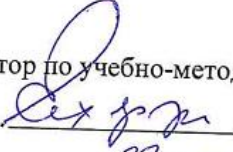


ФЕДЕРАЛЬНОЕ ГОСУДАРСТВЕННОЕ БЮДЖЕТНОЕ ОБРАЗОВАТЕЛЬНОЕ
УЧРЕЖДЕНИЕ
ИНКЛЮЗИВНОГО ВЫСШЕГО ОБРАЗОВАНИЯ
«МОСКОВСКИЙ ГОСУДАРСТВЕННЫЙ ГУМАНИТАРНО ЭКОНОМИЧЕСКИЙ
УНИВЕРСИТЕТ»

КАФЕДРА РОМАНО-ГЕРМАНСКИХ ЯЗЫКОВ

УТВЕРЖДАЮ
Проректор по учебно-методической работе
 Е.С. Сахарчук
«27» сентября 2022 г.

**ФОНД ОЦЕНОЧНЫХ СРЕДСТВ
ПО ДИСЦИПЛИНЕ**

АКТУАЛЬНЫЕ ПРОБЛЕМЫ МЕЖКУЛЬТУРНОЙ КОММУНИКАЦИИ

45.05.01 Перевод и переводоведение
шифр и наименование специальности

Лингвистическое обеспечение межгосударственных отношений
специализация

Москва 2022

Разработчик (и) д.и.н., проф., профессор кафедры романо-германских языков Репко С.И.



Фонд оценочных средств рассмотрен и одобрен на заседании кафедры романо-германских языков

(протокол № 8 от «07» апреля 2022г.)

на заседании Учебно-методического совета МГГЭУ

(протокол № 1 от «27» апреля 2022г.)


Согласовано:

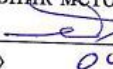
Представитель работодателя
или объединения работодателей




Фаустова М.В.
Генеральный директор АНО «Агентство
международных и межрегиональных
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«7» 04 2022 г.

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«27» 04 2022 г.

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4. Методические материалы, определяющие процедуры оценивания результатов обучения, характеризующих этапы формирования компетенций
5. Материалы для проведения текущего контроля и промежуточной аттестации

1. ПАСПОРТ ФОНДА ОЦЕНОЧНЫХ СРЕДСТВ

по дисциплине «Актуальные проблемы межкультурной коммуникации»

1 - Перечень компетенций, формируемых в процессе освоения дисциплины

Код компетенции	Наименование результата обучения
УК-1	Способен осуществлять критический анализ проблемных ситуаций на основе системного подхода, вырабатывать стратегию действий
УК-2	Способен управлять проектом на всех этапах его жизненного цикла
УК-3	Способен организовывать и руководить работой команды, вырабатывая командную стратегию для достижения поставленной цели
УК-5	Способен анализировать и учитывать разнообразие культур в процессе межкультурного взаимодействия
ПК-5	Способен проявлять психологическую устойчивость в сложных и экстремальных условиях, в том числе быстро переключаясь с одного рабочего языка на другой
ПК-6	Способен оценивать качество и содержание информации, выделять наиболее существенные факты и концепции, давать им собственную оценку и интерпретацию; выдвигать гипотезы и последовательно развивать аргументацию в их защиту на основе междисциплинарного подхода

Конечными результатами освоения дисциплины являются сформированные когнитивные дескрипторы «знать», «уметь», «владеть», расписанные по отдельным компетенциям. Формирование дескрипторов происходит в течение всего семестра по этапам в рамках контактной работы, включающей различные виды занятий и самостоятельной работы, с применением различных форм и методов обучения.

2. ПЕРЕЧЕНЬ ОЦЕНОЧНЫХ СРЕДСТВ¹

Таблица 2

№	Наименование оценочного средства	Характеристика оценочного средства	Представление оценочного средства в ФОС
1	Проект	Конечный продукт, получаемый в результате планирования и выполнения комплекса учебных и исследовательских заданий. Позволяет оценить умения обучающихся самостоятельно конструировать свои знания в процессе решения практических задач и проблем, ориентироваться в информационном пространстве и уровень сформированности аналитических, исследовательских навыков, навыков практического и творческого мышления. Может выполняться в индивидуальном порядке или группой обучающихся.	Темы индивидуальных проектов в форме написания эссе
2	Тест	Средство, позволяющее оценить уровень знаний обучающегося путем выбора им одного из нескольких вариантов ответов на поставленный вопрос. Возможно использование тестовых вопросов, предусматривающих ввод обучающимся короткого и однозначного ответа на поставленный вопрос.	Тестовые задания
3	Решение разноуровневых задач (заданий)	Задачи и задания творческого уровня, позволяющие оценивать и диагностировать умения, интегрировать знания различных областей, аргументировать собственную точку зрения.	Комплект разноуровневых задач (заданий)

3. ОПИСАНИЕ ПОКАЗАТЕЛЕЙ И КРИТЕРИЕВ ОЦЕНИВАНИЯ КОМПЕТЕНЦИЙ

Оценивание результатов обучения по дисциплине Практикум по межкультурной коммуникации (первый иностранный язык) 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. 3.
Таблица 3.

Код компетенции	Уровень освоения компетенции	Индикаторы достижения компетенции	Вид учебных занятий ² , работы, формы и методы обучения, способствующие формированию и развитию компетенций ³	Контролируемые разделы и темы дисциплины ⁴	Оценочные средства, используемые для оценки уровня сформированности компетенции ⁵	Критерии оценивания результатов обучения
УК-1	Знает					
	Недостаточный уровень Оценка «незачтено», «неудовлетворительно»	<i>УК-1. 3-1.</i> Знает принципы и методы лингвистического анализа текста/дискурса; имеет системное представление об особенностях современного этапа и истории развития изучаемых языков.	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.	Тестовые задания, выполнение проектов, решение разноуровневых задач	Не знает принципы и методы лингвистического анализа текста/дискурса; не имеет системное представление об особенностях современного этапа и истории развития изучаемых языков.

² Лекционные занятия, практические занятия, лабораторные занятия, самостоятельная работа...

