Документ подписан простой электронной подписью
Информация о владельце:
ФИО: Богдалова Елена Вячеславовна
Должность: Проректор по образовательной деятельности
Дата подписания: 18.09.2025 09:30:34
Уникальный программный ключ:
ec85dd5a83961[illegible]

ФЕДЕРАЛЬНОЕ ГОСУДАРСТВЕННОЕ БЮДЖЕТНОЕ ОБРАЗОВАТЕЛЬНОЕ УЧРЕЖДЕНИЕ
ИНКЛЮЗИВНОГО ВЫСШЕГО ОБРАЗОВАНИЯ
«МОСКОВСКИЙ ГОСУДАРСТВЕННЫЙ ГУМАНИТАРНО ЭКОНОМИЧЕСКИЙ УНИВЕРСИТЕТ»

КАФЕДРА романо-германских языков

«Утверждаю»
Зав. кафедрой _____
«30» августа 2021

ФОНД ОЦЕНОЧНЫХ СРЕДСТВ ПО ДИСЦИПЛИНЕ
«ПЕРЕВОДЧЕСКАЯ ЭТИКА И ЭТИКЕТ»

наименование

45.05.01 Перевод и переводоведение
шифр и наименование специальности

Специализация
Лингвистическое обеспечение межгосударственных отношений

Москва 2021

Составитель: д.и.н., проф., профессор кафедры РГЯ

Репко С.И.

Фонд оценочных средств рассмотрен и одобрен на заседании кафедры романо-германских языков протокол № 01 от «30» августа 2021 г.

Рецензент: /Джабраилова В.С./

доцент кафедры РГЯ

«30» августа 2021 г.

Согласовано: Представитель работодателя

Астрецов П.А./

менеджер отдела качества Бюро переводов Транслинк
«30» августа 2021 г.

Дополнения и изменения, внесенные в фонд оценочных средств, утверждены на заседании кафедры романо-германских языков,
протокол № ____ от «____» _____ 202__ г.
Заведующий кафедрой _____ / Ф.И.О/

1. ПАСПОРТ ФОНДА ОЦЕНОЧНЫХ СРЕДСТВ

по дисциплине «Переводческая этика и этикет»

Оценочные средства составляются в соответствии с рабочей программой дисциплины и представляют собой совокупность контрольно-измерительных материалов, предназначенных для измерения уровня достижения обучающимися установленных результатов обучения.

Оценочные средства используются при проведении текущего контроля успеваемости и промежуточной аттестации.

Таблица 1 - Перечень компетенций, формируемых в процессе освоения дисциплины

Код компетенции	Содержание компетенции	Индикаторы достижения компетенции
УК-1	Способен осуществлять критический анализ проблемных ситуаций на основе системного подхода, вырабатывать стратегию действий	*Знает* принципы сбора,отбора и обобщения информации, методикисистемного подхода для решения профессиональныхзадач. *Умеет* анализировать исистематизировать разнородные данные,оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности. *Владеет* навыкаминаучного поиска ипрактической работы синформационными источниками; методами принятия решений.
УК-5	Способен анализировать и учитывать разнообразие культур в процессе межкультурного взаимодействия	*Знает* основные категории философии, законы исторического развития, основы межкультурной коммуникации. *Умеет* вести коммуникацию в мире культурного многообразия и демонстрировать взаимопонимание между обучающимися – представителями различных культур с соблюдением этических и межкультурных норм. *Владеет* практическими навыками анализа философских и исторических фактов, оценки явлений культуры; способами анализа и пересмотра своих взглядов в случае разногласий и конфликтов в межкультурной коммуникации.
ОПК-3	Способен осуществлять	*Знает* языковые и страноведческие реалии;

	межъязыковое и межкультурное взаимодействие на основе знаний в области географии, истории, политической, экономической, социальной, религиозной и культурной жизни стран изучаемых языков, а также знания об их роли в региональных и глобальных политических процессах	языковые и культурные параметры определения лингвострановедческой специфики языка и текста. *Умеет* определять параметры межкультурности, роль и основные особенности межкультурного диалога, идентифицировать условия возникновения межкультурных коммуникативных конфликтов и предотвращать и / или разрешать их. *Владеет* системой представлений об истории, географии, политическом устройстве, культуре, традициях стран изучаемого языка; о связи языка с историей, географией и культурой народа.

Конечными результатами освоения дисциплины являются сформированные когнитивные дескрипторы «знать», «уметь», «владеть», расписанные по отдельным компетенциям. Формирование дескрипторов происходит по этапам в рамках контактной работы, включающей лекции, практические занятия самостоятельную работу с применением методов обучения в сотрудничестве (табл. 2).

Таблица 2. Формирование компетенций в процессе освоения заданий практики:

Код компе-тенции	Уровень освоения компетенций	Индикаторы достижения компетенций	Вид учебных занятий [1], работы, формы и методы обучения, способствующие формированию и развитию компетенций[2]	Контролируемые разделы и темы практики[3]	Оценочные средства, используемые для оценки уровня сформированности компетенции[4]
УК-1		Знает			

[1] Лекции, практические занятия, самостоятельная работа

[2] Необходимо указать активные и интерактивные методы обучения (например, интерактивная лекция, работа в малых группах, методы мозгового штурма и т.д.), способствующие развитию у обучающихся навыков командной работы, межличностной коммуникации, принятия решений, лидерских качеств.

[3] Наименование темы (раздела) берется из рабочей программы дисциплины.

[4] Оценочное средство должно выбираться с учетом запланированных результатов освоения дисциплины, например:
«Знать» – собеседование, коллоквиум, тест
«Уметь», «Владеть» – индивидуальный или групповой проект, кейс-задача, деловая (ролевая) игра, портфолио.

Способен осуществлять критический анализ проблемных ситуаций на основе системного подхода, вырабатывать стратегию действий УК-5 Способен анализировать и учитывать разнообразие культур в процессе межкультурного взаимодействия ОПК-3 Способен осуществлять	Недостаточный уровень	УК-1.1-3 Не знает принципы сбора,отбора и обобщения информации, методики системного подхода для решения профессиональных задач. УК-5.1-3. Не знает основные категории философии, законы исторического развития, основы межкультурной коммуникации. ОПК-3.1-3 Не знает языковые и страноведческие реалии; языковые и культурные параметры определения лингвострановедческой специфики языка и текста.	Практические занятия, самостоятельная работа	Тема 1. Нравственность, этика и этикет. Тема 2. Этика личности. Тема 3. Этикет. Тема 4. Профессиональная мораль. Тема 5. Профессиональная этика переводчика Тема 6. Дипломатический протокол Тема 7. Международная вежливость и общегражданский этикет Тема 8. Особенности национальной культуры и национального этикета. Тема 9. Авто- и гетеростереотипы.	Выполнение практических заданий, решение разноуровневых задач
	Базовый уровень	УК-1.1-3 В некоторой степени знает принципы сбора,отбора и обобщения информации, методикисистемного подхода для решения профессиональных задач. УК-5.1-3 В некоторой степени знает основные категории философии, законы исторического развития, основы межкультурной коммуникации. ОПК-3.1-3 В некоторой степени знает			

межъязыковое и межкультурное взаимодействие на основе знаний в области географии, истории, политической, экономической, социальной, религиозной и культурной жизни стран изучаемых языков, а также знания об их роли в региональных и глобальных политических процессах.		языковые и страноведческие реалии; языковые и культурные параметры определения лингвострановедческой специфики языка и текста.	
	Средний уровень	УК-1.1-3 В достаточной степени знает принципы сбора,отбора и обобщения информации, методики системного подхода для решения профессиональных задач. УК-5.1-3. В достаточной степени знает основные категории философии, законы исторического развития, основы межкультурной коммуникации. ОПК-3.1-3 В достаточной степени знает языковые и страноведческие реалии; языковые и культурные параметры определения лингвострановедческой специфики языка и текста.	Выполнение практических заданий, решение разноуровневых задач
	Высокий уровень	УК-1.1-3 Эффективно знает принципы сбора,отбора и обобщения информации, методикисистемного подхода для решения профессиональных	

	задач. УК-5.1-3. В совершенстве знает знает основные категории философии, законы исторического развития, основы межкультурной коммуникации. ОПК-3.1-3 Эффективно знает языковые и страноведческие реалии; языковые и культурные параметры определения лингвострановедческой специфики языка и текста.		
	Умеет		
Недостаточный уровень	УК-1.1-3 Не умеет анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности. УК-5.1-3 Не умеет анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности. ОПК-3.1-3 Не умеет определять параметры межкультурности, роль и	Практические занятия Самостоятельная работа	Выполнение практических заданий, решение разноуровневых задач

	основные особенности межкультурного диалога, идентифицировать условия возникновения межкультурных коммуникативных конфликтов и предотвращать и / или разрешать их.
Базовый уровень	УК-1.1-3 В основном умеет анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности.
	УК-5.1-3 В основном умеет анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности.
	ОПК-3.1-3 В основном умеет определять параметры межкультурности, роль и основные особенности межкультурного диалога, идентифицировать условия возникновения межкультурных коммуникативных конфликтов и предотвращать и / или разрешать их.
Средний	УК-1.1-3 Умеет анализировать и

уровень	систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности.	
	УК-5.1-3 Умеет анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности.	
	ОПК-3.1-3 Эффективно умеет определять параметры межкультурности, роль и основные особенности межкультурного диалога, идентифицировать условия возникновения межкультурных коммуникативных конфликтов и предотвращать и / или разрешать их.	
Высокий уровень	УК-1.1-3 В совершенстве умеет анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности.	
	УК-5.1-3 В совершенстве умеет анализировать и	

	систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности.	
	ОПК-3.1-3 В совершенстве умеет определять параметры межкультурности, роль и основные особенности межкультурного диалога, идентифицировать условия возникновения межкультурных коммуникативных конфликтов и предотвращать и / или разрешать их.	
	Владеет	
Недостаточный уровень	УК-1.1-3 Не владеет навыками научного поиска и практической работы с информационными источниками; методами принятия решений.	Выполнение практических заданий, решение разноуровневых задач
	УК-5.1-3 Не владеет практическими навыками анализа философских и исторических фактов, оценки явлений культуры; способами анализа и пересмотра своих взглядов в случае разногласий и конфликтов в межкультурной коммуникации.	

		ОПК-3.1-3 Слабо владеет системой представлений об истории, географии, политическом устройстве, культуре, традициях стран изучаемого языка; о связи языка с историей, географией и культурой народа.
Базовый уровень	УК-1.1-3 В основном владеет навыками научного поиска и практической работы с информационными источниками; методами принятия решений.	
		УК-5.1-3 В основном владеет практическими навыками анализа философских и исторических фактов, оценки явлений культуры; способами анализа и пересмотра своих взглядов в случае разногласий и конфликтов в межкультурной коммуникации.
		ОПК-3.1-3 В основном владеет системой представлений об истории, географии, политическом устройстве, культуре, традициях стран изучаемого языка; о связи языка с

	историей, географией и культурой народа.
Средний уровень	УК-1.1-3 Полностью владеет навыками научного поиска и практической работы с информационными источниками; методами принятия решений.
	УК-5.1-3 Полностью владеет практическими навыками анализа философских и исторических фактов, оценки явлений культуры; способами анализа и пересмотра своих взглядов в случае разногласий и конфликтов в межкультурной коммуникации.
	ОПК-3.1-3 Владеет системой представлений об истории, географии, политическом устройстве, культуре, традициях стран изучаемого языка; о связи языка с историей, географией и культурой народа.
Высокий уровень	УК-1.1-3 Эффективно владеет навыками научного поиска и практической работы с информационными источниками;

методами принятия решений.

УК-5.1-3 Эффективно владеет практическими навыками анализа философских и исторических фактов, оценки явлений культуры; способами анализа и пересмотра своих взглядов в случае разногласий и конфликтов в межкультурной коммуникации.

ОПК-3.1-3 Эффективно владеет системой представлений об истории, географии, политическом устройстве, культуре, традициях стран изучаемого языка; о связи языка с историей, географией и культурой народа.

ПЕРЕЧЕНЬ ОЦЕНОЧНЫХ СРЕДСТВ

Таблица 3

№	Наименование оценочного средства	Характеристика оценочного средства	Представление оценочного средства в ФОС
1	Разноуровневые задачи	Средство, позволяющее оценить уровень знаний обучающегося путем творческого решения им задания по переводу аутентичного текста.	Задания для перевода и аутентичных текстов

ОПИСАНИЕ ПОКАЗАТЕЛЕЙ И КРИТЕРИЕВ ОЦЕНИВАНИЯ КОМПЕТЕНЦИЙ

Оценивание результатов обучения по дисциплине «Переводческая этика и этикет» осуществляется в соответствии с Положением о текущем контроле успеваемости и промежуточной аттестации обучающихся. Предусмотрены следующие виды контроля: текущий контроль (осуществление контроля всех видов аудиторной и внеаудиторной деятельности обучающегося с целью получения первичной информации о ходе усвоения отдельных элементов содержания дисциплины) и промежуточная аттестация (оценивается уровень и качество подготовки по дисциплине в целом).

