:

1. Культурный шок.
2. Автостереотипы.
3. Гетеростереотипы.
12. Предвззудки в межкультурной коммуникации.
13. Типы предвззудков.
13. Влияние межкультурной компетенции на эффективность межкультурной коммуникации.
14. Толерантность как результат межкультурной коммуникации.
15. Личность как продукт и носитель лингвокультуры.
16. Концептосфера языковой личности.
17. Понятие национальной идентичности.
18. Параметры сопоставления физиологической и психологической идентичности.
19. Параметры социальной идентичности: гендер, возраст, расовая и этническая принадлежность; географическая, классовая, имущественная принадлежность и статус.
20. Межкультурная трансформация языковой личности.
21. Понятие языковой картины мира.
22. Соотношение языковой и концептуальной картин мира.
23. Роль языка в освоении действительности, в создании когнитивных моделей.



24. Понятие и структура концепта.
24. Методы исследования концепта.
25. Факторы, влияющие на способ общения.
26. Приемы налаживания деловых связей в США, Корее, Китае.
27. Особенности делового этикета в США и Китае.
28. Ведение деловых встреч и переговоров в США и Китае.
29. Стиль работы и характерные черты английского менеджмента.
30. Стиль и смена стиля жизни.
31. Характерные черты стиля жизни: индивидуализм - коллективизм.

### 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](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://londontopia.net/guides/a-guide-to-londons-historical-ethnic-neighborhoods/>

London is a socially rich and diverse place, with 44% of the city’s population representing various ethnicities and over 300 languages spoken. Many areas of the city are inhabited by immigrants and their descendants from all over the world. These neighborhoods have a history and culture that gives their residents a sense of community while also making London a truly international city. If you’re looking for a good place to experience another nationality’s food, culture, and history, you can visit one of the neighborhoods mentioned below and learn more about what makes these communities and their people a valuable part of London. CHINATOWN – CHINESE. Chinese immigrants began settling in London in the 18th Century, and today Chinatown is a thriving community center located right off of Leicester Square. Entrances to this part of the city are marked by ornate Chinese gates, and Chinese art and architecture permeate the shops, restaurants, and businesses here. The neighborhood is also home to the Chinese New Year and other festivals throughout the year. CAMDEN – LATIN AMERICAN. Latino culture in London gravitates to Camden, which has the most Central and South American restaurants per square mile as well as a

number of Latin clubs and cultural centers. It's not unusual to hear salsa music reverberate through the neighborhood and a number of Spanish translation services can be found here for tourists from Spain and the Americas. **BRIXTON – JAMAICAN.** Sometimes referred to as Little Jamaica, Brixton became an enclave for Jamaicans following World War II as nearly half a million Jamaicans and Caribbean natives moved to the United Kingdom. The culture of these immigrants colors every street of the neighborhood as Jamaican restaurants, record shops, clothing stores and more great visitors and residents alike. **WALTHAM FOREST – PAKISTANI.** Pakistani Londoners have largely settled in the neighborhoods of Waltham Forest, Redbridge, and Newham, filling the air with the sounds of Punjabi and Urdu as well as English. The area is also home every year to the Waltham Forest Mela, a celebration of Pakistani and Indian fashion, music, and art. The Pak Cultural Society is also headquartered here, supporting Pakistani cultural awareness and events. **TOOTING – INDIAN.** Another group that came to the UK in waves following World War II, London's Indian community has contributed much to the city's culture as well as its culinary tastes. Tooting represents one of the largest collections of Indian residents and restaurants, so much that it is sometimes referred to as a "curry corridor" and the indoor markets are as likely to sell spices and saris as they are antique furniture and old records. **NEW MALDEN – KOREAN.** New Malden has held the nickname "Little Korea" since the 1980s, and roughly 20,000 British-Koreans live here today. The area has more than 20 Korean restaurants and 100 Korean shops from barbers and hair salons to supermarkets and real estate offices. The company Korea Food is headquartered here, and the neighborhood hosts Korean festivals all-year-round. **TOWER HAMLETS – BANGLADESHI.** The Bangladeshi community is one of London's largest ethnic groups and its community center can be found in Tower Hamlets. A Bengali presence has existed here since the 1920s and with 36% of the area population being Muslim, it is home to over 40 mosques. This includes the well-known Brick Lane Mosque, and Brick Lane is where you will find many of London's most popular Bangladeshi restaurants. **ENFIELD – TURKISH AND GREEK.** A large presence of both the Turkish and Greek communities exists in Enfield, which is home to both ethnic groups as well as Turkish and Greek Cypriots. Within Enfield, you'll find a large number of mosques and Greek Orthodox churches as well as restaurants, festivals, and supportive organizations. Palmers Green's high concentration of Greek Cypriots has earned it nicknames such as "Palmers Greek" and "Little Cyprus." **GREENWICH – NIGERIAN.** A large number of British Nigerians have made their home in Greenwich, which has some 14,000 residents of Nigerian origin and descent compared to 11,000 in Southwark and 9,000 in Barking and Dagenham. Peckham is one of the largest concentrations in the borough and many Nigerian churches, mosques, restaurants, and shops can be found here. **WEST ACTON – JAPANESE.** West Acton is home to a Japanese community some 1,000 residents strong and boasts a great number of businesses and educational institutions. Sushi restaurants, Japanese grocery stores, and even bookstores that sell Japanese novels and manga can be found in the neighborhood. This and other Japanese neighborhoods in London often also include Japanese primary schools to teach language and culture to the children of Japanese immigrants.