³ 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.

⁴ Наименование темы (раздела) берется из рабочей программы дисциплины.

⁵ 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...

<p>Базовый уровень Оценка, «зачтено», «удовлетворительно»</p>	<p>УК-1. 3-1. Знает принципы и методы лингвистического анализа текста/дискурса; имеет системное представление об особенностях современного этапа и истории развития изучаемых языков.</p>	<p>Практические занятия</p>	<p>Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.</p>	<p>Тестовые задания, выполнение проектов, решение разноуровневых задач</p>	<p>Частично знает принципы и методы лингвистического анализа текста/дискурса; имеет представление об особенностях современного этапа и истории развития изучаемых языков.</p>
<p>Средний уровень Оценка «зачтено», «хорошо»</p>	<p>УК-1. 3-1. Знает принципы и методы лингвистического анализа текста/дискурса; имеет системное представление об особенностях</p>	<p>Практические занятия</p>	<p>Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация.</p>	<p>Тестовые задания, выполнение проектов, решение разноуровневых задач</p>	<p>В основном знает принципы и методы лингвистического анализа текста/дискурса; имеет представление об особенностях современного этапа и истории развития изучаемых языков.</p>

		современного этапа и истории развития изучаемых языков.		Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.		
Высокий уровень Оценка «зачтено», «отлично»	УК-1.3-1. Знает принципы и методы лингвистического анализа текста/дискурса; имеет системное представление об особенностях современного этапа и истории развития изучаемых языков.	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.	Тестовые задания, выполнение проектов, решение разноуровневых задач	В совершенстве знает принципы и методы лингвистического анализа текста/дискурса; имеет системное представление об особенностях современного этапа и истории развития изучаемых языков.	
Умеет						
Недостаточный уровень Оценка «незачтено», «неудовлетво	УК-1.3-1. Умеет проводить лингвистический анализ	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития.	Тестовые задания, выполнение проектов, решение разноуровневых	Не умеет проводить лингвистический анализ текста/дискурса на основе системных знаний современного этапа и	

	рительно»	текста/дискурса на основе системных знаний современного этапа и истории развития изучаемых языков		Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.	задач	истории развития изучаемых языков
	Базовый уровень Оценка, «зачтено», «удовлетворительно»	УК-1.3-1. Умеет проводить лингвистический анализ текста/дискурса на основе системных знаний современного этапа и истории развития изучаемых языков	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в	Тестовые задания, выполнение проектов, решение разноуровневых задач	Частично умеет проводить лингвистический анализ текста/дискурса на основе системных знаний современного этапа и истории развития изучаемых языков

				межкультурной коммуникации.		
Средний уровень Оценка «зачтено», «хорошо»	УК-1.3-1. Умеет проводить лингвистический анализ текста/дискурса на основе системных знаний современного этапа и истории развития изучаемых языков	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.	Тестовые задания, выполнение проектов, решение разноуровневых задач	В основном умеет проводить лингвистический анализ текста/дискурса на основе системных знаний современного этапа и истории развития изучаемых языков	
Высокий уровень Оценка «зачтено», «отлично»	УК-1.3-1. Умеет проводить лингвистический анализ текста/дискурса на основе системных знаний современного	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических	Тестовые задания, выполнение проектов, решение разноуровневых задач	В совершенстве умеет проводить лингвистический анализ текста/дискурса на основе системных знаний современного этапа и истории развития изучаемых языков	

		этапа и истории развития изучаемых языков		общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.		
Владеет						
Недостаточный уровень Оценка «незначительно», «неудовлетворительно»	<i>УК-1.3-1.</i> Владеет навыками лингвистического анализа текста/дискурса на основе системных знаний современного этапа и истории развития изучаемых языков.	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.	Тестовые задания, выполнение проектов, решение разноуровневых задач	Не владеет навыками лингвистического анализа текста/дискурса на основе системных знаний современного этапа и истории развития изучаемых языков.	
Базовый уровень	<i>УК-1.3-1.</i> Владеет	Практические занятия	Тема 1. Становление культур: этносы, пути	Тестовые задания, выполнение	Частично владеет навыками лингвистического анализа	

<p>Оценка, «зачтено», «удовлетворительно»</p>	<p>навыками лингвистического анализа текста/дискурса на основе системных знаний современного этапа и истории развития изучаемых языков.</p>		<p>взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.</p>	<p>проектов, решение разноуровневых задач</p>	<p>текста/дискурса на основе системных знаний современного этапа и истории развития изучаемых языков.</p>
<p>Средний уровень Оценка «зачтено», «хорошо»</p>	<p><i>УК-1.3-1.</i> Владеет навыками лингвистического анализа текста/дискурса на основе системных знаний современного этапа и истории развития изучаемых языков.</p>	<p>Практические занятия</p>	<p>Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как</p>	<p>Тестовые задания, выполнение проектов, решение разноуровневых задач</p>	<p>В основном владеет навыками лингвистического анализа текста/дискурса на основе системных знаний современного этапа и истории развития изучаемых языков.</p>

				форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.		
Высокий уровень Оценка «зачтено», «отлично»	<i>УК-1.3-1.</i> Владеет навыками лингвистического анализа текста/дискурса на основе системных знаний современного этапа и истории развития изучаемых языков.	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.	Тестовые задания, выполнение проектов, решение разноуровневых задач	В совершенстве владеет навыками лингвистического анализа текста/дискурса на основе системных знаний современного этапа и истории развития изучаемых языков.	

Код компетенции	Уровень освоения компетенции	Индикаторы достижения компетенции	Вид учебных занятий ⁶ , работы, формы и методы обучения, способствующие формированию и развитию компетенций ⁷	Контролируемые разделы и темы дисциплины ⁸	Оценочные средства, используемые для оценки уровня сформированности компетенции ⁹	Критерии оценивания результатов обучения
УК-2	Знает					
	Недостаточный уровень Оценка «незачтено», «неудовлетворительно»	<i>УК-2.3-1. Знает</i> необходимые для осуществления профессиональной деятельности правовые нормы и методологические основы принятия управленческого решения.	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.	Тестовые задания, выполнение проектов, решение разноуровневых задач	Не знает необходимые для осуществления профессиональной деятельности правовые нормы и методологические основы принятия управленческого решения.