Показатели и критерии оценивания компетенций, формируемых в процессе освоения данной дисциплины, описаны в табл. 4.

Таблица 4.

Код компетенции	Уровень освоения компетенции	Индикаторы достижения компетенции	Критерии оценивания результатов обучения
		Знает	
УК-1 Способен осуществлять критический анализ проблемных ситуаций на основе системного подхода, вырабатывать стратегию действий УК-5 Способен анализировать и учитывать разнообразие культур в процессе межкультурного взаимодействия ОПК-3 Способен осуществлять межъязыковое и межкультурное взаимодействие	Недостаточный уровень Оценка «незачтено», «неудовлетворительно»	УК-1.1-3 Не знает принципы сбора, отбора и обобщения информации, методики системного подхода для решения профессиональных задач. УК-5.1-3. Не знает основные категории философии, законы исторического развития, основы межкультурной коммуникации. ОПК-3.1-3 Не знает языковые и страноведческие реалии; языковые и культурные параметры определения лингвострановедческой специфики языка и текста.	УК-1.1-3 Слабо знает принципы сбора, отбора и обобщения информации, методикисистемного подхода для решения профессиональных задач. УК-5.1-3. Слабо знает основные категории философии, законы исторического развития, основы межкультурной коммуникации. ОПК-3.1-3 Недостаточно знает языковые и страноведческие реалии; языковые и культурные параметры определения лингвострановедческой специфики языка и текста.
на основе знаний в области географии, истории, политической, экономической, социальной, религиозной и культурной жизни стран изучаемых языков, а также знания об их роли в	Базовый уровень Оценка, «зачтено», «удовлетворительно»	УК-1.1-3 В некоторой степени знает принципы сбора,отбора и обобщения информации, методики системного подхода для решения профессиональных задач. УК-5.1-3 В некоторой степени знает основные	УК-1.1-3 Частично знает принципы сбора,отбора и обобщения информации, методикисистемного подхода для решения профессиональных задач. УК-5.1-3 Частично знает основные категории философии, законы исторического развития, основы межкультурной коммуникации.

региональных и глобальных политических процессах		категории философии, законы исторического развития, основы межкультурной коммуникации. ОПК-3.1-3 В некоторой степени знает языковые и страноведческие реалии; языковые и культурные параметры определения лингвострановедческой специфики языка и текста.	ОПК-3.1-3 Частично знает языковые и страноведческие реалии; языковые и культурные параметры определения лингвострановедческой специфики языка и текста.
	Средний уровень Оценка «зачтено», «хорошо»	УК-1.1-3 В достаточной степени знает принципы сбора,отбора и обобщения информации, методики системного подхода для решения профессиональных задач. УК-5.1-3. В достаточной степени знает основные категории философии, законы исторического развития, основы межкультурной коммуникации. ОПК-3.1-3 В достаточной степени знает языковые и страноведческие реалии; языковые и культурные параметры определения	УК-1.1-3 В основном знает принципы сбора,отбора и обобщения информации, методики системного подхода для решения профессиональных задач. УК-5.1-3. В основном знает основные категории философии, законы исторического развития, основы межкультурной коммуникации. ОПК-3.1-3 В основном знает языковые и страноведческие реалии; языковые и культурные параметры определения лингвострановедческой специфики языка и текста.

	лингвострановедческой специфики языка и текста.	
Высокий уровень Оценка «зачтено», «отлично»	УК-1.1-3 Эффективно знает принципы сбора, отбора и обобщения информации, методики системного подхода для решения профессиональных задач. УК-5.1-3. В совершенстве знает знает основные категории философии, законы исторического развития, основы межкультурной коммуникации. ОПК-3.1-3 Эффективно знает языковые и страноведческие реалии; языковые и культурные параметры определения лингвострановедческой специфики языка и текста..	УК-1.1-3 Системно знает принципы сбора,отбора и обобщения информации, методикисистемного подхода для решения профессиональных задач. УК-5.1-3. В совершенстве знает основные категории философии, законы исторического развития, основы межкультурной коммуникации. ОПК-3.1-3 В совершенстве знает языковые и страноведческие реалии; языковые и культурные параметры определения лингвострановедческой специфики языка и текста.
	Умеет	
Недостаточный уровень Оценка «незачтено», «неудовлетворительно»	УК-1.1-3 Не умеет анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности. УК-5.1-3 Не умеет	УК-1.1-3 Демонстрирует неумение анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности. УК-5.1-3 Демонстрирует

	анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности.	неумение анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности.
	ОПК-3.1-3 Не умеет определять параметры межкультурности, роль и основные особенности межкультурного диалога, идентифицировать условия возникновения межкультурных коммуникативных конфликтов и предотвращать и / или разрешать их.	ОПК-3.1-3 Демонстрирует неумение определять параметры межкультурности, роль и основные особенности межкультурного диалога, идентифицировать условия возникновения межкультурных коммуникативных конфликтов и предотвращать и / или разрешать их.
Базовый уровень Оценка, «зачтено», «удовлетворительно»	УК-1.1-3 В основном умеет анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности. УК-5.1-3 В основном умеет анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности.	УК-1.1-3 Демонстрирует общее умение анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности. УК-5.1-3 Демонстрирует общее умение анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в

			профессиональной деятельности.
		ОПК-3.1-3 В основном умеет определять параметры межкультурности, роль и основные особенности межкультурного диалога, идентифицировать условия возникновения межкультурных коммуникативных конфликтов и предотвращать и / или разрешать их.	ОПК-3.1-3 Демонстрирует общее умение определять параметры межкультурности, роль и основные особенности межкультурного диалога, идентифицировать условия возникновения межкультурных коммуникативных конфликтов и предотвращать и / или разрешать их.
	Средний уровень Оценка «зачтено», «хорошо»	УК-1.1-3 Умеет анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности.	УК-1.1-3 Демонстрирует умение анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности.
		УК-5.1-3 Умеет анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности.	УК-5.1-3 Демонстрирует умение анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности.
		ОПК-3.1-3 Эффективно умеет определять параметры межкультурности, роль и основные особенности межкультурного	ОПК-3.1-3 Демонстрирует умение определять параметры межкультурности, роль и основные особенности межкультурного диалога, идентифицировать

	диалога, идентифицировать условия возникновения межкультурных коммуникативных конфликтов и предотвращать и / или разрешать их.	условия возникновения межкультурных коммуникативных конфликтов и предотвращать и / или разрешать их.
Высокий уровень Оценка «зачтено», «отлично»	УК-1.1-3 В совершенстве умеет анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности.	УК-1.1-3 Демонстрирует полное умение анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности.
	УК-5.1-3 В совершенстве умеет анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности.	УК-5.1-3 Демонстрирует полное умение анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности.
	ОПК-3.1-3 В совершенстве умеет определять параметры межкультурности, роль и основные особенности межкультурного диалога, идентифицировать условия возникновения межкультурных коммуникативных конфликтов и предотвращать и / или разрешать их.	ОПК-3.1-3 Демонстрирует полное умение определять параметры межкультурности, роль и основные особенности межкультурного диалога, идентифицировать условия возникновения межкультурных коммуникативных конфликтов и предотвращать и / или разрешать их.

	Владеет	
Недостаточный уровень Оценка «незачтено», «неудовлетворительно»	УК-1.1-3 Не владеет навыками научного поиска и практической работы с информационными источниками; методами принятия решений.	УК-1.1-3 Демонстрирует отсутствие навыков научного поиска и практической работы с информационными источниками; методами принятия решений.
	УК-5.1-3 Не владеет практическими навыками анализа философских и исторических фактов, оценки явлений культуры; способами анализа и пересмотра своих взглядов в случае разногласий и конфликтов в межкультурной коммуникации. ОПК-3.1-3 Слабо владеет системой представлений об истории, географии, политическом устройстве, культуре, традициях стран изучаемого языка; о связи языка с историей, географией и культурой народа.	УК-5.1-3 Демонстрирует отсутствие навыков анализа философских и исторических фактов, оценки явлений культуры; способами анализа и пересмотра своих взглядов в случае разногласий и конфликтов в межкультурной коммуникации. ОПК-3.1-3 Демонстрирует отсутствие навыков анализа информации об истории, географии, политическом устройстве, культуре, традициях стран изучаемого языка; о связи языка с историей, географией и культурой народа.
Базовый уровень Оценка, «зачтено», «удовлетворительно»	УК-1.1-3 В основном владеет навыками научного поиска и практической работы с информационными источниками; методами принятия решений.	УК-1.1-3 Демонстрирует владение основными навыками научного поиска и практической работы с информационными источниками; методами принятия решений.
	УК-5.1-3 В основном владеет	УК-5.1-3 Демонстрирует владение основными

	практическими навыками анализа философских и исторических фактов, оценки явлений культуры; способами анализа и пересмотра своих взглядов в случае разногласий и конфликтов в межкультурной коммуникации.	практическими навыками анализа философских и исторических фактов, оценки явлений культуры; способами анализа и пересмотра своих взглядов в случае разногласий и конфликтов в межкультурной коммуникации.
	ОПК-3.1-3 В основном владеет системой представлений об истории, географии, политическом устройстве, культуре, традициях стран изучаемого языка; о связи языка с историей, географией и культурой народа.	ОПК-3.1-3 Демонстрирует владение системой основных представлений об истории, географии, политическом устройстве, культуре, традициях стран изучаемого языка; о связи языка с историей, географией и культурой народа.
Средний уровень Оценка «зачтено», «хорошо»	УК-1.1-3 Полностью владеет навыками научного поиска и практической работы с информационными источниками; методами принятия решений.	УК-1.1-3 Демонстрирует владение навыками научного поиска и практической работы с информационными источниками; методами принятия решений.
	УК-5.1-3 Полностью владеет практическими навыками анализа философских и исторических фактов, оценки явлений культуры; способами анализа и пересмотра своих взглядов в случае разногласий и конфликтов в межкультурной коммуникации.	УК-5.1-3 Демонстрирует владение практическими навыками анализа философских и исторических фактов, оценки явлений культуры; способами анализа и пересмотра своих взглядов в случае разногласий и конфликтов в межкультурной коммуникации.

	ОПК-3.1-3 Владеет системой представлений об истории, географии, политическом устройстве, культуре, традициях стран изучаемого языка; о связи языка с историей, географией и культурой народа.	ОПК-3.1-3 Демонстрирует владение системой представлений об истории, географии, политическом устройстве, культуре, традициях стран изучаемого языка; о связи языка с историей, географией и культурой народа.
Высокий уровень Оценка «зачтено», «отлично»	УК-1.1-3 Эффективно владеет навыками научного поиска и практической работы с информационными источниками; методами принятия решений.	УК-1.1-3 Демонстрирует полное владение навыками научного поиска и практической работы с информационными источниками; методами принятия решений.
	УК-5.1-3 Эффективно владеет практическими навыками анализа философских и исторических фактов, оценки явлений культуры; способами анализа и пересмотра своих взглядов в случае разногласий и конфликтов в межкультурной коммуникации.	УК-5.1-3 Демонстрирует полное владение навыками анализа философских и исторических фактов, оценки явлений культуры; способами анализа и пересмотра своих взглядов в случае разногласий и конфликтов в межкультурной коммуникации.
	ОПК-3.1-3 Эффективно владеет системой представлений об истории, географии, политическом устройстве, культуре, традициях стран изучаемого языка; о связи языка с историей, географией и культурой народа.	ОПК-3.1-3 Демонстрирует полное владение системой представлений об истории, географии, политическом устройстве, культуре, традициях стран изучаемого языка; о связи языка с историей, географией и культурой народа.

4. Методические материалы, определяющие процедуры оценивания результатов обучения

4.1. Выполнение разноуровневых заданий по переводу и анализу аутентичного текста предусматривает:

- ознакомление с информацией аутентичного английского текста;
- осуществление переводческого анализа исходного текста, анализ его поверхностной и выявление глубинной смысловой структуры, выявление всей содержащейся в тексте информации, которая подлежит передаче при переводе;
- выбор общей стратегии перевода с учётом его смыслового наполнения, функционально-стилистической характеристики, жанровой принадлежности, а также с учетом цели, адресата перевода и других экстралингвистических факторов;
- аргументированное обоснование своих переводческих решений;
- оформление текста перевода в соответствии с нормой и типологией текстов на языке перевода;
- профессиональное использование словарей, справочников, банков данных и других источников дополнительной информации;
- применение своих знаний в области лингвистики перевода к оценке и критическому анализу чужих переводов, редактирование письменных переводов.