<https://ru.hotels.com/go/england/chinatown-manchester>

Chinatown is a large ethnic area in Manchester city centre that offers numerous shops, restaurants and events centred around Chinese and Asian people and culture. This area was the birthplace of

Chinese influence in Manchester, being home to the first Chinese restaurant in the city. You'll find much more than just Chinese restaurants in the modern Chinatown, however, as it also features a significant Vietnamese, Thai, Japanese, Nepali, Malaysian and Singaporean influence. Whether you're into dining, shopping or sightseeing, you'll find plenty to do in Chinatown. Kids and adults alike can enjoy the local cuisine and the unique bakeries, shops and supermarkets offering goods you can't find anywhere else in Manchester. One can easily spend all day in Chinatown, but it takes a good 2 or 3 hours to really see the best it has to offer, including time to sit down and eat as well as shop. Chinatown in Manchester - one of the highlights of 14 Instagrammable Places in Manchester and 10 Free Things to Do in Manchester. Chinatown in Manchester dates back to the early 20th century when the first migrants came, but it didn't really expand until after World War II. Because of the labour shortages following the war, the British government made immigration easier, which brought an influx of Chinese migrants. Plus, the rapidly expanding urban sprawl of the rapidly developing Hong Kong at the time pushed many residents to move to Manchester. The neighbourhood really started to expand on the backs of restaurants starting with Ping Hong, the first Chinese restaurant in the city. Eventually, other Chinese-run businesses began to emerge, like supermarkets and medicine shops followed by legal and financial services. Cultural institutions like the Chinese Arts Centre eventually opened, and the Bank of East Asia has since established its Manchester branch within Chinatown. In the decades since its establishment, Manchester's Chinatown has become one of the largest in all of Europe. One of the most iconic parts of Chinatown is the paifang, a traditional Chinese archway, on Faulkner Street. The paifang was built in China then shipped to Manchester in 3 containers from which it was assembled and erected. It was built as part of the celebration of Manchester becoming twinned with the city of Wuhan in China. The sign is adorned with intricate phoenixes and dragons. The local Chinese restaurants are particularly impressive, as there are more than 100 to choose from, with most being known for offering authentic flavour and affordability in equal measure. Yang Sing Restaurant stands out among the best with a famous dim sum that can make you feel as if you're dining in the streets of Shanghai. While they use authentic recipes and ingredients, their flavours have been slightly tweaked towards the Western palate, being slightly sweeter and replacing chilli with a black-bean sauce. While there's always fun to be had in Chinatown, visiting during February is one of the best times to stop by. That's when Chinatown holds its Chinese New Year celebrations, which attract thousands of onlookers thanks to the impressive parades, art exhibitions and acrobatic shows. Getting to Chinatown is fairly easy as well. The bus will take you straight there, or you can walk the short distance from Manchester Piccadilly station. Given the location, you'll also find yourself close to several other attractions in the area. A few hundred feet to the northeast, you'll find Piccadilly Gardens. The Central Retail District is due north of Chinatown, with a selection of standard and quirky malls if you're longing for a spot of shopping. Additionally, you can head southeast for a few blocks to reach the canal and the Alan Turing Memorial on the other side of it.

<https://www.businessinsider.com/the-best-ethnic-neighborhoods-in-new-york-city-2015-7>

New York isn't known as a melting pot for nothing. It's one of the most culturally diverse cities in the world, boasting dozens of under the radar ethnic enclaves that go far beyond a basic Chinatown.

From Brooklyn's Little Odessa to Queens' Little Guyana, here are our favorite ethnic neighborhoods in NYC. Little Guyana, Richmond Hill, Queens. You might not be able to place Guyana on a map, but it's taken over Richmond Hill. The small country on South America's Caribbean coast, east of Venezuela, has a population that's a colorful mix of South Asian (mostly from east India) and Afro-Caribbean. New York is home to around 140,000 Guyanese, making them the fifth-largest group of immigrants in the city. Liberty Avenue is Little Guyana's nucleus, featuring saris and spices, roti and rum, as well as businesses like the Little Guyana Bake Shop and The Hibiscus Restaurant & Bar.

Koreatown, West 32nd Street, Manhattan. K-Town, a highly concentrated strip along Manhattan's West 32nd street, between Broadway and 5th Avenue, is a slice of Seoul in the city, and officially known as "Korea Way." It features dozens of Korean restaurants, karaoke clubs, and even 24 hour spas, most of them stacked on top of each other thanks to the narrow borders of the area. New York is home to over 140,000 Korean residents — the second largest Korean population in the US — and while they may not all live in Koreatown (many live in Flushing, Queens, another Korean hotspot), they do frequent it enthusiastically, giving the area a super local and authentic vibe. While there's always a debate as to where the food is better, Flushing or Manhattan, K-Town is steadily gaining a stellar foodie rep.

Little India, Jackson Heights, Queens. Jackson Heights is incredibly diverse, and it can make you feel like you've been transported to a different country with every block. However, India (and Bangladesh and Pakistan) has staked its claim on 74th Street between Roosevelt and 37th Avenue, where women will shop for jewelry and rich fabrics while wearing colorful saris, and stores are full of Bollywood films and incense. Like an open air market, the air is thick with the smell of curries and spices, and the streets are lined with sweet shops, curry houses, and eateries selling fresh curry leaves and chutneys.

Little Odessa, Brighton Beach, Brooklyn. With a tight-knit Russian-speaking community dating back to the 1800s, Cyrillic signs and newspapers, Russian baths, Putin coffee mugs, and more fur coats than you can shake a stick at, you'll be forgiven for thinking you've landed in the Ukraine, despite the sandy beach (which is probably not much warmer than the Black Sea). Brooklyn's southernmost spot, Little Odessa has one of the highest concentration of Russian immigrants this side of the globe, and New York as a whole is home to over 700,000 of them. Venues like Tatianas, where the vodka flows and folk dancing shows and traveling Russian acts are the main attraction, are super popular among locals and visitors alike. Take a tour of the neighborhood here.