⁶ Лекционные занятия, практические занятия, лабораторные занятия, самостоятельная работа...

⁷ 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.

⁸ Наименование темы (раздела) берется из рабочей программы дисциплины.

⁹ 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...

<p>Базовый уровень Оценка, «зачтено», «удовлетворительно»</p>	<p>УК-2.3-1. <i>Знает</i> необходимые для осуществления профессиональной деятельности правовые нормы и методологические основы принятия управленческого решения.</p>	<p>Практические занятия</p>	<p>Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.</p>	<p>Тестовые задания, выполнение проектов, решение разноуровневых задач</p>	<p>Частично знает необходимые для осуществления профессиональной деятельности правовые нормы и методологические основы принятия управленческого решения.</p>
<p>Средний уровень Оценка «зачтено», «хорошо»</p>	<p>УК-2.3-1. <i>Знает</i> необходимые для осуществления профессиональной деятельности правовые нормы и методологические основы принятия</p>	<p>Практические занятия</p>	<p>Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как</p>	<p>Тестовые задания, выполнение проектов, решение разноуровневых задач</p>	<p>В основном знает необходимые для осуществления профессиональной деятельности правовые нормы и методологические основы принятия управленческого решения.</p>

		управленческого решения.		форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.		
Высокий уровень Оценка «зачтено», «отлично»	<i>УК-2.3-1. Знает</i> необходимые для осуществления профессиональной деятельности правовые нормы и методологические основы принятия управленческого решения.	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.	Тестовые задания, выполнение проектов, решение разноуровневых задач	В совершенстве знает необходимые для осуществления профессиональной деятельности правовые нормы и методологические основы принятия управленческого решения.	
Умеет						
Недостаточный уровень Оценка «незачтено», «неудовлетворительно»	<i>УК-2.3-1. Умеет</i> анализировать альтернативные варианты решений для достижения	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности.	Тестовые задания, выполнение проектов, решение разноуровневых задач	Не умеет анализировать альтернативные варианты решений для достижения намеченных результатов; разрабатывать план, определять целевые этапы и основные направления работ.	

		намеченных результатов; разрабатывать план, определять целевые этапы и основные направления работ.		Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.		
Базовый уровень Оценка, «зачтено», «удовлетворительно»	<i>УК-2.3-1. Умеет</i> анализировать альтернативные варианты решений для достижения намеченных результатов; разрабатывать план, определять целевые этапы и основные направления работ.	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.	Тестовые задания, выполнение проектов, решение разноуровневых задач	Частично умеет анализировать альтернативные варианты решений для достижения намеченных результатов; разрабатывать план, определять целевые этапы и основные направления работ.	
Средний уровень	<i>УК-2.3-1. Умеет</i>	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия.	Тестовые задания,	В основном умеет анализировать	

	Оценка «зачтено», «хорошо»	анализировать альтернативные варианты решений для достижения намеченных результатов; разрабатывать план, определять целевые этапы и основные направления работ.		Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.	выполнение проектов, решение разноуровневых задач	альтернативные варианты решений для достижения намеченных результатов; разрабатывать план, определять целевые этапы и основные направления работ.
	Высокий уровень Оценка «зачтено», «отлично»	УК-2.3-1. <i>Умеет</i> анализировать альтернативные варианты решений для достижения намеченных результатов; разрабатывать план, определять целевые этапы и основные	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации.	Тестовые задания, выполнение проектов, решение разноуровневых задач	В совершенстве умеет анализировать альтернативные варианты решений для достижения намеченных результатов; разрабатывать план, определять целевые этапы и основные направления работ..

		направления работ.		Тема 9. Культурный шок в межкультурной коммуникации.		
Владеет						
Недостаточный уровень Оценка «незачтено», «неудовлетворительно»	<i>УК-2.3-1. Владеет</i> методиками разработки цели и задач проекта; методами оценки продолжительности и стоимости проекта, а также потребности в ресурсах.	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.	Тестовые задания, выполнение проектов, решение разноуровневых задач	Не владеет умениями методиками разработки цели и задач проекта; методами оценки продолжительности и стоимости проекта, а также потребности в ресурсах.	
Базовый уровень Оценка, «зачтено», «удовлетворительно»	<i>УК-2.3-1. Владеет</i> методиками разработки цели и задач проекта; методами оценки продолжительности	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических	Тестовые задания, выполнение проектов, решение разноуровневых задач	Частично владеет методиками разработки цели и задач проекта; методами оценки продолжительности и стоимости проекта, а также потребности в ресурсах.	

		ости и стоимости проекта, а также потребности в ресурсах.		общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.		
Средний уровень Оценка «зачтено», «хорошо»	<i>УК-2.3-1. Владеет</i> методиками разработки цели и задач проекта; методами оценки продолжительности и стоимости проекта, а также потребности в ресурсах.	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.	Тестовые задания, выполнение проектов, решение разноуровневых задач	В основном владеет методиками разработки цели и задач проекта; методами оценки продолжительности и стоимости проекта, а также потребности в ресурсах.	
Высокий уровень Оценка «зачтено»,	<i>УК-2.3-1. Владеет</i> методиками разработки	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития.	Тестовые задания, выполнение проектов,	В совершенстве владеет методиками разработки цели и задач проекта; методами оценки продолжительности и	