5. Материалы для проведения текущего контроля и промежуточной аттестации

Комплект заданий по дисцилине « Переводческая этика и этикет» для перевода, объяснения примененных переводческих решений, обсуждения проблематики текстов.

Текст 1

https://nilservices.com/ethics-101-translators-interpreters/

Many people find it difficult to divulge personal, medical, legal or perhaps financial information to a service professional or medical provider. There is a necessary level of trust that must be established so that a person can feel comfortable enough to speak freely. Language barriers call for the addition of a third party interpreter to be introduced into the conversation, and that trust should exist between the client or patient and the interpreter as well. It is vital that the interpreter be trustworthy and remain unbiased in situations, even if their personal convictions may not coincide with the material that they are interpreting. The interpreter is there for one reason and one reason only, to facilitate communication between individuals who do not speak the same language. The American Translators Association (ATA) has established a general code of ethics to be followed and The National Council on Interpreting in Health Care (NCIHC), provides a

code of ethics for interpreters in regards to interpretation services provided to the healthcare industry. There is also a standard "Code of Ethics," that is abided by legal interpreters, however, there are not ethical guidelines written for every industry that utilize interpretation services, most interpreters follow the general guidelines provided below:

Keep a Neutral Objective, Do Not Intervene

Stay Detached From the Situation

Respect a Client or Patient's Right to Privacy

Uphold Confidentiality

Don't Disclose Any Information to Third Parties

Don't Misuse or Share Any Inside Information

Disclose Any Possible Conflicts of Interest

Resist Arguments, Disagreements or Conflict of Any Sort

Don't Accept Work Beyond Known Competence Level

Don't Relay Inaccurate or Partial Information Between Parties

Refrain From Using Specialized Position to Gain Favors from Clients

Ethics in Translation:

Ethics in regards to translation is a bit different since translators are dealing with translating someone else's work. Translators have the job of translating text from one language into another while striving to maintain the author's original concept, intention, style, tone, cultural essence and nuances. The ethics in relation to this type of translation pertain to the translator's decisions; what is the best possible treatment for this text, and how can they successfully execute their decisions while maintaining the original intent? It is important for the translator to avoid any kind of distortion of the original meaning and that involves ensuring translation equivalence from the source text into the target recipients' understood language. There are often times not a word for word equivalent and the translator is left to their best judgment on how to remain faithful to the authors the original meaning. Situations may call for omitting text or inserting additional explanations so that the target reader can further and better understand the translated work, but these are the times in which it's important for the translator to uphold a strong ethical value in order to translate the authors intended work and meaning with minimal to no deviation.

Ethical Documentation Translation: Translators often times translate important governmental, legal or perhaps medical documents that display private information that should never be shared or repeated. Translators must respect the privacy of the information contained in all documents provided by clients. Translated information should never be shared, disclosed or reproduced; confidentiality is key in displaying positive ethical behavior and maintaining industry standards. To be ethical means to adhere to moral principles of decent human conduct, and that definition holds true in life as well as in the language service industry. If your business, medical facility or legal office is in need of professional interpretation and translation services with a strong hold on ethical values, then Niki's Int'l Ltd. is the language service provider that you've been searching for. Niki's Int'l Ltd. prides itself on its strong ethics and core values and can provide you with translators and interpreters who are highly recommended within the language service industry. Interpreters and translators provided by Niki's Int'l Ltd. exercise wise ethical judgment, confidentiality, professional competence and they ensure accuracy within their work. Working with a professional language service provider will allow you to be connected with interpreters and translators who faithfully, accurately and impartially, complete your project in a timely manner. Ethics within the language service industry are important to uphold and it is vital to your reputation that you provide your clients, customers or patients with a value only professionals can provide.

Текст 2

https://harryclarktranslation.co.nz/role-ethics-translation-industry/

What is the Role of Ethics in Translation Industry?

Interpreters and translators serve as the only gateway between two people who speak different languages. Therefore, the role of ethics in translation industry is certainly important. Because they are usually hired to interpret in stressful or delicate situations, the set of rules and guidelines were created in order to secure and guarantee the high level of professionalism. The theme of social responsibility emerged as a strong common concern across diverse contributions on interpreting, translation and other forms of cross-cultural communication. Communication across languages and cultures clearly involves important questions for citizens and society at large, and the various participants in translated encounters – interpreter/translator, 'client' and 'user' – are confronted with broad issues of social responsibility. These issues often arise unexpectedly and with little or no prior training, preparation or opportunity to reflect on appropriate strategies to

respond. It is ethics in translation industry that can prevent such problems in intercultural communication. **SOCIAL RESPONSIBILITY AND THE TRANSLATION AND INTERPRETING PROFESSIONS.** Interpreters and translators are faced with an abundance of ethical issues they must work through on a daily basis while professionally interpreting or translating in the field. There are a variety of scenarios in which professional interpreters and translators must maintain a high ethical standard in order to stay neutral and avoid intervening in a situation or perhaps muddling intended meanings. The ethical responsibilities taken on during language services are just as important to the success and completion of the translation or interpretation as the actual conversion of words. Ethics in translation industry is not something new to professionals working in this industry. There are several common ethical standards which are accepted across all professions. While codes of conduct for translators and interpreters do exist in some countries, they mostly set out guidelines on issues related to professional competence. In other words, a professional focus on social responsibility may have an impact on individuals and society far beyond the narrow professional sphere.

GUIDELINES FOR THE HIGHLY-QUALIFIED SPECIALIST. Multi-Languages Translators Code of Ethics defines what it means to be an outstanding translator. *"Every translation shall be faithful and render exactly the idea and form of the original – this fidelity constitutes both a moral and legal obligation for the translator."* – International Federation of Translators. These guidelines are relevant for other professionals in the translation and interpretation business as well. Below is a summary of the main points from the code of ethics in translation industry. **PROFESSIONAL PRACTICE.** Translators should endeavor to provide service of the highest quality in their professional practice. **ACCURACY.** Interpreters and translators are hired for their ability to correctly understand what one client is saying and convey it accurately to the other. The translator must translate accurately. By accurate translation, we understand a translation that preserves the meaning, style, and register of the source document. Speaking about interpretation, it should be noticed that much of human communication is portrayed not through words, but facial expressions, the tone of voice, body language, etc. Interpreters should have clients speak to each other rather than to them, and make eye contact, to help them pick up on these nonverbal cues. **CONFIDENTIALITY.** An interpreter or translator is likely to be handling sensitive or otherwise confidential information. Even if it seems trivial, clients need to be sure they can trust you not to share it with other people. The translator must respect, under all circumstances, confidentiality and privacy of the information contained in all documentation provided by the client for the purpose of translation, unless otherwise required by law. All information submitted shall be confidential and may not be

reproduced, disclosed or divulged. **IMPARTIALITY AND CONFLICT OF INTEREST.** In order to maintain professionalism, the translator must remain impartial and declare any potential conflict of interest (including personal or ethical values and opinions) that may affect his/her performance while translating a document. **LIMITATION OF PRACTICE.** The translator must know his/her linguistic limitations and decline assignments that go beyond his/her skills and competence. The translator must only accept assignments that he/she can complete and deliver in a timely manner (by the due date). The translator must accept documents that he/she can translate. No work should be subcontracted to colleagues without prior written permission. The translator should possess sound knowledge of the source language and be an expert in the target language. The translator should accept translations only for fields or subject matters where he/she has knowledge and experience. **SENSITIVITY TO CULTURAL MISUNDERSTANDINGS.** There are some situations where conveying information is not enough. As an expert on the culture of both languages, a translator should be aware of any cultural differences that may interfere with effective communication. **ACCOUNTABILITY.** The translator is accountable for his/her work and must recognize and acknowledge translation mistakes and try to rectify them even when the translation has been completed, in order to avoid potential liability and risk issues. **PROFESSIONAL DEVELOPMENT.** The translator must seek professional development courses to maintain, improve and expand translation skills and general knowledge through self-teaching, formal and informal continuing education. Must acquire the proper terminology and enhance his/her knowledge by creating and updating terminology files. Must seek evaluative feedback and practice self-evaluation concerning performance. **RESPECT FOR ALL PARTIES.** The translator must show respect for all parties involved in the translation assignment, including respect for self, the agency and to its clients. The translator must respect copyrights and intellectual property. Translated documents remain the client's exclusive property. **A PURSUIT OF PROFESSIONAL DEVELOPMENT.** Languages are constantly evolving, and new terminology comes to light in every field all the time. A translator needs to be aware of these changes to interpret and translate effectively. Ethics in translation industry are important to uphold and it is vital to your reputation that you provide your clients, customers or patients with a value only professionals can provide.

Текст 3

https://helda.helsinki.fi/bitstream/handle/10138/237359/2018b.Hist.Ethics_Chesterman.pdf?sequence=1

Chesterman A. TRANSLATION ETHICS University of Helsinki, Finland [2018b In L. D'hulst and Y. Gambier (eds), A History of Modern Translation Knowledge. Sources, concepts, effects. Amsterdam: Benjamins, 443–448.] Keywords: ethics, fidelity, alterity, loyalty, responsibility

1. Basic issues "Translation ethics" (or "translator ethics") refers to the set of accepted principles according to which translation should be done (and, mutatis mutandis, interpreting), and hence the norms governing what translations should be like. As translating is a form of linguistic behaviour, translation ethics can also be seen as embedded in an ethics of language or communication more generally. In philosophical theories of ethics two broad types of theory are distinguished. One is utilitarian or consequentialist, where the ethical status of an act is determined by its results. The other is contractual, or duty-based: an ethical act is one that conforms to a contract. In translation ethics, we find elements of both these types of theory. Since ideas about ethics have to do with our understanding of the concept "good", translation ethics overlaps with issues of quality. Some recent work has aimed to expand the notion of "translation quality" to include ethical aspects of a translator's working conditions, bridging the difference between textual and human relations. One focus in contemporary Translation Studies is on the translators/interpreters themselves, rather than the texts they produce. If we want to explore how all kinds of translation agents work, what motivates them, how they make decisions, then we must also take account of axiological issues – and thus of ethics, both professional and personal. Debates about translation ethics have started with the question "how should one translate?", but then other questions also arise: "should one translate this?" And even: "how can one make the world a better place by translating?" 2. Evolution and variation In the Western tradition, translation/interpreting ethics was first conceptualized in terms of fidelity to the original. In Horace's classical phrase, the translator should be an interpres fides (see e.g. Kelly 1979). One of the most influential interpretations of this fidelity has been the requirement of "sameness": the translator should reproduce the "same" message, without changing it. This ethics of sameness was important in early Bible translation: literal translation was mandatory, in order not to risk altering the Word of God. This meant not just preserving the same message, but also the same form, as far as the language differences allowed. Compare the modern term "formal equivalence". The value underlying this ethics of sameness is truth: a translation may not be "untrue" to its source. As Newmark puts it (1991: 1), "[t]ranslation is concerned with moral and with factual truth". However, the requirement of "sameness" between a fixed source text and its translation is not a universal value. In India, for instance, translators have played much more freely with classical Sanskrit texts, with much more fluid concepts of both text and

translation. There have also been different views within the European tradition. The belles infidèles translations of the French Renaissance were in beautiful French, but seldom close to their originals. The Romantic period in Germany, on the other hand, introduced a new ethical position: an ethics of difference, of the Other. Schleiermacher (1813) argued that translations (of literary works) should not sound natural but overtly different, so that the reader would recognize the Other in the text. This awareness and reception of alterity has been taken to be an ethical act in itself (cf. Berman 1985: 86). Translations along these lines may be "hybrids" which allow the source text to be visible in some way in the translation (cf. Benjamin 1923), or they may just be as literal as possible. Scholars arguing for formally close translation tend to focus on literary and/or sacred texts, underlining the importance of listening to the formal patterns and rhythms of the original, as these form part of the expression of the overall textual meaning (e.g. Meschonnic 2007). During the past thirty years or so, translation ethics has aroused a good deal of debate. This may be partly because the notions of sameness and the translator's invisibility have been increasingly problematized, and partly because of the growing sociological interest in translators and their agency, and issues of ideology, power, manipulation and responsibility. Venuti (1995, 1998) and others have advocated a "foreignizing" translation strategy (other related terms are "minoritizing", "exoticizing", and "abusive fidelity"), resisting the stylistic norms of the target language and thus aiming to contribute to cultural change. Such a translation strategy rejects the idea that a translator should be transparent, invisible. There have been several moves within Translation Studies to extend translation ethics beyond textual relations. Nord (1991) brought into skopos theory the concept of loyalty, denoting a moral principle of responsibility between people (translator, client, original author, reader...). Skopos theory, like other functional theories of translation, has implicitly adopted an ethics of service, prioritizing translator-client relations, efficient use of resources, the value of trust. Pym's monograph (1997, 2012) offers an ethics of the translator, not of translation. For him, the role of such an ethics is a social one: to promote the process of translators' professionalization (1997: 101). He discusses the ethical issues concerning (literary) translators who are attacked or even killed for their translations: in what way are they responsible for what they write? He argues for the valuation of the intercultural spaces inhabited by translators, and for a deeper understanding of the translator's responsibility also to himself (e.g. decisions on what not to translate, and on not wasting one's own time and effort) and to the translators' profession. The ultimate justification for translation is the contribution it can make to intercultural cooperation, which in Pym's analysis is a fundamental guiding principle, although hard to define precisely. Koskinen (2000) offers a critical analysis of both Venuti's and Pym's ethics, from a postmodern perspective. She problematizes the notion of fidelity, noting its many interpretations including the feminist one (2000: 19). Like both Venuti