Chinatown, Manhattan (7 Chinatowns in NY). Sure, most US cities can boast Chinatowns, but New York's is one of the oldest in the country, as well as outside of Asia. Once you bypass the fake purses, knockoff perfumes and general insanity of Canal Street, you'll enter a surreal, bustling world full of fruit and veggie stands overflowing with exotic produce you've never seen before, open air fish markets writhing with live eels, and parks full of people playing Xiàngqí (Chinese chess). Dense and boisterous, Chinatown has 103,060 people per square mile to New York's 27,183.

Little Australia, Nolita, Manhattan. Maybe only Aussies call the area around Mulberry Street in downtown Manhattan "Little Australia" but hey, with more Australian-owned businesses than

anywhere else in the city (around 10 on only six blocks) and flat whites and Vegemite aplenty, we dig the Down Under vibe of this little sub-hood.

Little Poland, Greenpoint, Brooklyn. Despite the onslaught of Williamsburg's infamous hipster set, Little Poland refuses to budge. Though wildly international (read, gentrified), Polish is Greenpoint's foremost foreign population, with the second largest concentration of Poles after Chicago. Polish culture here is tangible: you'll hear the language everywhere, and see it on every sign and marquee, and the Polish national symbol — a white eagle on a red background — is as ubiquitous as restaurants and shops selling pierogis and kielbasa.

Little Italy, Manhattan. Back in the day, Little Italy was a Neapolitan village whose primary language was Italian. Immigrants from Naples and Sicily flocked to it in the 1880s, and the area peaked in 1910, with a population of over 10,000 Italians and an area spanning 50 blocks. It has since shrunk (it's now around 14 blocks between Broome and Canal, Lafayette and Bowery), deteriorating into an enclave that can often feel like a souvenir slinging tourist trap. However, it's a vibrant and fun neighborhood with narrow, European-feeling cobblestone streets full of gelaterias and bakeries, and real foodie gems, like Parm and Rubirosa. Don't miss September's Feast of San Gennaro, a colorful street festival and foodie fave.

<https://gadling.com/2011/11/22/walking-on-the-wild-side-of-paris/>

Belleville, one of Paris' liveliest ethnic neighborhoods, a mix of Asians, Africans and prototypical Parisians: Edith Piaf was born here. But Paris is much more: it has 20 arrondissements, each with its atmospheric corners and peculiar character. Three of my favorite ethnic neighborhoods—there are dozens in Paris—are in the 11th, 19th and 20th arrondissements in eastern Paris: Oberkampf, Ménilmontant and Belleville. My office was in Ménilmontant for about 20 years. Nearby, in Belleville, Edith Piaf was born (and 100 yards from her birthplace, one of the best Thai restaurants in town has been in operation for the last 20+ years). In this article originally published by AOL's Gadling dot com—where I am a European correspondent—I paint a picture of this unsung but eminently explorable part of the City of Light, which includes Pere-Lachaise cemetery. “The good news is Paris' kaleidoscopic, multiple-choice future is playing today not in a theater near you but in the Oberkampf, Ménilmontant and Belleville neighborhoods. That's where Algiers meets Caracas and Istanbul via Zanzibar. Despite occasional intrusions by fanatics, the inhabitants here and in Paris' many other ethnic enclaves seem to get along like traditional French peas in the pod. Never heard of Oberkampf, Ménilmontant or Belleville? That's not surprising. Outlying, in the north-by-northeastern sector of town, they're not chic. They have no claims to fame other than as the home to Père-Lachaise Cemetery and the birthplace of Edith Piaf, the raucous crooner of “La Vie en Rose” and yesteryear's hits.” Walk down the Boulevard de Ménilmontant—the dividing line between the homely 11th and gritty 20th arrondissements—and meet Madame Chung. She sells Chinese cabbage and Tiger Balm. They are meant to be consumed separately, she jokes. Neither goes well with the plantains or pungent durian she hawks to her kaleidoscopic clientele. Across the street a Berber baker makes flatbread from the deserts and mountains of Algeria. It's the same kind Piaf's Berber ancestors baked. The baguette is particularly crisp. Berber baguettes are also bigger and cheaper than the ones sold by “real” French bakers. The desserts come from the heartland of France: cream-filled millefeuille and flaky palmier cookies. Gigantic and sweet, they're as cloyingly irresistible as