	«отлично»	цели и задачи проекта; методами оценки продолжительности и стоимости проекта, а также потребности в ресурсах.		<p>Тема 3. Мировой опыт взаимодействия культур.</p> <p>Тема 4. Межэтнические общности.</p> <p>Тема 5. Стереотипы восприятия межэтнических общностей</p> <p>Тема 6. Аккультурация.</p> <p>Тема 7. Виды культурных конфликтов.</p> <p>Тема 8. Диалог культур как форма межкультурной коммуникации.</p> <p>Тема 9. Культурный шок в межкультурной коммуникации.</p>	решение разноуровневых задач	стоимости проекта, а также потребности в ресурсах.
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Код компетенции	Уровень освоения компетенции	Индикаторы достижения компетенции	Вид учебных занятий ¹⁰ , работы, формы и методы обучения, способствующие формированию и развитию компетенций ¹¹	Контролируемые разделы и темы дисциплины ¹²	Оценочные средства, используемые для оценки уровня сформированности компетенции ¹³	Критерии оценивания результатов обучения
УК-3	Знает					
	Недостаточный уровень Оценка «незачтено», «неудовлетворительно»	<i>УК-3. 3-1.</i> <i>Знает</i> типологию и факторы формирования команд, способы социального взаимодействия.	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.	Тестовые задания, выполнение проектов, решение разноуровневых задач	Не знает типологию и факторы формирования команд, способы социального взаимодействия.
	Базовый	<i>УК-3. 3-1.</i>	Практические	Тема 1. Становление культур:	Тестовые задания,	Частично знает

¹⁰ Лекционные занятия, практические занятия, лабораторные занятия, самостоятельная работа...

¹¹ 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.

¹² Наименование темы (раздела) берется из рабочей программы дисциплины.

¹³ 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...

	уровень Оценка, «зачтено», «удовлетворительно»	<i>Знает</i> типологию и факторы формирования команд, способы социального взаимодействия.	занятия	этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.	выполнение проектов, решение разноуровневых задач	типологию и факторы формирования команд, способы социального взаимодействия.
	Средний уровень Оценка «зачтено», «хорошо»	<i>УК-3. 3-1.</i> <i>Знает</i> типологию и факторы формирования команд, способы социального взаимодействия.	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.	Тестовые задания, выполнение проектов, решение разноуровневых задач	В основном знает типологию и факторы формирования команд, способы социального взаимодействия.

<p>Высокий уровень Оценка «зачтено», «отлично»</p>	<p>УК-3. 3-1. <i>Знает</i> типологию и факторы формирования команд, способы социального взаимодействия.</p>	<p>Практические занятия</p>	<p>Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.</p>	<p>Тестовые задания, выполнение проектов, решение разноуровневых задач</p>	<p>В совершенстве знает типологию и факторы формирования команд, способы социального взаимодействия.</p>
<p>Умеет</p>					
<p>Недостаточный уровень Оценка «незачтено», «неудовлетворительно»</p>	<p>УК-3.3-1. <i>Умеет</i> действовать в духе сотрудничества; принимать решения с соблюдением этических принципов их реализации; проявлять уважение к мнению и</p>	<p>Практические занятия</p>	<p>Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной</p>	<p>Тестовые задания, выполнение проектов, решение разноуровневых задач</p>	<p>Не умеет действовать в духе сотрудничества; принимать решения с соблюдением этических принципов их реализации; проявлять уважение к мнению и культуре других; определять цели и работать в направлении личностного, образовательного и профессионального</p>

		культуре других; определять цели и работать в направлении личностного, образовательного и профессионального роста.		коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.		роста.
Базовый уровень Оценка, «зачтено», «удовлетворительно»	УК-3.3-1. <i>Умеет</i> действовать в духе сотрудничества; принимать решения с соблюдением этических принципов их реализации; проявлять уважение к мнению и культуре других; определять цели и работать в направлении личностного, образовательного и	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.	Тестовые задания, выполнение проектов, решение разноуровневых задач	Частично умеет действовать в духе сотрудничества; принимать решения с соблюдением этических принципов их реализации; проявлять уважение к мнению и культуре других; определять цели и работать в направлении личностного, образовательного и профессионального роста.	

		профессионального роста.				
Средний уровень Оценка «зачтено», «хорошо»	УК-3.3-1. <i>Умеет</i> действовать в духе сотрудничества; принимать решения с соблюдением этических принципов их реализации; проявлять уважение к мнению и культуре других; определять цели и работать в направлении личностного, образовательного и профессионального роста.	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.	Тестовые задания, выполнение проектов, решение разноуровневых задач	В основном умеет действовать в духе сотрудничества; принимать решения с соблюдением этических принципов их реализации; проявлять уважение к мнению и культуре других; определять цели и работать в направлении личностного, образовательного и профессионального роста.	
Высокий уровень Оценка «зачтено», «отлично»	УК-3.3-1. <i>Умеет</i> действовать в духе сотрудничества; принимать	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические	Тестовые задания, выполнение проектов, решение разноуровневых задач	В совершенстве умеет действовать в духе сотрудничества; принимать решения с соблюдением этических принципов	

		решения с соблюдением этических принципов их реализации; проявлять уважение к мнению и культуре других; определять цели и работать в направлении личностного, образовательного и профессионального роста.		общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.		их реализации; проявлять уважение к мнению и культуре других; определять цели и работать в направлении личностного, образовательного и профессионального роста.
Владеет						
Недостаточный уровень Оценка «незачтено», «неудовлетворительно»	<i>УК-3.3-1. Владеет</i> навыками распределения ролей в условиях командного взаимодействия; методами оценки своих действий, планирования и управления	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации.	Тестовые задания, выполнение проектов, решение разноуровневых задач	Не владеет навыками распределения ролей в условиях командного взаимодействия; методами оценки своих действий, планирования и управления временем	

		временем		Тема 9. Культурный шок в межкультурной коммуникации.		
Базовый уровень Оценка, «зачтено», «удовлетворительно»	<i>УК-3.3-1. Владеет</i> навыками распределения ролей в условиях командного взаимодействия; методами оценки своих действий, планирования и управления временем	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.	Тестовые задания, выполнение проектов, решение разноуровневых задач	Частично владеет навыками распределения ролей в условиях командного взаимодействия; методами оценки своих действий, планирования и управления временем	
Средний уровень Оценка «зачтено», «хорошо»	<i>УК-3.3-1. Владеет</i> навыками распределения ролей в условиях командного взаимодействия; методами оценки своих действий, планирования и управления	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как	Тестовые задания, выполнение проектов, решение разноуровневых задач	В основном владеет навыками распределения ролей в условиях командного взаимодействия; методами оценки своих действий, планирования и управления временем	