and Pym, she takes for granted that any translation ethics must encompass more than merely textual relations. Contributing to the discussion of the translator's visibility, she shows how visibility can be not only textual but also paratextual or extratextual (2000: 99). Another development in the discussion of translation ethics has been the rise of "committed" or "interventionist" approaches. In these, the translator's personal ethics is given priority, together with the value of justice. Early examples were feminist translation ethics, and postcolonial views of translation. A growing contemporary focus is on "activist translation", such as that done by groups of volunteers (professionals or not) for causes having to do e.g. with social justice. An example is the Babels group, who work for the Social Forum movement. Ethical issues can also be relevant to quality management. Abdallah (2012) has argued for a concept of quality that would include reference to translators' working conditions and client relations, because these can affect the responsibility which can be reasonably assigned to the translator. Professional associations have set up codes of practice with stipulations concerning both obligations and working conditions. (For some examples, see References under AIIC and FIT.) These codes are mainly embedded in the ethics of sameness, mentioning such values as fidelity and impartiality, and do not seem to condone e.g. foreignizing or interventionist translation. The traditional duty of interpreters to be neutral has been challenged e.g. by Inghilleri (2012), with special respect to community interpreting. She argues that, given the incommensurability of different languages, interpreters should be allowed to be guided more by their own personal ethics. Historical research on the role of translators and interpreters in wartime has further problematized the neutrality ideal, and also questioned the ethics of their treatment by clients. (See e.g. Footit and Kelly 2012.) 3. An example To illustrate some of the complexity of a translator's ethical responsibility, consider the following case (discussed in more detail in Chesterman 2009). A literary translator, Stefan Moster, translates a Finnish novel by Arto Paasilinna into German. At one point in this fantastical story set in Finland's pagan past, a semi-divine hero is born, who will save Finland from the threat of the new Christian religion. The hero is born on April 20. But the German version says he is born on April 19. Why? Because April 20 was Hitler's birthday. Many German readers will know this, so there is a risk that the novel will be taken as neo-Nazi propaganda, and this is a risk the translator refuses to take. On his own responsibility, he changes the date. He informs the German publisher, but not the author. Asking the author's permission would have run the risk of being refused, and this risk too he did not wish to take. Later (Moster 2003), he makes the reasons for his decision public. One can query Moster's textual solution (why not just "in the spring"?), but his decision to delete the original date can be respected. The ethical justification is utilitarian: possible undesirable consequences weigh more heavily than being true to the original, and also more heavily than consultation with the author. The translator

has demonstrated loyalty to the publisher, and perhaps to the author on the understanding that there was no intention that the novel should have a Nazi undertone (– most unlikely). By bringing the issue into public debate, Moster exploits the translator's extratextual visibility and highlights the responsibility of the professional. He has certainly not treated the text in a neutral way, but has intervened, in defence of his own ideology against an opposing one. Has he placed his personal ethics above his professional ones? No, if it is granted that he has acted professionally, in the wider interests of intercultural relations, of long-term cooperation. He is clearly concerned with more than merely textual relations. The matter is made even more complex by a further twist. April 20 also happens to be the author's birthday. Not many Finnish readers would have known this, but it is quite likely that Paasilinna enjoyed this as a kind of in-joke. And Paasilinna himself may not have been aware that the day was also Hitler's birthday. 4. Some open questions. Translation is never entirely neutral or objective; there are always shifts, and the translator always leaves a mark, so the ideals of total sameness and impartial representation can never be achieved absolutely. Hence the importance of ethical awareness and responsibility. There is, however, little agreement on how far this responsibility should extend: are translators also professionally responsible for educating their clients? For demanding ethically acceptable working conditions? For working to increase the visibility of the profession? Are translators professionally responsible for working towards a fairer world? What is the best solution when personal and professional ethics clash? Are all-encompassing guidelines a realistic aim? And what about non-professionals, such as crowdsourced translators: what are their rights? Claims about translation ethics, and professional codes of good practice, may assume universal validity; however, they are often conditioned by historical and cultural context, or pertain to particular text-types, such as the Bible, or literature, or non-literary texts. To what extent is generalization possible?

Текст 4

https://www.differencebetween.com/difference-between-protocol-and-vs-etiquette/

Though protocol and etiquette are not uncommon terms a glance at the definitions of both terms tends to present some form of confusion, particularly when trying to identify the difference between the two. This is because the two terms are interpreted to mean a set of rules and norms governing the behaviour of people. Given the ambiguity in this interpretation, it is important to have a basic idea of the distinction between the two terms before proceeding to examine their

definitions in detail. Thus, think of Etiquette as a set of norms and conventions governing social behaviour, in general. In contrast, Protocol refers to the code of conduct or behaviour prescribed for government and international officials. Let's take a closer look.

What is Etiquette?

The term Etiquette is derived from the French language and is defined as the customary code of polite behaviour or the contemporary conventions, forms, manners, rules, or ceremonies governing social behaviour. This code or set of conventions and manners are recognised as acceptable and required in societal relations. Such rules or norms are not limited to society's interactions in general but also includes relations within a social or professional group. Thus, for example, Etiquette also refers to the code of conduct or ethics prescribed in certain professions such as the medical or legal profession. This code of ethics will govern the practice and actions of such professionals in their interactions with each other. Keep in mind, however, that the purpose of Etiquette is not to simply prescribe the 'dos' and 'don'ts' of polite behaviour or good manners, such as how to sit at a table, how to eat or how to converse with other people. Instead, the underlying objective of Etiquette is to produce polite, respectful people who demonstrate a behaviour that is kind, polite, dignified, and respectful. Above all, Etiquette seeks to ensure that people are treated with and shown respect. An example of this is a conversation between two people. Etiquette requires that you wait till a person finishes his/her explanation, narration or expression of a view before expressing your own thoughts or opinion on that matter. Interrupting a person while he/she is still talking, in a rude and impolite manner, is not an accepted norm of Etiquette.

What is Protocol?

As mentioned before, Protocol is like Etiquette but on a more official and international level. Traditionally, it is defined as the etiquette of diplomacy and affairs of the state. This means that Protocol constitutes the code of behaviour, ceremonial forms, courtesies, and procedure accepted and required for interactions between heads of states, government and/or diplomatic officials. Protocols take on a more serious nature in that they are rules detailing how certain activities should be carried out and how government and international officials must conduct themselves. As with Etiquette, a Protocol establishes the correct, formal and polite behaviour that should be maintained by the above-mentioned officials. However, unlike Etiquette, which governs the polite behaviour of society in general, Protocol focuses on the behaviour of government and/or diplomatic officials including heads of states. Protocols facilitate the smooth interaction between such officials, the ultimate aim to avoid unnecessary confrontation or disharmony. Examples of

such rules include the manner in which diplomatic ceremonies are conducted, demonstrating respect to a head of state and such others. This represents one interpretation of Protocol. The term Protocol also has a legal connotation. Thus, legally, it refers to an international agreement that amends or supplements a treaty or convention. Further, the term is also used to denote the first draft of a treaty or other diplomatic document. What is the difference between Protocol and Etiquette?

Collectively, the terms Etiquette and Protocol refer to a set of rules, conventions, and norms that govern the behaviour of people in general and in certain situations. They differ in terms of their sphere of influence and nature of the rules.

• Definition of Protocol and Etiquette:

• Etiquette refers to the customary code of social behaviour or rather, a system of accepted rules, conventions, and norms governing polite behaviour and interactions among society. It also includes the set of norms and ethics governing the behaviour of professional bodies such as the medical and/or legal profession.

• Protocol, on the other hand, refers to the code of conduct and behaviour governing diplomacy and affairs of the state. It constitutes a set of rules, forms, ceremonies, and procedures adhered to and adopted by diplomatic and government officials in their international relations with states.

• Other meanings of Protocol:

• A Protocol also refers to a legal document, more specifically, an international agreement that either supplements or amends a treaty or convention.

Текст 5

https://etiquettextra.wordpress.com/2017/12/18/what-is-etiquette/

Etiquette is broadly classified into parts:

Private life Etiquette

Business Etiquette

Social Etiquette

Children / Youth Etiquette

Workplace Etiquette

Public Place Etiquette

The definition of etiquette can thus be defined thus: Etiquette is an embodiment of knowledge which teaches one how to behavave in any given situation no matter the context putting in mind consideration for others. The definition can also be put this way: Etiquette is a system of conventional rules that regulate social behaviour bearing in mind courtesy, politeness, civility and ethics.. Literally, it means ticket or card, and it refers to the ancient custom of a monarch setting forth ceremonial rules and regulations on these cards to be observed by attendees. It is pronounced /Eti. ket / .Consideration for others and observance for monarch`s rules has been there as far back Anglo – Saxon time was part of Etiquette. It was even demonstrated in the epic poem Beowulf written 700 A.D when Queen Wealtheow, "mindful of etiquette," handed the goblet first to the king, then to the courtiers, and finally to herself. Through the centuries, observance of this display of consideration has come to stay and remained unquestioned. Do we really need etiquette knowledge in our everyday life? Why must it be cultivated? We do, for us to have a better societies. For a country to have a conscience, the feelings of the next person or neighbour must be uppermost with respect to any taken action; whether it is from the point of leadership, management, appropriation of fund and duties if Character Education is not imbibed or inculcated in to our school curricula, a country will continue to be in the doldrums. Some of the below reasons can lend credit to the fact that we all need etiquette knowledge. To present oneself to the best of advantage over others e.g. at interviews, business gatherings, conventions, special ceremonies etc. We should remember that etiquette must embody courtesy, politeness, manners, civility and ethics. Courtesy: this is tied to the courts of royalty, where full elegance and respect is expected. This can be applicable locally or otherwise wherever we found ourselves.

Politeness: it is a word used on those who have spent a lot of whatever it took to polish or refine their behaviour to be the best of persons. Although, politeness could be hypocrisy but 90% not always. Manners: it is gotten from the Greek word 'manus,' the Latin word for hand. Manner is the way something is carried out or handled. Manners, now synonymous in social interaction with behaviour — the way we handle meetings (encounter), between self and the other person. When we handle others with care, respect, it shows and we are termed to have good manners. Civility: it is a word gotten from 'civitas' which means city. It is understood that the life in the city. We should remember that etiquette must embody courtesy, politeness, manners, civility and ethics. Courtesy: this is tied to the courts of royalty, where full elegance and respect is expected. This can be applicable locally or otherwise wherever we fond ourselves. Politeness: it is a word used on those who have spent a lot of whatever it took to polish or refine their behaviour to be the best of persons. Although, politeness could be hypocrisy but 90% not always.

Manners: it is gotten from the Greek word ‘manus,’ the Latin word for hand. Manner is the way something is carried out or handled. Manners, now synonymous in social interaction with behaviour — the way we handle meetings (encounter), between self and the other person. When we handle others with care, respect, it shows and we are termed to have good manners. Ethics: these are the virtues which make us unique and principled. They include honesty, truth, transparency, equity, justice, integrity etc.
It was Philip Stanhope, 4th Earl of Chesterfield who first used the word ‘etiquette’ in its modern meaning, in his Letters to His Son on the Art of Becoming Man of the World and a Gentleman. He wrote over 400 letters to his son, from 1737 until his son’s death in 1768, and were most instructive letters on various aspect of life. The letters were first published by his son’s widow in 1774. Chesterfield endeavoured to decouple the issue of manners from conventional morality, supporting that mastery of etiquette was an important tool for social advancement. The Letters were full of elegant wisdom and perceptive observation and deduction.

Текст 6

https://www.globalnegotiator.com/blog_en/international-etiquette-rules-protocol-rules/

In this article, we offer 30 essential international business etiquette rules, one for each country, chosen among the main world markets. We are sure that its implementation will help international negotiators to establish better relationships with their potential clients and partners and, in this sense, will bring them closer to the achievement of successful agreements.