the colorful pastries sold a few doors down. All are designed to be eaten with glasses of burning-hot mint tea, another specialty of the neighborhood. Amble a few doors down toward the cemetery from my barber and see the bobos with pale Parisian skin, porcupine stubble, hand-held devices and catwalk clothes slumming at La Mère Lachaise. This hipster café-restaurant with a clever name serves faux French classics and what might just be Paris' best hamburger, the beef ground fresh, the buns remarkable. Buns are definitely part of the program. One of the waiters, a runway veteran by the looks of him, purrs with a Latin American accent. The kitchen crew is African from above or below the Sahara or Tamil from South India and Sri Lanka. French? Absolutely! Abutting Ménilmontant on the south and to the west are Oberkampf and Belleville. Equally unprepossessing to the eye and hard-driven underfoot, the ethnic mix is different in each, a twist and turn of the kaleidoscope. Oberkampf was colonized early on by a certain French star architect and his swirling solar system of sycophants. So the density of self-adoring poseurs packing the faux-everything cafes, restaurants and boutiques here-many of them in former print-shops, hardware stores, machine-tool factories and suchlike-takes the breath away. Actually, it's the clouds of cigarette smoke that take the breath away. Visit Oberkampf to see how clever real French men and women can be when it comes to breaking the smoking ban. Oberkampf's nicotine-arugula-and-balsamic trendies live side by side with Paris' authentic Little Turkey-not Thanksgiving turkey, but the Bosphorus variety. To the north of Boulevard de Ménilmontant and Boulevard de Belleville, the former village of Belleville scales the heights where Piaf was deposited on a doorstep nearly a century ago. The air no longer rings with the sound of accordions. It is scented by lacquered duck, spicy Laotian and Cambodian prawns with coconut milk, or steamed dumplings. Chinese rock blares. Imams call to prayers. Temples, synagogues and mosques share room with an empty church or two. There's room for freethinkers in between, and it's hard to imagine any of these people throwing fire bombs about cartoons of Mohammed. At the top of the hill where Ménilmontant and Belleville merge is one of Paris' best-loved bread bakeries. Many locals, including Monsieur David and Madame Chung, consider the "flute Ganachaud" the best baguette-like French bread anywhere. I would not dare to disagree, nor would I spread a Ganachaud bread with Tiger Balm. But it goes pretty well with just about everything else consumed in this lively, benignly globalized part of Paris.

<https://www.quora.com/What-are-the-benefits-and-drawbacks-of-ethnic-enclaves>

As a Canadian who was born and raised in an ethnic enclave, I think I'm credible enough to answer a question about ethnic enclaves. Let's start with the upsides. Hearing about successful ethnic enclaves outside of the West encourages more people to work/study hard and immigrate here, escaping dire conditions back home like poverty, violence and conflict. More *skilled immigrants* can only mean good for our economy. More immigrants is a double-edged sword to some, but that's not the point here. For newcomers, ethnic enclaves are a great way to get settled and comfortable in a foreign country. Most newcomers tend to move to ethnic enclaves in which their ethnicity makes up a good percentage of the population (e.g. South Asian immigrants moving to the Peel Region, ON). The reason why ethnic enclaves help newcomers feel at ease in their new home is because they are surrounded by people of their own background. Hearing the same languages, eating the same food as back home. Easy to find help and support in accordance to your needs and abilities. Feels like a second home already, huh? Ethnic enclaves also give more political



representation (especially on the municipal level) to minority groups who make up a fair percentage of the enclave's population. In other words, more minority voices can be heard on the municipal, provincial and federal stages. Ethnic enclaves with prominent minority communities, especially here in Canada, help contribute to a much more diverse Parliament in the end. There are, of course, some downsides. How about the *unskilled immigrants*? How are they supposed to be tied into the economy properly? In *some* (emphasis on 'some') places, ethnic enclaves are not exactly the wealthiest neighbourhoods of all. While there are many skilled immigrants coming to the West, there are also many unskilled immigrants making their way too. Some of these unskilled immigrants work odd jobs and involve themselves in sketchy business, leading me to my next point. Ethnic enclaves tend to have higher crime rates, especially among the youth who form the prevalent ethnicities of the region (see Surrey, B.C. or perhaps Scarborough, ON). I can personally attest to that. I currently reside in an ethnic enclave myself and some individuals from the prominent community here are involved in organized crime such as the construction mafia. In addition, when new immigrants choose to move to an ethnic enclave that comprises a majority of their own ethnic background, the immigrants sometimes don't assimilate into general society as well as they would if they live somewhere diverse. Like I previously mentioned, ethnic enclaves allow immigrants to easily feel at home in their chosen country. But what if they encounter a typically normal situation they haven't seen before outside of their enclave? You get my point, right? All in all, ethnic enclaves have their fair share of pros and cons. This should not discourage you from moving to one, however. The pros likely outweigh the cons in most cases and as long as you're not confined to just one area, you're as good as perfect here.

<https://www.quora.com/profile/Ron-Scott-KBE>

Ron Scott KBE Retired Professor, DPhil Law Oxford

I'll be brief about ethnic enclaves in American cities and risk missing key points:

Points For

1. Newcomers to the US can speak in their language, perhaps find support for basic needs and get their bearings.
2. Many would hope to move on or at least provide better elsewhere for their children and ethnic enclaves tend to have training centers and English language schools.
3. The bold step of leaving a seemingly hopeless situation in the home country might have seemed completely out of reach without tales of established enclaves and of success.

Points Against

1. The US has both people who don't want foreigners settling here and a strong tradition of being polite and welcoming to new Americans -- especially through church organizations. But you must be present in their spaces to meet this sort of citizen. Civically engaged middle Americans of that tradition don't tend to live in ethnic enclaves.



2. Resources can run thin in areas that are not economically vertically integrated. Low skilled labor/entry level jobs limit the variety possible in some of these enclaves. They certainly mature over time but suffer from a level of disconnection from the larger economy. This is not a firm rule and exceptions are many.
3. Often these districts can only grow with outside investment and settlement. This is destabilizing to those who need the support of their own and may lead to their being priced out.

James Young <https://www.quora.com/What-are-the-benefits-and-drawbacks-of-ethnic-enclaves>

Do 'ethnic' enclaves encourage or discourage integration? How?

I think they absolutely DISCOURAGE it. Let's use Britain as an example. Nearly every town in Britain has Chinese and Indian people living in them. Their kids go to the local school, they shop in the local shops, work in the local hospitals, learn the language and fit in. The same is true for anybody of any nationality or religion who moves to a rural town. Then you have the large immigrant communities. They tend to dominate large areas of towns. They employ only people from their community, they shop only in the shops that they want to shop in, generally have little engagement with groups outside of their communities. The older generations don't tend to speak English very well if at all. They tend to keep their customs, some of which would be deemed abhorrent by "natives" - FGM, arranged marriage, women's rights, treatment of homosexuality, forced adherence to religion. High rates of unemployment are relatively common (It's not easy to find work if you do not speak English). People on the left of politics will talk about these people as victims of segregation and isolation. People on the right of politics will state that is these people that are the barrier to integration. In some countries, undoubtedly these groups naturally band together to prevent oppression. But that simply isn't the case in Britain. People are generally welcomed wherever they are and having friendly relations with a neighbour who cooks a good curry is generally seen as desirable.