		временем		форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.		
Высокий уровень Оценка «зачтено», «отлично»	УК-3.3-1. <i>Владеет</i> навыками распределения ролей в условиях командного взаимодействия; методами оценки своих действий, планирования и управления временем	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.	Тестовые задания, выполнение проектов, решение разноуровневых задач	В совершенстве владеет навыками распределения ролей в условиях командного взаимодействия; методами оценки своих действий, планирования и управления временем	

Код компетенции	Уровень освоения компетенции	Индикаторы достижения компетенции	Вид учебных занятий ¹⁴ , работы, формы и методы обучения, способствующие формированию и развитию компетенций ¹⁵	Контролируемые разделы и темы дисциплины ¹⁶	Оценочные средства, используемые для оценки уровня сформированности компетенции ¹⁷	Критерии оценивания результатов обучения
УК-5	Знает					
	Недостаточный уровень Оценка «незачтено», «неудовлетворительно»	<i>УК-5. 3-1. Знает</i> основные категории философии, законы исторического развития, основы межкультурной коммуникации.	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.	Тестовые задания, выполнение проектов, решение разноуровневых задач	Не знает основные категории философии, законы исторического развития, основы межкультурной коммуникации.

¹⁴ Лекционные занятия, практические занятия, лабораторные занятия, самостоятельная работа...

¹⁵ 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.

¹⁶ Наименование темы (раздела) берется из рабочей программы дисциплины.

¹⁷ 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...

<p>Базовый уровень Оценка, «зачтено», «удовлетворительно»</p>	<p>УК-5. 3-1. <i>Знает</i> основные категории философии, законы исторического развития, основы межкультурной коммуникации.</p>	<p>Практические занятия</p>	<p>Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.</p>	<p>Тестовые задания, выполнение проектов, решение разноуровневых задач</p>	<p>Частично знает основные категории философии, законы исторического развития, основы межкультурной коммуникации.</p>
<p>Средний уровень Оценка «зачтено», «хорошо»</p>	<p>УК-5. 3-1. <i>Знает</i> основные категории философии, законы исторического развития, основы межкультурной коммуникации.</p>	<p>Практические занятия</p>	<p>Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация.</p>	<p>Тестовые задания, выполнение проектов, решение разноуровневых задач</p>	<p>В основном знает основные категории философии, законы исторического развития, основы межкультурной коммуникации.</p>

				<p>Тема 7. Виды культурных конфликтов.</p> <p>Тема 8. Диалог культур как форма межкультурной коммуникации.</p> <p>Тема 9. Культурный шок в межкультурной коммуникации.</p>		
Высокий уровень Оценка «зачтено», «отлично»	УК-5. 3-1. <i>Знает</i> основные категории философии, законы исторического развития, основы межкультурной коммуникации.	Практические занятия	<p>Тема 1. Становление культур: этносы, пути взаимодействия.</p> <p>Тема 2. Культуры разных народов, пути развития.</p> <p>Тема 3. Мировой опыт взаимодействия культур.</p> <p>Тема 4. Межэтнические общности.</p> <p>Тема 5. Стереотипы восприятия межэтнических общностей</p> <p>Тема 6. Аккультурация.</p> <p>Тема 7. Виды культурных конфликтов.</p> <p>Тема 8. Диалог культур как форма межкультурной коммуникации.</p> <p>Тема 9. Культурный шок в межкультурной коммуникации.</p>	Тестовые задания, выполнение проектов, решение разноуровневых задач	В совершенстве знает основные категории философии, законы исторического развития, основы межкультурной коммуникации.	
Умеет						
Недостаточный уровень Оценка «незачтено»,	УК-5.3-1. <i>Умеет</i> действовать в духе	Практические занятия	<p>Тема 1. Становление культур: этносы, пути взаимодействия.</p> <p>Тема 2. Культуры разных</p>	Тестовые задания, выполнение проектов, решение разноуровневых задач	Не умеет действовать в духе сотрудничества; принимать решения с соблюдением	

	«неудовлетворительно»	сотрудничества ; принимать решения с соблюдением этических принципов их реализации; проявлять уважение к мнению и культуре других; определять цели и работать в направлении личностного, образовательного и профессионального роста.		народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.		этических принципов их реализации; проявлять уважение к мнению и культуре других; определять цели и работать в направлении личностного, образовательного и профессионального роста.
	Базовый уровень Оценка, «зачтено», «удовлетворительно»	УК-5.3-1. <i>Умеет</i> действовать в духе сотрудничества ; принимать решения с соблюдением этических принципов их реализации; проявлять	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных	Тестовые задания, выполнение проектов, решение разноуровневых задач	Частично умеет действовать в духе сотрудничества; принимать решения с соблюдением этических принципов их реализации; проявлять уважение к мнению и культуре других; определять цели и работать в направлении

		уважение к мнению и культуре других; определять цели и работать в направлении личностного, образовательного и профессионального роста.		конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.		личностного, образовательного и профессионального роста.
Средний уровень Оценка «зачтено», «хорошо»	УК-5.3-1. <i>Умеет</i> действовать в духе сотрудничества; принимать решения с соблюдением этических принципов их реализации; проявлять уважение к мнению и культуре других; определять цели и работать в направлении личностного, образовательного	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.	Тестовые задания, выполнение проектов, решение разноуровневых задач	В основном умеет действовать в духе сотрудничества; принимать решения с соблюдением этических принципов их реализации; проявлять уважение к мнению и культуре других; определять цели и работать в направлении личностного, образовательного и профессионального роста.	