Argentina: It is preferable to behave as in the old Europe. Argentines admire European culture, especially French and English. It is said that Argentines are Italians who speak Spanish, dress like English and would like to live in Paris.

Australia: Behavior should be as natural as possible. Australians do not like people who try to impress, pretend, or show themselves superior. The expression “Fair go,” which is used in the sense of “giving the same opportunities to all people” reflects very well the egalitarian spirit of the country.

Belgium: This is a country fragmented into two blocks: the Flemish and the Walloons. We must avoid referring to this division and also to the role of the royal family as it does not have too much acceptance. Do not forget that the King does not have the treatment of King of Belgium,

but is the King of the Belgians. Of all the Kings and Queens that are in the world, this is the only King that carries this type of title.

Brazil: Brazilians consider themselves Americans. The terms “Latin American,” “South American,” and “Hispanic” should not be used to refer to them. Nor should the expression “in America” be used when speaking of the United States.

Canada: Canadian culture is closer to the British than to the United States. Even in the Quebec region – despite the French language – it is more like the British than the French. During the conversation should avoid talking about the sovereignty of the Quebec region as well as establishing comparisons with the United States. They consider that Americans are more aggressive and materialistic than they are.

Chile: It is convenient to avoid any comparison with Argentina, in all areas, cultural, sports, business, etc. The difference between the Chilean business culture (of Anglo-Saxon influence) and Argentina (Italo/Spanish) is as high as the 6.900 meters of the Aconcagua summit, the highest peak of the Andes mountain range that separates both countries.

China: You must show maximum respect to the highest-ranking managers: treat them as Sirs (Xian Shen), let them enter the meeting first, wait for them to sit down and up, listen to them with the utmost attention, never interrupt them, etc. Anyway, give them a deferential treatment according to their status and power.

Colombia: This is the Latin America County where the etiquette is more important. Use a low tone of voice, avoid bad words and expressions, and show at all times a courteous and friendly behavior, although more formal in the interior of the country (especially Bogotá) than on the coast (Barranquilla, Cartagena).

Ecuador: The regional differences between the Serranos (Quito) and the Costeños (Guayaquil) are very important for doing business. The first, constitute the social elite of the country: they are more conservative, formal, and reserved during negotiations. The costeños are more entrepreneurs, open to new businesses, more flexible and relaxed in their commercial relationships.

France: It is really positive to praise the country and its products (wines, food, fashion, etc.). Unlike the Germans who consider that “everything German product is good,” the French think that “all good products are French.” Recognize it; they will like it.

Germany: Personal questions (family, salary, etc.) should not be asked, nor should we talk about one's personal life, as it could be understood that our German partner should talk about his own. Avoid any topic of conversation related to World War II and Nazi Germany.

Saudi Arabia: You have to show utmost respect for all their religious rules and customs, such as the prohibition of eating pork and drinking alcohol, the six prayers they perform during the day, fasting during the month of Ramadan or family relations (polygamy).

Spain: It is better not to contradict Spanish people. Once the Spaniards have adopted a position, it is very difficult for them to turn back due to an attitude of pride typical of their character. The expression "give the arm to twist" is used in Spain as a synonym of "Changing your opinion," which gives an idea of what it costs them.

South Korea: Koreans do not like that foreigners criticize any aspect of their country or their way of life. Being a country that is very homogeneous from the ethnic and racial point of view, they consider that their culture is unique and superior to that of other countries, including China and Japan.

United States: It is a very nationalistic country (flag, anthem). You have to be very careful not to criticize their culture or the way they live (American way of life). They are very respectful and do not criticize other cultures.

Mexico: It is a very nationalistic country, especially in defense of its culture against the United States (current era) and also against Spain (in the past). In that sense is convenient to avoid topics, such as the conquest and the Spanish colonial period, compared with the United States, border problems, and emigration. The words of ancient President Porfirio Diaz reflect quite well its position related to the United States: Poor Mexico, so far from God and so close to the United States!

Peru: Gastronomy is a good way to get closer to Peruvians. Lima is considered the gastronomic capital of Latin America. To the numerous restaurants of contemporary cuisine (novoandina), restaurants of Creole, Japanese (nikkei) or Chinese cuisine (chifa) are added. To praise their specialties (ceviche, ají, anticuchos, suspiro de Lima, etc.) is to recognize a reality of which they feel very proud.

Poland: Poles like to spend the nights talking and drinking in bars. Accompanying them and drinking a lot (beer or vodka) like they do is the best way to socialize to do business. If somebody leaves soon, it may seem impolite.

United Kingdom: The English are, possibly, the most educated businessmen in the world, applying what is known as the British manners: they greet very formally, How do you do?; when they are given “thank you,” they answer with another “thank you,” and are continually asking for forgiveness with different expressions (I’m sorry, I beg your pardon, excuse me, etc.). It is convenient to also be extremely polite to be at their level.

Russia: Alcohol (mainly vodka) is a very useful way to interact with Russians. For them, drinking vodka is a pleasure and a ritual. The glasses are filled to the brim without lifting them from the table, never raised, as it would be to risk fortune. It is mandatory to finish every bottle started. The advice is obvious: you have to drink very slowly (vodka is 40º!) and do not try to put up with them.

South Africa: Talk about politics, religion, and racial conflicts should be avoided. If this last topic comes out, it is better to listen than to speak. It must take into account that, on racial issues, whites of British origin have more moderate ideas than Afrikaners (mostly Dutch), who are more extreme.

Sweden: Swedes are serious, formal, and reserved. Humor is not present in the negotiations. However, creating a relaxed atmosphere is important in Sweden; remember the widespread use of the sauna.

Switzerland: The Swiss concede extreme importance to punctuality. The cuckoo clock and the swatch (an acronym of Swiss and watch) are Swiss inventions. Any delay, however minimal, must be justified and apologize for it.

Uruguay: Unlike the Argentines, the Uruguayans are sober and modest. In Argentina, the Italian character predominates; in Uruguay, the Spanish inheritance is maintained. Demonstrations of wealth, exaggerations, and any behavior that denotes superiority are not welcome.

Turkey: The Turks are very hospitable. Tea (çay) and coffee (kahve) are offered during the meetings. It must be accepted as a sign of deference. The tea is served very hot, in small cups, so you have to take several throughout the meeting; It is advisable to take the cup by the edge so as not to burn; water and sugar are added, but never milk. The famous Turkish coffee should not be rushed to the end as it has grounds; like tea, it is not served with milk.

Текст 7

https://www.theguardian.com/lifeandstyle/2020/feb/16/not-so-fresh-why-jamie-oliver-restaurants-lost-their-bite

The stereotype is that British only drink tea. Although they do love tea with milk and drink quite a lot of it during the day. In 2019, Britain was not in the list of the world's top 25 coffee consumers per capita, and every Brit daily drink 1.4 cups of coffee. The research, conducted by the Centre for Economics and Business Research (CEBR), found the UK's coffee consumption has soared to 95 million cups a day in 2018, up from 70 million in 2008, suggesting an increase of 25 million over the last 10 years. Part of the research included a survey of 2,000 adults in the UK. Nearly a third of people surveyed indicated they don't drink coffee at all, but at the other end of the scale, 6 per cent said they drank six or more cups a day, with the average person consuming around two cups a day. In 2019, a majority of 76 percent of respondents drank coffee at home, followed by about 25 percent who usually drink drip coffee in a café. Brits also love a pint in the pub on Thursdays and Fridays. Fish and chips is not the only food British people eat. British people have a lot of nice food which is quite simple to make. They've also embraced Italian, French and Greek cuisine. Some of the most famous British foods include Sunday Roast, Beef Stew, Cornish Pasty, Shepherd's pie and Cottage pie, Mince pies and many more. I think there is more than a hint of anti-British sentiment in the stereotype that British food is bad. Yet it's British food that gets by far the most criticism of any national cuisine, British food seems to be basically a byword for bad food. Interestingly I have noticed in the US that if a restaurant labels traditional British food, such as Shepherds Pie as "Irish", then it suddenly becomes acceptable to serve it. So why did British food in particular get a bad reputation internationally? I think it's probably from the Second World War. All the American GIs were posted to Britain, at a time when rationing was in place, and were being fed shit like boiled corned beef and cabbage all the time. It was their first time in a new country, and the food sucked. So when they all went home, they took with them the idea that "British food is terrible and bland". American culture then propagates across the world, and the idea sticks. If the soldiers had been based in Sweden or something, then we might hear a lot more about Swedish food. It depends who you want to compare to. If you compare to other windy Northern coastal nations (Iceland, Canada, Latvia etc), British food isn't bad at all. If you compare to countries we frequently trade with and consider peers (France, Spain, China, America), British food is pretty bland. I would say that traditional British food is fairly typical for a country of its latitude, and in many ways I would argue it is more varied and innovative than many similarly Northern countries. The idea that say Dutch food or Eastern European food is any better than traditional British food seems laughable to me. A lot of Eastern European food seems to mass produced, processed meats and a lot of

tinned and jared preserved stuff, hardly what I'd call high quality. Mostly due to the outdated view of Americans who ate post-war hotel and restaurant food as tourists I think which led to ridiculous claims such as that by Krugman that "your typical Englishman, circa, say, 1975, had never had a really good meal". The New York Times has always pushed this outdated cliche with a recent article bizarrely claiming Londoners used to eat "porridge and boiled mutton". Boiled mutton. Nobody ever ate this ever. In the 70s it was Findus Crispy pancakes and Berni inn onion rings. He seemed to confuse the 1970s with the 1850s. I am surprised he didn't mention Jack the Ripper. His source? Charles Dickens. My grandparents ate well at home. Their bread was freshly baked, proper loaves from a baker (no Mothers Prime!). Vegetables often home grown with meat from a butcher and home baked fruit tarts. They rarely if ever ate out as an American tourist would have. Tourists, Americans in particular, seem to have a bizarre talent for finding the shittiest restaurants that nobody in their right mind would go to, then ordering something that would be terrible even if it was cooked well. Why not ask someone for advice!? I could point you to half a dozen brilliant places ten minutes walk away, and I don't even live in a big town. Instead you've gone to a 'steaks and milkshakes' place I never heard of, or you've gone to KFC and complained that the food is no different to what you could get at home. Gaah! I think there's been a pretty major shift in the way British view home cooking over the past 20-30 years, particularly among the Middle classes. I suspect it has a lot to do with the rise of French/Italian trained British chefs in the 90s/early 00s - Marco Pierre White, Gordon Ramsay, Jamie Oliver etc - ordinary lads that grew up on the same food as everyone else, but wound up cooking European haute-cuisine. I think that did an awful lot to 'de-snootify' the concept of fine dining, such that you had middle-class families cooking beef bourguignon as often as they had roast beef.

James Trevor Oliver MBE (born 27 May 1975) is a British chef and restaurateur. He is known for his approachable cuisine, which has led him to front numerous television shows and open many restaurants. Born and raised in Clavering, Essex, he was educated in London before joining Antonio Carluccio's Neal Street restaurant as a pastry chef. While serving as a sous-chef at the River Café, he was noticed by Patricia Llewellyn of Optomen; and in 1999 the BBC aired his television show, The Naked Chef. This was followed by a first cook book, which became a No. 1 UK bestseller. His television work included a documentary, Jamie's Kitchen, which gained him an invitation from Prime Minister Tony Blair to visit 10 Downing Street. In 2005 he opened a campaign, Feed Me Better to introduce schoolchildren to healthier foods, which was later backed by the government. Paolo Aversa, associate professor of strategy at Cass Business School in London, says Oliver's business is essentially a brand built around his personality with a

restaurant operation running alongside. This is not necessarily a bad thing, he says, because many companies maintain unprofitable activities that enhance their image – but if things go wrong the main brand can be damaged. “You can argue that a company that sells an idea of better eating habits, healthy food and so on should have some kind of flagship business that reminds the customer where this all comes from,” Aversa says. “I think Jamie’s Italian reinforced the image and it still does to a certain extent. People still see the restaurants around. The question is: is it worth the financial underperformance?” His path to fame, fortune and influence started when TV producers filming at the River Cafe in London spotted the chatty junior chef and offered him his own show. The Naked Chef, broadcast in 1999, made Oliver a star. Recipe books, endorsements and campaigns for healthier eating followed, making him rich and famous before he opened a single restaurant. “With this much choice in the market, customers will take it unless you stay fresh and relevant,” Martin says.” The crisis at Jamie’s Italian has followed a series of business setbacks for Oliver, who by his own admission has “fucked up” 40% of his ventures and lost £90m of his wealth since 2014. In 2015, Oliver shut the last branch of Recipease, his chain of cookery shops. In 2017, he closed the last of his four British-themed Union Jacks restaurants. And in October 2018 his food magazine, Jamie, stopped publishing after almost 10 years. There may be further trouble ahead. Oliver has put both branches of Barbecoa, his upmarket barbecue chain, up for sale. Barbecoa did not even have a honeymoon period. When the first restaurant opened near St Paul’s Cathedral in London in 2011, the Observer’s Jay Rayner said it would be laughed out of town in New York. Yet away from his restaurants, Oliver’s business continues to make plenty of money. At Jamie Oliver Licensing, which covers his endorsements and range of products and tie-ups, pre-tax profit rose to £7.3m from £7m in 2016. Profit at Jamie Oliver Holdings, which covers his media interests, rose to £5.4m from £1m. Oliver paid himself £10m in dividends for the year – £6m from licensing and £4m from media. He has never taken any money from the restaurant business.