[https://en.wikipedia.org/wiki/Criticism\\_of\\_multiculturalism](https://en.wikipedia.org/wiki/Criticism_of_multiculturalism)

Many Québécois, despite an official national bilingualism policy, insist that multiculturalism threatens to reduce them to just another ethnic group. Quebec's policy seeks to promote interculturalism, welcoming people of all origins while insisting that they integrate into Quebec's majority French-speaking society. In 2008, a Consultation Commission on Accommodation Practices Related to Cultural Differences, headed by sociologist Gerard Bouchard and philosopher Charles Taylor, recognized that Quebec is a de facto pluralist society, but that the Canadian multiculturalism model "does not appear well suited to conditions in Quebec". According to a study conducted by The University of Victoria, many Canadians do not feel a strong sense of belonging in Canada, or cannot integrate themselves into society as a result of ethnic enclaves. Many immigrants to Canada choose to live in ethnic enclaves because it can be much easier than fitting in with mainstream Canadian culture. Foreign born Canadian, Neil Bissoondath in his book *Selling Illusions: The Cult of Multiculturalism in Canada*, argues that official multiculturalism limits the freedom of minority members, by confining them to cultural and geographic ethnic enclaves. He

also argues that cultures are very complex, and must be transmitted through close family and kin relations. To him, the government view of cultures as being about festivals and cuisine is a crude oversimplification that leads to easy stereotyping. Canadian Daniel Stoffman's book *Who Gets In* questions the policy of Canadian multiculturalism. Stoffman points out that many cultural practices, such as allowing dog meat to be served in restaurants and street cockfighting, are simply incompatible with Canadian and Western culture. He also raises concern about the number of recent immigrants who are not being linguistically integrated into Canada (i.e., not learning either English or French). He stresses that multiculturalism works better in theory than in practice and Canadians need to be far more assertive about valuing the "national identity of English-speaking Canada".

[https://en.wikipedia.org/wiki/Criticism\\_of\\_multiculturalism](https://en.wikipedia.org/wiki/Criticism_of_multiculturalism)

Rifts within Australian society, right through history, whether between the continent's Indigenous people and the European settler population or, in recent times, inter-ethnic tension manifest in the form of riots, street violence and ethnic gangs pose major challenges to multiculturalism in the country. The response to multiculturalism in Australia has been varied. A nationalist, anti-mass immigration party, the One Nation Party, was formed by Pauline Hanson in the late 1990s. The party enjoyed brief electoral success, most notably in its home state of Queensland, but became electorally marginalized until its resurgence in 2016. In the late 1990s, One Nation called for the abolition of multiculturalism alleging that it represented "a threat to the very basis of the Australian culture, identity and shared values", arguing that there was "no reason why migrant cultures should be maintained at the expense of our shared, national culture." An Australian Federal Government proposal in 2006 to introduce a compulsory citizenship test, which would assess English skills and knowledge of Australian values, sparked renewed debate over the future of multiculturalism in Australia. Andrew Robb, then Parliamentary Secretary for Immigration and Multicultural Affairs, told a conference in November 2006 that some Australians worried the term "multicultural" had been transformed by interest groups into a philosophy that put "allegiances to original culture ahead of national loyalty, a philosophy which fosters separate development, a federation of ethnic cultures, not one community". He added: "A community of separate cultures fosters a rights mentality, rather than a responsibilities mentality. It is divisive. It works against quick and effective integration." The Australian citizenship test commenced in October 2007 for all new citizens between the ages of 18 and 60. In January 2007 the Howard Government removed the word "multicultural" from the name of the Department of Immigration and Multicultural Affairs, changing its name to the Department of Immigration and Citizenship.

The earliest academic critics of multiculturalism in Australia were the philosophers Lachlan Chipman and Frank Knopfmacher, sociologist Tanya Birrell and the political scientist Raymond Sestito. Chipman and Knopfmacher were concerned with threats to social cohesion, while Birrell's concern was that multiculturalism obscures the social costs associated with large scale immigration that fall most heavily on the most recently arrived and unskilled immigrants. Sestito's arguments were based on the role of political parties. He argued that political parties were instrumental in pursuing multicultural policies, and that these policies would put strain on the political system and would not promote better understanding in the Australian community. It was the high-profile historian Geoffrey Blainey, however, who first achieved mainstream recognition for the anti-multiculturalist cause when he wrote that multiculturalism threatened to transform Australia into a "cluster of tribes". In his 1984 book *All for Australia*, Blainey criticised multiculturalism for