		го и профессионального роста.				
Высокий уровень Оценка «зачтено», «отлично»	<i>УК-5.3-1. Умеет</i> действовать в духе сотрудничества ; принимать решения с соблюдением этических принципов их реализации; проявлять уважение к мнению и культуре других; определять цели и работать в направлении личностного, образовательного и профессионального роста.	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.	Тестовые задания, выполнение проектов, решение разноуровневых задач	В совершенстве умеет действовать в духе сотрудничества; принимать решения с соблюдением этических принципов их реализации; проявлять уважение к мнению и культуре других; определять цели и работать в направлении личностного, образовательного и профессионального роста.	
Владеет						
Недостаточный уровень Оценка «незачтено», «неудовлетво	<i>УК-5.3-1. Владеет</i> практическими навыками анализа	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития.	Тестовые задания, выполнение проектов, решение разноуровневых задач	Не владеет навыками практическими навыками анализа философских и	

	рительно»	философских и исторических фактов, оценки явлений культуры; способами анализа и пересмотра своих взглядов в случае разногласий и конфликтов в межкультурной коммуникации.		Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.		исторических фактов, оценки явлений культуры; способами анализа и пересмотра своих взглядов в случае разногласий и конфликтов в межкультурной коммуникации.
	Базовый уровень Оценка, «зачтено», «удовлетворительно»	<i>УК-5.3-1. Владеет</i> практическими навыками анализа философских и исторических фактов, оценки явлений культуры; способами анализа и пересмотра своих взглядов в случае разногласий и конфликтов в межкультурной	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в	Тестовые задания, выполнение проектов, решение разноуровневых задач	Частично 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.

		коммуникации.		межкультурной коммуникации.		
Средний уровень Оценка «зачтено», «хорошо»	<i>УК-5.3-1. Владеет</i> практическими навыками анализа философских и исторических фактов, оценки явлений культуры; способами анализа и пересмотра своих взглядов в случае разногласий и конфликтов в межкультурной коммуникации.	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.	Тестовые задания, выполнение проектов, решение разноуровневых задач	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.	
Высокий уровень Оценка «зачтено», «отлично»	<i>УК 5.3-1. Владеет</i> практическими навыками анализа философских и исторических фактов, оценки явлений культуры;	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических	Тестовые задания, выполнение проектов, решение разноуровневых задач	В совершенстве владеет практическими навыками анализа философских и исторических фактов, оценки явлений культуры; способами анализа и пересмотра своих взглядов в	

		способами анализа и пересмотра своих взглядов в случае разногласий и конфликтов в межкультурной коммуникации.		общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.		случае разногласий и конфликтов в межкультурной коммуникации.
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Код компетенции	Уровень освоения компетенции	Индикаторы достижения компетенции	Вид учебных занятий ¹⁸ , формы и методы работы, методы обучения, способствующие формированию и развитию компетенций ¹⁹	Контролируемые разделы и темы дисциплины ²⁰	Оценочные средства, используемые для оценки уровня сформированности компетенции ²¹	Критерии оценивания результатов обучения
ПК-5	Знает					
	Недостаточный уровень Оценка «незачтено», «неудовлетворительно»	<i>ПК-5. 3-1.</i> <i>Знает</i> правила поведения в сложных и экстремальных условиях.	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.	Тестовые задания, выполнение проектов, решение разноуровневых задач	Не знает правила поведения в сложных и экстремальных условиях.

¹⁸ Лекционные занятия, практические занятия, лабораторные занятия, самостоятельная работа...

¹⁹ 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.

²⁰ Наименование темы (раздела) берется из рабочей программы дисциплины.

²¹ 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...

<p>Базовый уровень Оценка, «зачтено», «удовлетворительно»</p>	<p><i>ПК-5. 3-1.</i> <i>Знает</i> правила поведения в сложных и экстремальных условиях.</p>	<p>Практические занятия</p>	<p>Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.</p>	<p>Тестовые задания, выполнение проектов, решение разноуровневых задач</p>	<p>Частично знает правила поведения в сложных и экстремальных условиях.</p>
<p>Средний уровень Оценка «зачтено», «хорошо»</p>	<p><i>ПК-5. 3-1.</i> <i>Знает</i> правила поведения в сложных и экстремальных условиях.</p>	<p>Практические занятия</p>	<p>Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация.</p>	<p>Тестовые задания, выполнение проектов, решение разноуровневых задач</p>	<p>В основном знает правила поведения в сложных и экстремальных условиях.</p>

				<p>Тема 7. Виды культурных конфликтов.</p> <p>Тема 8. Диалог культур как форма межкультурной коммуникации.</p> <p>Тема 9. Культурный шок в межкультурной коммуникации.</p>		
<p>Высокий уровень</p> <p>Оценка «зачтено», «отлично»</p>	<p><i>ПК-5. 3-1.</i></p> <p><i>Знает</i> правила поведения в сложных и экстремальных условиях.</p>	<p>Практические занятия</p>	<p>Тема 1. Становление культур: этносы, пути взаимодействия.</p> <p>Тема 2. Культуры разных народов, пути развития.</p> <p>Тема 3. Мировой опыт взаимодействия культур.</p> <p>Тема 4. Межэтнические общности.</p> <p>Тема 5. Стереотипы восприятия межэтнических общностей</p> <p>Тема 6. Аккультурация.</p> <p>Тема 7. Виды культурных конфликтов.</p> <p>Тема 8. Диалог культур как форма межкультурной коммуникации.</p> <p>Тема 9. Культурный шок в межкультурной коммуникации.</p>	<p>Тестовые задания, выполнение проектов, решение разноуровневых задач</p>	<p>В совершенстве знает правила поведения в сложных и экстремальных условиях.</p>	
Умеет						
<p>Недостаточный уровень</p> <p>Оценка «незачтено»,</p>	<p><i>ПК-5.3-1.</i></p> <p><i>Умеет</i> проявлять психологическую</p>	<p>Практические занятия</p>	<p>Тема 1. Становление культур: этносы, пути взаимодействия.</p> <p>Тема 2. Культуры разных</p>	<p>Тестовые задания, выполнение проектов, решение разноуровневых задач</p>	<p>Не умеет проявлять психологическую устойчивость в сложных и экстремальных</p>	

	«неудовлетворительно»	ю устойчивость в сложных и экстремальных условиях, в том числе быстро переключаясь с одного рабочего языка на другой.		народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.		условиях, в том числе быстро переключаясь с одного рабочего языка на другой.
	Базовый уровень Оценка, «зачтено», «удовлетворительно»	<i>ПК-5.3-1.</i> <i>Умеет</i> проявлять психологическую устойчивость в сложных и экстремальных условиях, в том числе быстро переключаясь с одного рабочего языка на другой.	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации.	Тестовые задания, выполнение проектов, решение разноуровневых задач	Частично умеет проявлять психологическую устойчивость в сложных и экстремальных условиях, в том числе быстро переключаясь с одного рабочего языка на другой.