Текст 8

https://www.pewforum.org/2018/04/25/when-americans-say-they-believe-in-god-what-do-they-mean/

When Americans Say They Believe in God, What Do They Mean? Nine-in-ten Americans believe in a higher power, but only a slim majority believe in God as described in the Bible. A new Pew Research Center survey of more than 4,700 U.S. adults finds that one-third of Americans say they do *not* believe in the God of the Bible, but that they do believe there is some other higher power or spiritual force in the universe. A slim majority of Americans (56%) say they believe in God “as described in the Bible.” And one-in-ten do not believe in any higher

power or spiritual force. In the U.S., belief in a deity is common even among the religiously unaffiliated – a group composed of those who identify themselves, religiously, as atheist, agnostic or "nothing in particular," and sometimes referred to, collectively, as religious "nones." Indeed, nearly three-quarters of religious "nones" (72%) believe in a higher power of some kind, even if not in God as described in the Bible. Overall, about half of Americans (48%) say that God or another higher power directly determines what happens in their lives all or most of the time. An additional 18% say God or some other higher power determines what happens to them "just some of the time." Nearly eight-in-ten U.S. adults think God or a higher power has protected them, and two-thirds say they have been rewarded by the Almighty. Six-in-ten Americans say God or a higher power will judge all people on what they have done, and four-in-ten say they have been punished by God or the spiritual force they believe is at work in the universe.

Текст 9

https://www.quora.com/What-exactly-does-America-first-mean

What is the meaning of America First? With America as the richest country in the world, it comes across as arrogance. America First means white supremacy. Because the people who are saying put America first are white supremists. America is one nation among 180 people on a planet we all share. Put America first does not mean, do the right thing. It does not mean respect human rights. It means #### the rest of the world. Trump was the only one talking like that in the 2016 campaign. That's why he won. It means that when considering how to treat the rest of the world, we think about America's interests first. American resources are not spent on Americans. Right now, we give a lot of foreign aid to Europe in the form of military aid. We seem to be more invested in protecting our friends than they are in protecting themselves. Why is that? Maybe we should insist that they share more of a burden, so that American resources are freed to be spent on Americans. Can Trump do all this? Who knows? America First is generally verbal shorthand for those who argue that the US Government should stop getting involved in foreign conflicts and foreign aid and so forth, and instead focus on putting its own house in order first. Opponents of this policy often call it "Isolationism." It actually didn`t mean anything for Trump. For him it was a marketing gimmick to fool voters. But unfortunately for rest of the world it ended up conveying 'America Alone'. Americans pledge their allegiance to their country first and foremost. When no veteran, single parent, or any other American goes without, at the least,

basic food and shelter then I'll think about helping other countries. If everyone, in every country concentrated on taking care of their own sustainably instead of worrying about what the other guy has, Americans would be bet Can you think of a reason to send money in our covid relief bill number 1 to a bank in eastern Europe? Was that America first? In number 2, can you propose an America first reason to send millions to Pakistan? It is time to think of us first again. Jimmy Carter left the White House with less than he came in with as did Trump. All the rest are suspect. Look at their net worth when any of them Pres, Sen, Reps went to DC then look at what they are worth today. America has people who want America first but fail to elect people who see the same dream.

Текст 10

https://www.weddingforward.com/american-wedding-traditions/

Traditionally American man spends two month salary on the wedding ring. Getting engaged is an exciting and wonderful event in your life, but it can also be the beginning of a long period of work and effort leading up to the big day. For the newly engaged couple who is just beginning the journey to marriage, Here are ten simple first steps for starting out your wedding journey, and the rest of your lives together, with ease. **1. Tell The World.** Before you do much of anything else, you should share your great news with the people that you care about the most. Take your first trip as a newly engaged couple to tell your parents and closest friends in person. **2. Make The Official Announcement.** Once your closest loved ones know the news, you can share with the rest of the world. You can have the announcement published online or in the paper, or simply create and send out announcements directly to your friends and family. 3. **Gather Support** Whether you choose respected magazines, experienced friends, or a professional wedding planner or consultant, find people to support you through the process – having a solid foundation of knowledge can save you money, time, and a ton of stress for the newly engaged couple. **4. Select The Bridal Party.** Whether you choose to have no attendants at all or ten attendants each, you'll want to get your bridal party into the loop as soon as you can. You and your fiance should create a list, ordered by importance, of everyone you could include in the party. Then pick a number that will suit both groups. 5. **Determine Your Budget.** You'll need to figure out how much money you're working with before you can do any sort of planning. You can find downloadable **wedding budget** worksheets all over the internet – print one out and think about your assets, and try not to start out your marriage up to your eyeballs in wedding

debt. **6. Pick A Date.** This is one of the most important decisions you will need to make when planning your wedding. You can either pick a venue and work backward or start with your perfect date and continue from there. Either way, you'll need to know these details to plan the rest of the event. **7. Pick Your Theme.** Before you get down into the nitty-gritty of picking out cakes and florists, you'll want to start by picking a broad theme to work off of. Will your wedding be formal or casual? What colors and styles appeal to you most? **8. Start Looking For Venues.** Venues can be booked up to several years in advance, so getting one nailed down as soon as possible is very important. Once you fall in love with a location, snap it up, and the rest of the wedding planning is all downhill from there. **9. Savor The Moment.** Don't let the beauty of this phase of your life get lost in the bustle. Take time to be excited about your engagement – take pictures, spend time together as a newly engaged couple, and make sure to commit these moments to memory. **10. Start A Journal.** If you don't already have a journal, this is a great time to start documenting your daily movements and feelings. Not only will it help you to sort out your feelings, providing venting space if needed, but it will be a great memento of this time for you to enjoy as you grow older. There are some American wedding traditions which are famous and iconic all over the world. This includes the wearing of a white or ivory gown to signify purity, and a white veil to signify virginity. While these would seem to some like ancient wedding traditions, they are still in use in many weddings today. These wedding rules are not hard and fast, this is why some American weddings choose otherwise. Another popular feature of American wedding culture is the superstition that the groom should not see the bride in her wedding gown before the wedding. People believe that this can be capable of bringing bad luck to the couple who does the opposite. Lots of couples still uphold these ancient wedding traditions and keep them alive. Some of the popular features of American marriage traditions for wedding ceremony ideas include: 1) Something old, something new, something borrowed, something blue. It is customary for the bride to carry or wear items which fit with each one of these categories for good luck. While for some this might fall into the category of funny wedding traditions, it certainly makes for a more interesting experience. Especially since these customs are quite significant. Something old signifies the family and friends at the wedding. Something new signifies the couple, something borrowed is a veil or other item from mother or aunt. And something blue signifies the bride's purity or virginity. 2) The bridal bouquet. This age-old tradition of carrying a bouquet of flowers used to signify the emotions of the bride during the wedding. Although this significance might be missing, it goes to show that wedding traditions in America still have a meaning. This list of some wedding traditions and meanings might prove shocking to people who did not know them. The bridal bouquet used to be a lovely bunch of herbs and spices. Their strong aroma would off bad spirits from possessing the bride. In addition,

each of these American wedding traditions has a unique story behind it. Some other wedding rituals ideas include the wedding ring which signifies eternity or a never-ending marriage due to its circular shape. For example, the flowers strewn by the flower girls symbolize fertility and hope. While in the early days the couple would wear these flowers to ward off evil spirits from their marriage. Which Wedding Styles Americans Do The In general, there are many different wedding styles in America, each with their own list of wedding traditions. Therefore, before to begin outing together ideas for wedding registry, you need to figure out what type of wedding you'll have first. 1) traditional: Though not religious, the traditional wedding follows certain norms that are common to the religious wedding. This includes the presence of groomsmen, a best man, a maid of honor, bridesmaids, and others.2) religious: American wedding culture still rings true in religious weddings, although the processes for each wedding will rely heavily on the religion. There's Jewish weddings, Christian weddings, Hindu weddings, and more.3) destination: Destination weddings are fully described by their name. The destination wedding takes place in a separate location from the home of the bride and groom. In these types of weddings, the theme will have a lot of features from the culture of the location. However, at the same time, it's an opportunity to take wedding traditions in the USA to other destinations. 4) military: This formal wedding is usually held where either the bride or groom is a member of the armed forces. They get to wear their uniform and have certain military traditions displayed at the wedding. 5) online: An online wedding is void of a lot of the usual weddings customs. This is mostly a cyber event which takes place over the Internet. 6) same sex: Same sex marriages are where a couple of the same sex get married. Although not legally recognized in certain places, many same sex marriages still follow the norms of American wedding culture. 7) double wedding: In a double wedding, two couples get married at the same time. Usually, a double wedding is appropriate when siblings or close friends decide to marry on the same day. 8) elopement: An elopement wedding also usually skips most of the ancient wedding traditions. This wedding is usually held in secret with only a few available witnesses. Here couples can have many different reasons to elope, some of which family members could not approve. An average American wedding usually takes about 6 hours from start to finish, depending on the program. 1) before the wedding: Many brides have a bridal shower or a bachelorette party before saying their traditional wedding vows. And the grooms have a bachelor's party. 2) at the wedding: At the wedding, there's usually the wedding ceremony for the joining of the bride and groom. In general, this will involve the guests and the bridal party including the couple, the groomsmen, bridesmaids, best man, maid of honor, flower girl and ring bearer. The officiant as well, who is a part of all wedding customs. And the wedding reception starts after a couple says their vows to each other. 3) after the wedding: After the wedding, the bride and groom

traditionally leave for their honeymoon which could last for a few days or even weeks. This period is significant for the consummation of the marriage and in most American wedding culture, the groom carries the bride over the threshold.

While somewhat similar, there are certain differences between American wedding traditions and those of the British. 1) Before the wedding: In America, the bride has a bachelorette party with her friends and the groom – a bachelor's party with his fellows. While in Britain, the bride has a Hen party with her friends and the groom – a Stag do. 2) During the wedding: In American wedding culture, the bride walks in after her bridesmaids. But in a British wedding, the bride walks down the aisle before her bridesmaids. Also, in an American wedding, the groom faces the guests to watch his bride walk down the aisle and toward him. However, in a British wedding, the groom stands with his back to the guests and doesn't watch the bride walk down the aisle. In American wedding culture, the guests stand with the bride and groom during the marriage ceremony. In a British wedding, the guests are sitting during the wedding ceremony. 4) The reception: There is more time spent on the dance floor at American weddings, so meals are shorter. However, at British weddings, the meal is usually the main point in the reception. British tradition usually offers fruit cakes ordered for the wedding cakes and displayed with pillars in between the tiers of it. On the other hand, in American weddings customs, the wedding cake is usually a sponge cake. This tiers for the cake are usually stacked one on top of the other. In American wedding reception, lots of guests get up to dance in-between dinner courses. While at British weddings, dancing doesn't begin until after dinner. A lot of these differences exist between American wedding customs and those of other countries, including Britain. However, over time, some of these customs are beginning to blend as couples from all over the world adopt certain American wedding traditions in addition to their own.