tending to "emphasise the rights of ethnic minorities at the expense of the majority of Australians" and also for tending to be "anti-British", even though "people from the United Kingdom and Ireland form the dominant class of pre-war immigrants and the largest single group of post-war immigrants." According to Blainey, such a policy, with its "emphasis on what is different and on the rights of the new minority rather than the old majority," was unnecessarily creating division and threatened national cohesion. He argued that "the evidence is clear that many multicultural societies have failed and that the human cost of the failure has been high" and warned that "we should think very carefully about the perils of converting Australia into a giant multicultural laboratory for the assumed benefit of the peoples of the world." In one of his numerous criticisms of multiculturalism, Blainey wrote: For the millions of Australians who have no other nation to fall back upon, multiculturalism is almost an insult. It is divisive. It threatens social cohesion. It could, in the long-term, also endanger Australia's military security because it sets up enclaves which in a crisis could appeal to their own homelands for help. Blainey remained a persistent critic of multiculturalism into the 1990s, denouncing multiculturalism as "morally, intellectually and economically ... a sham". The late historian John Hirst was another intellectual critic of multiculturalism. He has argued that while multiculturalism might serve the needs of ethnic politics and the demands of certain ethnic groups for government funding for the promotion of their separate ethnic identity, it was a perilous concept on which to base national policy. Critics associated with the Centre for Population and Urban Research at Monash University have argued that both Right and Left factions in the Australian Labor Party have adopted a multicultural stance for the purposes of increasing their support within the party. A manifestation of this embrace of multiculturalism has been the creation of ethnic branches within the Labor Party and ethnic branch stacking. Following the upsurge of support for the One Nation Party in 1996, Lebanese-born Australian anthropologist Ghassan Hage published a critique in 1997 of Australian multiculturalism in the book *White Nation*.

**По теме 2 студентам необходимо прочитать, перевести, дать краткую аннотацию информации следующих тестов:**

<https://www.chineseclass101.com/blog/2019/08/16/chinese-body-gestures/>

When you're engaged in a conversation, body gestures play a great role in conveying your message. A lot can be integrated into your body language. With well-performed body gestures along with verbal language, individuals' communication can be way more efficient and delightful. Due to the differences between cultures, the rules for body gestures can vary. China, with a rich and strong history, refers to this as 礼仪之邦 (lǐ yí zhī bāng), meaning a state of ceremonies. As the very crutch of Chinese language, Chinese gestures and body language in Chinese culture hold much importance. If you want to communicate and express yourself more vividly and properly, here's a guide to open your eyes to Chinese culture and its body gestures! Start with a bonus, and download your FREE cheat sheet – How to Improve Your Chinese Skills! Body Gestures for Greeting. In China, body language and gestures are commonly used to express friendly greetings in both formal and casual environments. Here's a quick guide, though these are mostly self-explanatory and common in other cultures and regions. 1- Nod. Nodding is one of the easiest ways to greet someone. It's often used with people you're not very familiar with, in formal business occasions, or when you don't have time to talk. You can just simply nod with a smile to the person you wish to greet. 2- Shake Hands. Shaking hands is a vital body gesture for showing courtesy and friendliness in

Chinese culture. It shows a good measure of politeness and respect. You can use this gesture either in a formal business occasion or at a casual party to make some new friends.

### 3 - Wave Hands. How to Express Numbers.

Similar to Western culture, waving hands when saying goodbye or hello is very common in China as well. It's more likely to be used between close friends or people your age.

### 2. How to Express Numbers.

Similar to in other cultures, Chinese body signs and hand movements are often used to express numbers. Learn more about this aspect of Chinese body language and gestures here.

#### 1- One through Five.

In Chinese: 一 Pinyin: yī. In English: One. In Chinese: 二 Pinyin: èr In English: Two. In Chinese: 三. Pinyin: sān. In English: Three. There are two ways of doing three depending on personal habits. One way looks like an OK gesture where thumb and index finger form a ring, and the other three fingers point up straight. The other is to simply stick out three fingers. In Chinese: 四 Pinyin: sì. In English: Four. In Chinese: 五. Pinyin: wǔ. In English: Five. As you can see, in Chinese number gestures from one to five, the hand gestures are nearly identical to those in western countries. The number of your fingers that you stretch out literally represents the number you're suggesting. These hand gestures aren't difficult to master, right? Now, are you ready for more of a number challenge?

#### 2- Six through Ten

In Chinese: 六 Pinyin: liù In English: Six. For numbers from six to nine, the explanations for the gestures are controversial. Some say that the gestures mimic the writing. Six and eight mimic their Chinese characters, 六 and 八 respectively. If you do the gesture and then keep it upside down, can you see that the shape looks just like the character? And gestures for seven and nine mimic the shape of 7 and 9. There are various ways of doing ten. One common way is to use index fingers from both hands to form a cross. This is a way to mimic its Chinese character 十, which looks like a cross. Another way is to hold a fist, which looks like a rock, and it means 石 (shí) in Chinese. This pronunciation is the same as 十 (shí), so when a Chinese person sees a fist, it's not hard to imagine the number ten. Feel free to choose whatever that makes you feel comfortable. These Chinese hand gestures are probably quite different from what you know (sometimes they can even be different between various regions in China!). It might take some time for you to memorize it all, but don't worry! Just try to understand how they're represented, as this will help you absorb the gestures more quickly!

### 3. Special Body Gestures.

Chinese gesturing also includes a few special body gestures that you should know before your trip to China! Here are a few of them.

#### 1- How to Point to Yourself.

In Chinese culture, when you're relating something to yourself, you may point to your own nose with your index finger. The meaning of this is completely different from its meaning in Western culture, where it may be considered rude to do so. However, remember to avoid pointing your finger to other people's nose. It's perfectly fine for yourself, but when referring to others, you may want to use your whole palm instead to show full respect.

#### 2- Hug People Carefully.

When it comes to hugging, Chinese people might be a bit reserved. In Western culture, it's perfectly normal to hug someone when greeting, even someone you barely know. As for Chinese greetings, Chinese people cannot accept such closeness. If it's not someone you're extremely close with or it's not a very special occasion on which to show affection, remember to avoid hugging! This Chinese gesture may be considered rude. You may just want to offer a handshake instead.