				Тема 9. Культурный шок в межкультурной коммуникации.		
Средний уровень Оценка «зачтено», «хорошо»	<i>ПК-5.3-1. Умеет</i> проявлять психологическую устойчивость в сложных и экстремальных условиях, в том числе быстро переключаясь с одного рабочего языка на другой.	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.	Тестовые задания, выполнение проектов, решение разноуровневых задач	В основном умеет проявлять психологическую устойчивость в сложных и экстремальных условиях, в том числе быстро переключаясь с одного рабочего языка на другой.	
Высокий уровень Оценка «зачтено», «отлично»	<i>ПК-5.3-1. Умеет</i> проявлять психологическую устойчивость в сложных и экстремальных условиях, в том числе быстро переключаясь с	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы	Тестовые задания, выполнение проектов, решение разноуровневых задач	В совершенстве умеет проявлять психологическую устойчивость в сложных и экстремальных условиях, в том числе быстро переключаясь с одного рабочего языка на другой.	

		одного рабочего языка на другой.		восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.		
Владеет						
Недостаточный уровень Оценка «незачтено», «неудовлетворительно»	<i>ПК-5.3-1.</i> <i>Владеет</i> способностью проявлять психологическую устойчивость в сложных и экстремальных условиях, в том числе быстро переключаясь с одного рабочего языка на другой.	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.	Тестовые задания, выполнение проектов, решение разноуровневых задач	Не владеет навыками практическими навыками анализа философских и исторических фактов, оценки явлений культуры; способами анализа и пересмотра своих взглядов в случае разногласий и конфликтов в межкультурной коммуникации.	
Базовый	<i>ПК-5.3-1.</i>	Практические	Тема 1. Становление	Тестовые задания,	Частично владеет	

<p>уровень Оценка, «зачтено», «удовлетвори тельно»</p>	<p><i>Владеет</i> способностью проявлять психологическую устойчивость в сложных и экстремальных условиях, в том числе быстро переключаясь с одного рабочего языка на другой.</p>	<p>занятия</p>	<p>культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.</p>	<p>выполнение проектов, решение разноуровневых задач</p>	<p>способностью проявлять психологическую устойчивость в сложных и экстремальных условиях, в том числе быстро переключаясь с одного рабочего языка на другой.</p>
<p>Средний уровень Оценка «зачтено», «хорошо»</p>	<p><i>ПК-5.3-1.</i> <i>Владеет</i> способностью проявлять психологическую устойчивость в сложных и экстремальных условиях, в том числе быстро переключаясь с одного рабочего языка</p>	<p>Практические занятия</p>	<p>Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов.</p>	<p>Тестовые задания, выполнение проектов, решение разноуровневых задач</p>	<p>В основном владеет способностью проявлять психологическую устойчивость в сложных и экстремальных условиях, в том числе быстро переключаясь с одного рабочего языка на другой.</p>

		на другой.		Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.		
Высокий уровень Оценка «зачтено», «отлично»	<i>ПК 5.3-1. Владеет</i> практическими навыками анализа философских и исторических фактов, оценки явлений культуры; способами анализа и пересмотра своих взглядов в случае разногласий и конфликтов в межкультурной коммуникации.	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.	Тестовые задания, выполнение проектов, решение разноуровневых задач	В совершенстве владеет способностью проявлять психологическую устойчивость в сложных и экстремальных условиях, в том числе быстро переключаясь с одного рабочего языка на другой.	

Уровень освоения компетенции	Индикаторы достижения компетенции	Вид учебных занятий ²² , работы, формы и методы обучения, способствующие формированию и развитию компетенций ²³	Контролируемые разделы и темы дисциплины ²⁴	Оценочные средства, используемые для оценки уровня сформированности компетенции ²⁵	Критерии оценивания результатов обучения
Знает					
Недостаточный уровень Оценка «незачтено», «неудовлетворительно»	<i>ПК-6. 3-1.</i> <i>Знает</i> критерии оценивания качества и содержания информации.	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.	Тестовые задания, выполнение проектов, решение разноуровневых задач	Не знает критерии оценивания качества и содержания информации.
Базовый уровень Оценка,	<i>ПК-6. 3-1.</i> <i>Знает</i> критерии оценивания	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных	Тестовые задания, выполнение проектов, решение разноуровневых	Частично знает критерии оценивания качества и содержания

²² Лекционные занятия, практические занятия, лабораторные занятия, самостоятельная работа...

²³ 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.

²⁴ Наименование темы (раздела) берется из рабочей программы дисциплины.

²⁵ 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...

«зачтено», «удовлетворительно»	качества и содержания информации.		народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.	задач	информации.
Средний уровень Оценка «зачтено», «хорошо»	<i>ПК-6. 3-1.</i> Знает критерии оценивания качества и содержания информации.	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.	Тестовые задания, выполнение проектов, решение разноуровневых задач	В основном знает критерии оценивания качества и содержания информации.
Высокий уровень Оценка	<i>ПК-6. 3-1.</i> Знает критерии оценивания	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных	Тестовые задания, выполнение проектов, решение разноуровневых	В совершенстве знает критерии оценивания качества и содержания

«зачтено», «отлично»	качества и содержания информации.		народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.	задач	информации.
Умеет					
Недостаточны й уровень Оценка «незачтено», «неудовлетвор ительно»	<i>ПК-6.3-1.</i> <i>Умеет</i> оценивать качество и содержание информации, выделять наиболее существенные факты и концепции, давать им собственную оценку и интерпретацию при сборе, анализе и обобщении материала.	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.	Тестовые задания, выполнение проектов, решение разноуровневых задач	Не умеет оценивать качество и содержание информации, выделять наиболее существенные факты и концепции, давать им собственную оценку и интерпретацию при сборе, анализе и обобщении материала.