Honeymoon is a magical time waiting for each couple. Some like a lazy beach holiday. Others are ready for adventure. What to choose, it's up to you. We propose to you magnificent unique honeymoon destinations, who can not leave you indifferent. Around the 1820′s Britain becaue the center of the vast Empire. Honeymoon voyage became common for the British elite. The French began calling this British-derived habit of travelling after the wedding *"voyage a la facon anglaise "*, i.e. *the English-style voyage*. It is thought that the British elite were inspired to use the post-wedding time to travel by a concept borrowed from the Indian elite in the Indian Subcontinent. Finding your ideal honeymoon destination can prove difficult as a lot of factors come into account such as budget as well as what type of honeymoon you both wish to go on whether it may be a beach or safari honeymoon. More often than not however beach honeymoons are the most popular type of vacation with destinations such as Mexico and

Thailand frequented by thousands of honeymooners every year. Also an important factor when deciding on where to go on honeymoon is the time of year. If basking in the sun is your thing, then you need to avoid going during that location's rainy season or heavy winter. There are so many options that choosing your ideal destination can sometimes seem overwhelming for most couples. Honeymoons are meant to be unique, spectacular, restful, romantic and the possibilities are endless. Some popular honeymoon destinations in the USA are: Niagara Falls, New York/Ontario; Walt Disney World, Orlando, Florida; Las Vegas, Nevada, Hawaii; San Francisco; Los Angeles, New York. American couples had some popular Honeymoon beach destinations before coronavirus pandemic: 1) Santorini, Greece, 2) Bali, Indonesia, 3) Antalya, Turkey, 4) Goa, India, 5) 6) Mauritius? 7) Maldives, 8) Mexico, 9) Italy, 10) Croatia. Popular safari Honeymoon destinations were: 1) Himalayas, India/Nepal/Tibet, 2) Machu Picchu, 3) Paris, France, 4) Japan, 5) South Korea.

Текст 11

https://yoyochinese.com/blog/chinese-stereotypes-of-other-nationalities

If you're doing any sort of analysis of China, it pays to remember that until relatively recently, China was a closed off country, with little substantive contact with the rest of the world. While this has changed tremendously in the last several decades, old habits die hard, and within China there are still very strongly-held stereotypes about the outside world, in part because of the very limited information that was available for so long. As a result, China is home to an interesting phenomenon – there tend to be very specific stereotypes about various non-Chinese nationalities and ethnicities that are so pervasive as to be inescapable, whether you're talking to a rural farmer or a highly-educated Shanghainese. Part of this is that, in the minds of many Chinese, there is often a really strong link between a country and their celebrities or cultural output. In 2014, when the new season of the BBC show Sherlock was in production recently, for instance, UK Prime Minister David Cameron's Weibo account was flooded with requests to speed up filming and messages of thanks upon the season's release, even though Cameron repeatedly mentioned that he had absolutely nothing to do with the show whatsoever. Anyway, here are my favorite Chinese stereotypes of other nationalities and ethnicities (and my thoughts on why they exist)! French – romantic, 浪漫 (làng màn). We sort of have this stereotype in the States as well, but it's on a whole other level here in China. I've heard Chinese girls say they'd do anything to have a French boyfriend out of the misplaced belief that they'd invariably be showered with

wine and chocolates. If you're trying to pick your mate based on country of origin, you're in for some rude awakenings (in my view, anyway).

Americans – rich, own guns, open-minded 有钱 (yǒu qián) 拥有枪支 (yōng yǒu qiāng zhī) 思想开放. I get these ones all the time, especially from cab drivers, whom I have to inform that I'm broke as hell. They usually find out that situation when I argue over the price at the end of ride. I never knew anyone with a gun growing up. I think these perceptions stem from the fact that the Americans that travel to/live in China tend to do so because they are open-minded enough to launch themselves into a very foreign culture like China's, or they used to primarily be high-level executives of multinational corporations, though that's no longer really the case. All our shoot-em-up movies probably contribute to the gun thing, though I don't complain as much because if a driver assumes I know how to use a gun he's less likely to try to rip me off! American women – promiscuous, 性观念开放 (xìng guān niàn kāi fàng) This is something I've just started to hear recently, sort of the flipside of the "开放 (kāi fàng)" thing I suppose.

I think it stems from American movies, specifically the ones that see release and are popular in China, which tend to be action-focused blockbusters or other fare that doesn't exactly avoid the young blonde bimbo stereotypes. The fact that a lot of the Americans living in Chinese cities these days tend to be university students who like to indulge in the party scene probably contributes to the stereotype as well.

Germans – punctual, hard working, meticulous. (punctual - 守时 (shǒu shí) | hardworking - 工作努力 (gōng zuò nǔ lì) 严谨 (yánjǐn) I've worked for a handful of German companies in Shanghai and seen this first-hand – many of my Chinese coworkers were really proud of working there, reasoning that being accepted into a German firm meant they had a strong work ethic or were otherwise more capable than their peers at other companies. For whatever reason the Chinese impression of Germany is that everything is very precise and happens right on time, so I always hated to burst the bubble by pointing out that Germans were usually just trying to get through the day without pissing off their boss, just like everyone else. Canadians – polite, 有礼貌 (yǒu lǐ mào) Let's face it – this is kind of true (I have two Albertan roommates, apologies abound), but is still taken to an extreme here in China. Canada is a popular study and work destination for Mainland Chinese people. And you'll sometimes hear aspirants describe Canada's clean air, good healthcare system and, yes, polite citizenry as the perfect cure for the China blues. My Chinese-Canadian roommate often gets asked why he came to China in the first

place, since Canada is 挺好 (tǐng hǎo) - quite good. Rob Ford is single-handedly undoing this stereotype though!

Russian women – pale and beautiful, 很白很美 (hěn bái hěn měi) Despite having a tremendous number of (hilarious and dubiously accurate) possible stereotypes of Russians to choose from, almost every Chinese will tell you "很白很美 (hěn bái hěn měi)" when you bring up the topic of Russian women.

I think the archetypical Russian big blue eyes and pale skin are such a polar opposite of the average Chinese appearance that they're considered very desirable and beautiful – almost like the epitome of Western-ness, if that makes sense. Here's the irony, though: I dated a Russian girl for a long time who grew up in Russia's Far East, just 30 km from the Chinese border, and though she is technically Asian and started learning Chinese in kindergarten, she was still always seen as about as "un-Chinese" as it gets. Basically, stereotypes are weird. Jewish people – Jews have money, 犹太人很有钱 (yóu tài rén hěn yǒu qián) In my book this is like the king of all Chinese stereotypes, perhaps just because I (a Jew) hear it with unfailing consistency. Many Chinese feel there is a sort of kinship between the two cultures because of common values (e.g. an emphasis on education, close familial relations and, yes, conservative spending habits), and they admire the Jewish people greatly for their intelligence and financial acumen. An old student of mine showed me all the self-help books in China dedicated to "thinking like a Jew" and "saving money in the Jewish way," and there is a popular Weibo account called 犹太人智慧启示录 (yóu tài rén zhì huì qǐ shì lù) , translated as "Revelations of Jewish People's Wisdom". My favorite item, though, is that in some stores the Talmud, the ancient book of Jewish law, is sold as a business guide.

That'd be like perusing Barnes & Noble and seeing the Analects of Confucius as a guide to making the perfect dumpling! Though I'm hardly one to refute these beliefs openly, I do very frequently have to point out that not all Jews are smart and wealthy...though if anyone wanted to start perpetuating an "all Jews are handsome" stereotype I suppose I could get on board with that!

Текст 12

https://www.mantelligence.com/dating-statistics/

So often, the question “what women want in a man” is answered in a tongue in a cheeky way as it is often joked that such a man could not possibly exist. However, while what some women look for in men is materially different from other women, there are a number of qualities that are commonly admired. They are often seen in good men and we list them below. 1. Kind. Perhaps the most common quality of a good person, let alone a good man, is kindness. So many women will need a boyfriend or husband to be kind as it will make them feel loved and assured of their partner’s affection. Kindness also allows people to be themselves in an important relationship. 2. Compassionate. Compassion is such a key quality that may make the world of difference in a successful relationship. The reason being is that compassion allows us to see things from our partner’s point of view which then helps build a relationship based on trust and empathy. 3. Dedicated. Having a dedicated partner is often what women want in a good man. The reason being is that it is often thought that many men put themselves first, as opposed to putting their relationship at the top of their priority list. If they are dedicated to their partner, they will always be thinking of them and how to ensure the longevity of a relationship. 4. Committed. To many, it will go without saying that for a relationship to last, a quality of a good man that is required is for him to be committed. This means that he is faithful to his partner. There will be some men that are less likely to be able to do this than others. However, if you think you have the one, you are likely to want to be with him because he won’t hurt you by cheating on you with other men or women. These surveys and studies reveal how both American men and women feel about different kinds of relationships. You can use these statistics to understand the trends in modern romance.

100 Qualities Of A Good Man.

69% of American women would want to stay at home with their children if money was not a problem. (Daily Mail, 2011) 64% of women prefer a husband who earns more money than they do. Of almost 10,000 American women surveyed, most wanted a man to be an analogue of a butler: 72% expect men to open the door for them, 42% expect their man to get the check, 23% expect him to help with their chair, 33% expect him to help them with their jacket, and 10% expect men to stand up when they leave the table. (The Survey of the American Woman, 2010) Among 1000 women asked what makes a man hot, 75% said dependability, 67% said kindness, 66% said moral integrity, 53% said paying attention, 53% said intelligence, 51% said father-like qualities, 46% said passion about what they love, 41% said confidence, 38% said generosity, 35% said being good in bed, 30% said a good sense of style, and only 26% said a handsome face. (Men’s Health, 2015) Of 5,481 men and women surveyed, 84% of women want a guy who

treats them with respect, 77% want a man they can trust, 47% prefer a man who shares the same values, and 46% want a man who is not afraid of communicating what he wants and needs. (Match, 2013) Of 2000 women surveyed, about 66% want guys who make them feel safe. 62% want someone who trusts them. Of 2000 adults surveyed, 52% of American women want to see good manners, 42% want men to ask a lot of questions, 26% want men to pay for their meal, 27% want a man who enjoys his meal, 17% are fine with being a little drunk. (TGI Friday's, 2015) From a survey of 1000 women, 48% of women responded that they want men who are romantic. (Men's Health, 2015)

- 50% want a man who says 'I love you' when he feels it.
- 47% want a man who sees her as his equal.
- 39% want men who remind them they're beautiful.
- 38% want a man who doesn't forget birthdays or anniversaries.
- 33% said someone who is not needy and insecure.
- 31% want a man who respects their privacy.
- 28% want a man who always put the trash out.
- 25% want a man who makes an effort to get to know her friends.
- 24% want a man who laughs at her jokes.
- 23% want men who do not check out other women.
- 22% want men to make them coffee.
- 22% want a man who wants sex more than once a week.
- 17% want a man who likes her cooking more than his mom's.
- 14% want a man who likes their mom.
- 14% want a man who does not "like" random women's pictures on social media.
- 12% want a man who doesn't leave the car without petrol. (Carnival Cruise Lines, 2016)
- 39% of polled American women admire a man's butt, 11% admire a man's eyes, 13% are attracted to a flat stomach, 3% admire the neck. (Static Brain Research Institute, 2016) Of 108 women surveyed, 24% are attracted to a guy's well toned arms, 19% are attracted to broad shoulders, 18% are attracted to a sexy back, 15% are attracted to a guy's v-cut, 9% are attracted

to abs, 7% are attracted to a man's butt, 5% are attracted to muscular legs, and 2% are attracted to a man's chest. (GQ, 2016) First Things Women Notice On A Guy. Of almost 10,000 women, 49% notice a man's eyes, 15% notice his body, 14% look at his hair, 4% notice the guy's girlfriend, and only 2% notice his shoes. (The Survey of the American Woman, 2010)

- What do American women expect of a man? In a survey of women and girls aged 7-21, 46% say marriage is the gold standard success. 39% of young women believe that having a successful marriage is one of the most important things in their life. 93% of polled American women prefer to be asked out on a date. Of 5000 men and women surveyed, 65% of women said kissing is appropriate on a first date, while 56% said cuddling is also appropriate. (Singles in America, 2012) Of nearly 1500 married or engaged men and women surveyed, 60% of women said they want their future husbands to ask permission from their parents before proposing, 32% believe having no diamond ring in a proposal is one of the biggest mistakes men can make, 47% want the proposal to be a surprise, 57% want the photo of the diamond ring shared on Facebook, and only 4% say a big carat sized ring is important. (Men's Health, 2012) 84% of women prefer a romantic proposal over a fancy ring. (Men's Health, 2007) 34% of women are "willing" or "very willing" to move in with their significant other to save money, while 30% are "not at all willing." (Trulia, 2012)