#### 3 - "Come Here" Gesture.

When you want to summon someone to come to you, as commonly known in Western culture, you usually make this sign with your palm facing up. This is slightly different in China. Chinese people are accustomed to making their palm face down while summoning people. Anyhow, this is usually for people who are younger than you, kids, your employees, taxis, or waiters. For peers or your

elders, this may be considered inappropriate and perceived as a lack of respect. You may instead want to politely invite them over with your arm suggesting the direction, or with a proper bow.

4. Popular Informal Body Gestures for Fun. Chinese nonverbal communication can go way beyond simple greetings and formalities—they can even be fun! Here are a few Chinese gestures and signs that have gained popularity in Chinese culture for being convenient and even cute! You'll fit right in with your Chinese surroundings once you get the hang of these.

- 1- Make a Little Heart. Using your thumb and index finger to form a little heart has recently become an incredibly popular gesture in Asia because of how adorable it looks. Many celebrities are starting to do it as well to show their love for their fans. If you have a close Chinese friend (or are someday able to meet the celebrity of your dreams!) and you want to show how much you appreciate him/her, this is undoubtedly a pleasant way to do so!
- 2- Make "Okay" with Your Fingers. Similar to in Western culture, you can certainly indicate "OK" with your fingers since the English phrase "Okay" (along with many other simple English phrases) have been integrated internationally and are now a part of Chinese people's daily lives.
- 3- Fist and Palm Gesture. This is a Chinese tradition meaning "wish you good fortune." It may feel strange at first, but as you practice more and get used to it, it will become very fun and natural to do! Chinese people usually do it during New Years, especially young people; they do it to elders to show their respect and good wishes. If you show this gesture to elders during a Chinese New Year celebration, you might want to add 给您拜年了! (*gěi nín bài nián le*), which is a way to say "wish you a happy new year" in Chinese.
- 4 - Typical Peace Sign for Taking Pictures. If there's one pose that everyone uses at least once in their life for a picture, it's the "peace" sign. However, Chinese people use it quite differently than some Western people. In Chinese culture, they like to show the side of their palm to the camera while taking a picture. Further, girls like to put the "peace" sign close to their face or even directly point it to their face.

<https://www.verywellmind.com/understand-body-language-and-facial-expressions-4147228>

Understanding body language can go a long way toward helping you better communicate with others and interpreting what others might be trying to convey. While it may be tempting to pick apart signals one by one, it's important to look at these nonverbal signals in relation to verbal communication, other nonverbal signals, and the situation. You can also focus on learning more about how to improve your nonverbal communication to become better at letting people know what you are feeling—without even saying a word. Body language refers to the nonverbal signals that we use to communicate. According to experts, these nonverbal signals make up a huge part of daily communication. From our facial expressions to our body movements, the things we don't say can still convey volumes of information.

- 1 It has been suggested that body language may account for between 60 to 65% of all communication.
- 2 Understanding body language is important, but it is also essential to pay attention to other cues such as context. In many cases, you should look at signals as a group rather than focusing on a single action. Here's what to look for when you're trying to interpret body language. Think for a moment about how much a person is able to convey with just a facial expression. A smile can indicate approval or happiness. A frown can signal disapproval or unhappiness. In some cases, our facial expressions may reveal our true feelings about a particular situation. While you say that you are feeling fine, the look on your face may tell people otherwise. Just a few examples of emotions that can be expressed via facial expressions include: Happiness. Sadness. Anger. Surprise. Disgust. Fear. Confusion. Excitement. Desire. Contempt. The expression

on a person's face can even help determine if we trust or believe what the individual is saying. One study found that the most trustworthy facial expression involved a slight raise of the eyebrows and a slight smile. This expression, the researchers suggested, conveys both friendliness and confidence. 3 Facial expressions are also among the most universal forms of body language. The expressions used to convey fear, anger, sadness, and happiness are similar throughout the world. Researcher Paul Ekman has found support for the universality of a variety of facial expressions tied to particular emotions including joy, anger, fear, surprise, and sadness. 4 Research even suggests that we make judgments about people's intelligence based upon their faces and expressions. One study found that individuals who had narrower faces and more prominent noses were more likely to be perceived as intelligent. People with smiling, joyful expression were also judged as being more intelligent than those with angry expressions. The eyes are frequently referred to as the "windows to the soul" since they are capable of revealing a great deal about what a person is feeling or thinking. As you engage in conversation with another person, taking note of eye movements is a natural and important part of the communication process. Some common things you may notice include whether people are making direct eye contact or averting their gaze, how much they are blinking, or if their pupils are dilated. When evaluating body language, pay attention to the following eye signals.

**Eye Gaze.** When a person looks directly into your eyes while having a conversation, it indicates that they are interested and paying attention. However, prolonged eye contact can feel threatening. On the other hand, breaking eye contact and frequently looking away might indicate that the person is distracted, uncomfortable, or trying to conceal his or her real feelings. **Blinking.** Blinking is natural, but you should also pay attention to whether a person is blinking too much or too little. People often blink more rapidly when they are feeling distressed or uncomfortable. Infrequent blinking may indicate that a person is intentionally trying to control his or her eye movements. For example, a poker player might blink less frequently because he is purposely trying to appear unexcited about the hand he was dealt. **Pupil Size.** Pupil size can be a very subtle nonverbal communication signal. While light levels in the environment control pupil dilation, sometimes emotions can also cause small changes in pupil size. For example, you may have heard the phrase "bedroom eyes" used to describe the look someone gives when they are attracted to another person. Highly dilated eyes, for example, can indicate that a person is interested or even aroused.