Текст 13

https://www.optilingo.com/blog/korean/south-korean-business-etiquette/

The Importance of Business Etiquette in South Korea. Whether you're building Korean business relationships, or you're planning to work in South Korea, you need to know the rules of Korean business etiquette. Business culture in Korea is much different from Western business culture. The last thing you want to do is accidentally offend a potential business partner. To keep that from happening, it's crucial you understand these differences, and avoid the faux pas of Korean business behavior. 9 Rules to Follow for Basic Korean Business Etiquette. Confucianism is deep-rooted in Korean culture. This means that respect for age, authority, and education is very important in Korea. However, modern Koreans don't adhere to the principles of Confucian as strongly as the previous generations did. Still, these principles form the basis of many rules and practices of doing business in Korea. The steps below will highlight everything you need to make a lasting professional impression. 1. Respect Age and Status. Hierarchy affects all forms of

social interactions in Korea. Having respect for status and age is crucial in Korean culture. Hierarchy means that everyone has a role to play in society therefore it is important to respect the role that everyone plays. Koreans get very comfortable when they interact with a person they consider their equal. A number of factors such as marital status, role in an organization, and which university a person attended determine status in Korea. 2. Bow and Shake Hands When Appropriate. Koreans bow to their seniors as a sign of respect and greeting. The junior person will always initiate the bow. The bow is usually deep and the senior person will slightly bow to acknowledge the greeting and respect shown. When meeting a group of Koreans, greet the individual with the highest status first then proceed to greet the oldest person. You'll note the individual with the highest status because they always enter the room first. Shaking hands when meeting someone for the first time has become common in Korea these days. However, it hasn't completely overtaken bowing which in certain circumstances may happen during or before a handshake. You can slightly bow during a handshake and break eye contact. You can have a firm handshake similar to the one offered by your counterparts, but it's advisable if yours is gentler. To show great respect during handshakes, a person with a lower status can shake using both hands or they can place their hand across their belly or support it at the forearm. Korean women might bow instead of offering a handshake. That's the norm because, in a formal business setting, it's considered appropriate when women maintain a certain distance from men. 3. Have Your Business Card Ready. Have your business cards ready for exchange during initial meetings. Koreans love to understand status. A business card allows them to have a chance to assess the title, rank, and position of their potential business partner. Before sitting down for your meeting, politely give your business hand with both hands and take one in return. Don't put the card in your pocket. Instead, quickly review the titles, positions, and names on the card. When you sit down, remember to place the business card on the table and pick it up when the meeting ends. A business card will show that you are organized. Remember to always have clean cards ready (and provide translated versions of your card to your business counterparts when necessary). 4. Give Appropriate Gifts. Gifts are always welcome in Korea because they symbolize the importance of a relationship. However, be considerate when gifting. If your gift is very expensive and the person receiving cannot afford to reciprocate, you can be viewed as inconsiderate. Red and yellow are loyal colors. Wrap your gifts in these colors. You can also wrap your gifts in yellow or pink because these colors represent happiness. Never use white or black wrapping paper and never sign a card using green or red ink. Always carry gifts with you when invited to a Korean home. Gift ideas for such occasions include flowers, chocolates, or fruit. Remember to hand over the gifts using two hands and understand that the gifts will be opened later and not immediately when received. Keep in mind that South Korea holds anti-graft

laws since 2016. This means, that your gift to public officials can't exceed a certain amount. Journalists, private school teachers, and their spouses can't accept meals of more than 30,000 won (about 27 USD). And there are limits for gifts of 50,000 won (about 45 USD) – 100,000 won (about 90 USD) at private events such as weddings and funerals. 5. Use Family or Given Names Properly. During initial meetings, it's best that you use a Korean family name when speaking to your business partner directly or when speaking about them when talking to another Korean. However, when you get to good terms with your counterparts, you can use their given name. There are settings that are very formal and require great respect. These vary in nature, but it will be clear to you that it's not a casual meeting. In such settings, use the formal title and the surname of your counterpart when addressing them. And if you're not sure, always err on the side of caution and stick to the formal greetings. 6. Build Strong Professional Relationships. Relationships are crucial when conducting business in Korea. You can develop these relationships during informal social gatherings. Oftentimes, such informal social gatherings would involve alcohol. Drinking is a huge part of Korea's business culture and is often considered the easiest way of relieving work stress and forming closer bonds with colleagues or business partners. 7. Dress in Professional Business Attire. Appearance is vital in Korea. Koreans dress more formally, have very conservative business attire, and don't focus much on individual expression. Men should dress in white shirts with ties and dark-colored suits. Jewelry should be kept at a minimum, (such as a watch and a wedding ring). Women are advised to dress conservatively in colors and patterns that aren't too vibrant or distracting. 8. Prepare Yourself for Business Dinner Invitations. Dinner is the biggest meal of the day in Korea and usually happens between 7 pm and 9 pm. Business dinners in Korea are strictly for the people doing business, so you should not extend the invitation to your spouse or partner. The host usually orders food. And be prepared, all the food usually arrives at the same time to the table. Wait for the host's invitation before you start eating your meal. When passing food around the table, use your right hand. It's important to note that Korean cuisine has both extremely spicy and mild dishes. So, if you don't like the heat, be careful. Koreans generally like being quiet during a meal to ensure that they fully concentrate on their food. Conversations are held after the meal over tea or coffee. The host always pays for meals. However, a good argument may arise over who is to pay. Remember it is considered polite when a foreigner offers a dinner invitation to reciprocate the kindness of the hosts. Adopting these tips during your next business dinner will show your potential partner or current boss that you respect the Korean culture. This will help you build stronger relationships that are crucial for lasting success in your business. 9. Speak Korean. If you truly want to impress your Korean business partners, you should learn Korean. Even a few words can already make a positive impression. Learning a foreign language shows loyalty and

appreciation. Most importantly, it can go a long way to benefiting you both as a person and as an employee. And if you want to learn Korean fast, you should use a convenient language learning application that gets you results fast. By showing you high-frequency phrases, you can learn exactly how the locals speak. And with built-in pronunciation guides, you can start building your speaking skills from the first lesson. Each lesson will give you the confidence you need to speak fluently and impress your Korean business partners.

How to Express Your Emotions in Korean. Life is full of emotions. And expressing them can help you communicate your situation or desire. It's important to learn how to express emotions in Korean. After all, most conversations involve talking about how you feel at some point. Right? Not only will knowing how to express yourself help you reach fluency faster, but you'll form better friendships and connections with people as you learn. Here's what you need to know if you want to express your feelings in Korean. Do Koreans Refrain From Expressing Emotions? While Korean has both formal and informal speech, it's difficult to define Korean words for feelings and emotions as either formal or informal. For example, you'll use some words in formal situations more frequently than informal ones. That's life. However, that doesn't necessarily mean that those words are truly formal. You can use these words in a poetic or casual way as well. Ignoring these confusing, but important rules can cause your Korean speech to be unnatural. So, don't fight it. Instead, keep these rules in mind as you move forward is a smart idea. Expressing Emotions in Korean. It may surprise you, but there are no adjectives in Korean. Happy, sad, nervous, bored, these are all adjectives in English. They're words that describe nouns. So, how do we express emotions in Korean without them? Let's take a look at how Korean grammar handles emotions. In Korean, you have descriptive verbs instead of adjectives. This means that you need to conjugate a verb to communicate a description. There is a vocabulary list that is English equivalent of Korean phrases. It is a conjugated version of "I am". Be mindful of this when you're expressing your emotions and feelings in Korean. Vital Tips to Doing Business in Seoul. Seoul is the vibrant and dynamic capital of South Korea. It has amazing internet connectivity, numerous innovation hubs, and it's the home for many startups. However, you should also be aware that a few bigwigs stand taller than most businesses in the city. These businesses are known as chaebols. How Influential Are Seoul's Chaebols? Chaebols are companies that played a critical role in liberating Korea from poverty after the Korean war. However, in the years that followed, they installed a hierarchical system that forms a major part of the Korean business etiquette. The key characteristic of Chaebols is that their businesses are family-owned and operated. These corporate giants control a huge part of the Korean economy and greatly influence the cultural and political aspects of Korea. Due to this influence, key positions in the corporate world are not earned but rather given out in a type of "structured"

nepotism. The leading chaebols are the SK Group, Samsung, Hyundai, and LG. The media in South Korea and some international agencies refer to them as the “Big Four.” And you can feel the impact of these companies throughout South Korea. While these aren’t the only chaebols that influence the economy of South Korea, you need to understand the major players when doing business in Seoul. Businesses thrive on personally built relationships with these leading companies. And sustaining these relationships, proving that you are a respectable business partner with a good character that reflects the values of Korea, is the key to success in business.

Текст 14

"Scott D. Seligman" Chinese Business Etiquette, 1999

https://www.quora.com/What-was-the-Chinese-perception-of-outsiders

The Chinese answer

«There are 56 peoples in China, so in ancient time, outsider could be any one of these peoples except Han people. However, you see now, 56 peoples live in China peacefully. China, as a multi-people country, is full of inclusiveness. This is the result of chinese culture. Ancient saints said“**海**纳百川,**有容乃大**”, which means “the water that comes from hundreds of rivers makes the greatness of ocean, and the ocean can be great beacause of its inclusiveness.” The chinese word“**包容**” (inclusiveness) is an important part of Chinese culture which have educated Chinese people since thousands years ago and Chinese people are deeply influenced by this thought. In this way, Chinese people view outsiders friendly and accept their arrival openly but the prerequisit is that outsiders also respect China and Chinese people. The perception of outsiders in Chinese way is easy. Those who come from other regions are outsiders but Chinese people normally don’t judge or discriminate against them, on the contrary, Chinese people often welcome their arrival and always be warm hearted. All of this kind of actions are because of chinese traditional culture. There is an Chinese idiom“**来着是客**” means those who visit us are our guests, so we should treat them politely. Confucius once said “**有朋自**远方来 **不亦**乐乎？” this means “it’s a good thing that a friend comes from a far-off place visits you, isn’t it? ” Here, normally, someone from a distant place is not a friend when you meet him for the first time, but our culture educate us treat them as friend. This is Chinese polite and respect».

It is a taboo theme. There are a few hundred peoples in China with their languages. Foreigners are called «laowai»

Chinese people do a bad reputation as tourists aboard. But that's not a bad thing. As an Indian, I hope one day Indians also have such a bad reputation. There are two types of Chinese people who travel abroad on holidays. The first is the rich class. These people have had university education, work for large companies, drive posh cars, live in costly apartments, have some sort of grasp on English language, have been introduced to Western world and western ideas and understand western etiquette. These people usually travel by themselves or in small groups of friends. They use internet actively and can manage to get through in a foreign country all by themselves. The 2nd is the working class. These people do not understand western etiquette and have no grasp of English. They don't speak any other language other than Mandarin/mother tongue and can only read Chinese script. These people most like never went to university or have worked for large MNCs. These people cannot survive in a foreign country on their own. SO they tend of travel in large group tours organized by a tour operators. Its the 2nd group that causes the bad reputation as they are not familiar with western etiquette. Now why is this is a good thing? Because this is Chinese success story. People who aren't university educated, who haven't learned any foreign languages are still able to earn enough disposable income that they are able to travel to foreign lands. These people are *"Nouveau riche",* people who couldn't afford to get a university education yet have become so rich that they have the disposable income to travel abroad. And all this within a span of less than 5 decade. Contrast that with India. How many Indians from group 2 can dream of travelling abroad?

Вопросы зачета.

1. Характеристика морали, нравственности и этики.
2. Определение этики, как «практической философии".
3. Различие между нравами и моралью.
4. Отличие ценности от норм.
5. Талион и золотое правило нравственности.
6. Регулятивные идеи: золотое правило нравственности и категорический императив.
7. Роль представления о смысле жизни в самосознании личности.
8. Форма личных нравственных требования индивида.
9. Понятие нравственная свобода.
10. Понятие нравственной ответственности.
11. Отличие чести от достоинства.

12. Общность нравственности и этикета.
13. Отличие нравственной нормы от этикетной нормы.
14. Символические формы поведения в этикете.
15. Понятие "дипломатический протокол".
16. Ритуалы презентации в дипломатическом протоколе.
17. Ритуалы уклонения в дипломатическом протоколе.
18. Нормы дипломатического протокола, выполняющие функцию социальной идентификации.
19. Основные виды дипломатических приемов.
20. Протокольные вопросы приема иностранных гостей.
21. Основные правила поведения гостей на дипломатических приемах.
22. Общее и отличия в компетенциях дипломата и переводчика.
23. Прямые функциональные обязанности и их отличие от дискреционных.
24. Профессиональные этос, мораль и этика.
25. Основные сферы профессиональной деятельности переводчика, которые регламентируются профессиональной этикой.
26. Нравственные требования в деятельности переводчика.
27. Дипломатические функции, возлагаемые на переводчика.
28. Нравственные ограничения в профессии переводчика.
29. Основные правила поведения переводчика при ведении переговоров.
30. Этикет представлений, приветствий, невербальные формы общения, поведенческие табу.
31. Нравственные основания этикетных правил поведения в общественных местах.
32. Правила поведения за столом и ресторанный этикет.
33. Факторы разных культур, определяющие особенности поведения людей.
34. Толерантность и нравственность - норма отношения к иным культурам и этносам.
35. Особенности делового и межличностного общения в США.
36. Стереотипные представления о россиянах на Западе.

Зачет проводится в форме устного ответа на вопросы билета.

Контролируемые компетенции: УК-1, УК-8, ОПК-3.

Оценка компетенций осуществляется в соответствии с Таблицей 4.