**The Mouth.** Mouth expressions and movements can also be essential in reading body language. For example, chewing on the bottom lip may indicate that the individual is experiencing feelings of worry, fear, or insecurity. Covering the mouth may be an effort to be polite if the person is yawning or coughing, but it may also be an attempt to cover up a frown of disapproval. Smiling is perhaps one of the greatest body language signals, but smiles can also be interpreted in many ways. A smile may be genuine, or it may be used to express false happiness, sarcasm, or even cynicism. When evaluating body language, pay attention to the following mouth and lip signals:

**Pursed lips.** Tightening the lips might be an indicator of distaste, disapproval, or distrust. **Lip biting.** People sometimes bite their lips when they are worried, anxious, or stressed. **Covering the mouth.** When people want to hide an emotional reaction, they might cover their mouths in order to avoid displaying smiles or smirks. **Turned up or down.** Slight changes in the mouth can also be subtle indicators of what a person is feeling. When the mouth is slightly turned up, it might mean that the person is feeling happy or optimistic. On the other hand, a slightly down-turned mouth can be an indicator of sadness, disapproval, or even an outright grimace.

Gestures can be some of the most direct and obvious body language signals. Waving, pointing, and using the fingers to indicate numerical amounts are all very common and easy to understand gestures. Some gestures may be cultural, however, so giving a thumbs-up or a peace sign in another country might have a completely different meaning than it does in the United States. The following examples are just a few common gestures and their possible meanings: **A clenched fist** can indicate anger in some situations or solidarity in others. **A thumbs up and thumbs down** are often used as gestures of approval and disapproval. **The "okay" gesture**, made by touching together the thumb and index finger in a circle while extending the other three fingers can be used to mean "okay" or "all right."<sup>10</sup> In some parts of Europe, however, the same signal is used to imply you are nothing. In some South American countries, the symbol is actually a vulgar gesture. **The V sign**, created by lifting the index and middle finger and separating them to create a V-shape, means peace or victory in some countries. In the United Kingdom and Australia, the symbol takes on an offensive meaning when the back of the hand is facing outward. The arms and legs can also be useful in conveying nonverbal information. Crossing the arms can indicate defensiveness. Crossing legs away from another person may indicate dislike or discomfort with that individual. Other subtle signals such as expanding the arms widely may be an attempt to seem larger or more commanding while keeping the arms close to the body may be an effort to minimize oneself or withdraw from attention. When you are evaluating body language, pay attention to some of the following signals that the arms and legs may convey: **Crossed arms** might indicate that a person feels defensive, self-protective, or closed-off. **Standing with hands placed on the hips** can be an indication that a person is ready and in control, or it can also possibly be a sign of aggression. **Clasping the hands behind the back** might indicate that a person is feeling bored, anxious, or even angry. **Rapidly tapping fingers or fidgeting** can be a sign that a person is bored, impatient, or frustrated. **Crossed legs** can indicate that a person is feeling closed off or in need of privacy.

**Posture.** How we hold our bodies can also serve as an important part of body language. The term posture refers to how we hold our bodies as well as the overall physical form of an individual. Posture can convey a wealth of information about how a person is feeling as well as hints about personality characteristics, such as whether a person is confident, open, or submissive. Sitting up straight, for example, may indicate that a person is focused and paying attention to what's going on. Sitting with the body hunched forward, on the other hand, can imply that the person is bored or indifferent. When you are trying to read body language, try to notice some of the signals that a person's posture can send. Open posture involves keeping the trunk of the body open and exposed. This type of posture indicates friendliness, openness, and willingness.<sup>11</sup> Closed posture involves hiding the trunk of the body often by hunching forward and keeping the arms and legs crossed. This type of posture can be an indicator of hostility, unfriendliness, and anxiety.

**Personal Space.** Have you ever heard someone refer to their need for personal space? Have you ever started to feel uncomfortable when someone stands just a little too close to you? The term *proxemics*, coined by anthropologist Edward T. Hall, refers to the distance between people as they interact. Just as body movements and facial expressions can communicate a great deal of nonverbal information, so can the physical space between individuals. Hall described four levels of social distance that occur in different situations. **Intimate Distance: 6 to 18 inches.** This level of physical distance often indicates a closer relationship or greater comfort between individuals. It usually occurs during intimate contact such as hugging, whispering, or touching. **Personal Distance: 1.5 to 4 feet.** Physical distance at this level usually occurs between people who are family members or close friends. The closer the people can comfortably stand while interacting can be an indicator of the



level of intimacy in their relationship. **Social Distance: 4 to 12 feet.** This level of physical distance is often used with individuals who are acquaintances. With someone you know fairly well, such as a co-worker you see several times a week, you might feel more comfortable interacting at a closer distance. In cases where you do not know the other person well, such as a postal delivery driver you only see once a month, a distance of 10 to 12 feet may feel more comfortable. **Public Distance: 12 to 25 feet.** Physical distance at this level is often used in public speaking situations. Talking in front of a class full of students or giving a presentation at work are good examples of such situations. It is also important to note that the level of personal distance that individuals need to feel comfortable can vary from culture to culture. One oft-cited example is the difference between people from Latin cultures and those from North America. People from Latin countries tend to feel more comfortable standing closer to one another as they interact while those from North America need more personal distance.

**По теме 3 студентам необходимо перевести, дать краткую аннотацию основной информации следующих тестов:**

<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. We do 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://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!

<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 it’s 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 of 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 renowned 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—dressed-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.

<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 - neopolitan, 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 buttocks. 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.

## 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

		<p>Акустическая система Sven  Интерактивная доска Smart Board  Проектор Epson EH-TW535W  1. ЭБС НЭБ  2. Электронный каталог АИБС «MARK – SQL»  3. Электронная библиотека МГГЭУ</p>
4	Аудитории 309, 310, 311, 410, 411, 412	<p>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.</p>