<p>Базовый уровень Оценка, «зачтено», «удовлетворительно»</p>	<p><i>ПК-6.3-1.</i> Умеет оценивать качество и содержание информации, выделять наиболее существенные факты и концепции, давать им собственную оценку и интерпретацию при сборе, анализе и обобщении материала.</p>	<p>Практические занятия</p>	<p>Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.</p>	<p>Тестовые задания, выполнение проектов, решение разноуровневых задач</p>	<p>Частично умеет оценивать качество и содержание информации, выделять наиболее существенные факты и концепции, давать им собственную оценку и интерпретацию при сборе, анализе и обобщении материала.</p>
<p>Средний уровень Оценка «зачтено», «хорошо»</p>	<p><i>ПК-6.3-1.</i> Умеет оценивать качество и содержание информации, выделять наиболее существенные факты и концепции, давать им собственную оценку и интерпретацию при сборе, анализе и обобщении материала.</p>	<p>Практические занятия</p>	<p>Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.</p>	<p>Тестовые задания, выполнение проектов, решение разноуровневых задач</p>	<p>В основном умеет оценивать качество и содержание информации, выделять наиболее существенные факты и концепции, давать им собственную оценку и интерпретацию при сборе, анализе и обобщении материала.</p>

<p>Высокий уровень Оценка «зачтено», «отлично»</p>	<p><i>ПК-6.3-1.</i> <i>Умеет</i> оценивать качество и содержание информации, выделять наиболее существенные факты и концепции, давать им собственную оценку и интерпретацию при сборе, анализе и обобщении материала.</p>	<p>Практические занятия</p>	<p>Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.</p>	<p>Тестовые задания, выполнение проектов, решение разноуровневых задач</p>	<p>В совершенстве умеет оценивать качество и содержание информации, выделять наиболее существенные факты и концепции, давать им собственную оценку и интерпретацию при сборе, анализе и обобщении материала.</p>
<p>Владеет</p>					
<p>Недостаточный уровень Оценка «незачтено», «неудовлетворительно»</p>	<p><i>ПК-6.3-1.</i> <i>Владеет</i> способностью оценивать качество и содержание информации, выделять наиболее существенные факты и концепции, давать им</p>	<p>Практические занятия</p>	<p>Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма</p>	<p>Тестовые задания, выполнение проектов, решение разноуровневых задач</p>	<p>Не владеет способностью оценивать качество и содержание информации, выделять наиболее существенные факты и концепции, давать им собственную оценку и интерпретацию.</p>

	собственную оценку и интерпретацию.		межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.		
Базовый уровень Оценка, «зачтено», «удовлетворительно»	<i>ПК-6.3-1. Владеет</i> способностью оценивать качество и содержание информации, выделять наиболее существенные факты и концепции, давать им собственную оценку и интерпретацию.	Практические занятия	Тема 1. Становление культур: этносы, пути взаимодействия. Тема 2. Культуры разных народов, пути развития. Тема 3. Мировой опыт взаимодействия культур. Тема 4. Межэтнические общности. Тема 5. Стереотипы восприятия межэтнических общностей Тема 6. Аккультурация. Тема 7. Виды культурных конфликтов. Тема 8. Диалог культур как форма межкультурной коммуникации. Тема 9. Культурный шок в межкультурной коммуникации.	Тестовые задания, выполнение проектов, решение разноуровневых задач	Частично владеет способностью оценивать качество и содержание информации, выделять наиболее существенные факты и концепции, давать им собственную оценку и интерпретацию.
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4. Методические материалы, определяющие процедуры оценивания результатов обучения

Эссе

На первом этапе проверяется оригинальность работы (проверка на заимствование (плагиат))

На втором этапе проверяются следующие элементы:

- 1) соответствие содержания письменной работы её теме, полнота раскрытия темы (оценка того, насколько содержание письменной работы соответствует заявленной теме и в какой мере тема раскрыта автором);
- 2) использование профессиональной терминологии (оценка того, в какой мере в работе отражены профессиональные термины и понятия, свойственные теме работы);
- 3) стилистика письменной речи (оценка структурно-смысловой организации текста, внутренней целостности, соразмерности членения на части, соподчиненности компонентов работы друг другу и целому);
- 4) грамотность текста (оценка того, насколько владеет автор навыками письма в соответствии с грамматическими нормами языка. Проверка текста на наличие грамматических ошибок, употребление штампов, то есть избитых выражений; ошибочное словообразование; ошибки в образовании словоформ; ошибки в пунктуации и т.п.);
- 5) наличие собственного отношения автора к рассматриваемой проблеме (если предусмотрено форматом эссе) /теме (насколько точно и аргументировано выражено отношение автора к теме письменной работы):

Преподаватель, оценивая эссе, использует результаты предыдущих двух этапов. При выставлении «зачтено» опирается на следующие критерии:

Критерии оценки эссе преподавателем:

- качество исходного материала, который использован (аналитический анализ прочитанной литературы, лекций, записи результатов дискуссий, собственные соображения и накопленный опыт по данной проблеме);
- качество обработки имеющегося исходного материала (его организация, аргументация и доводы);
- аргументация (насколько точно она соотносится с поднятыми в авторском тексте проблемами).

Тест является простейшей формой контроля, направленной на проверку владения терминологическим аппаратом, современными информационными технологиями и конкретными знаниями в области фундаментальных и прикладных дисциплин. Тест состоит из небольшого количества элементарных задач; может предоставлять возможность выбора из перечня ответов; занимает часть учебного занятия (10-30 минут); правильные решения разбираются на том же или следующем занятии. Частота тестирования определяется преподавателем.

5. Материалы для проведения текущего контроля и промежуточной аттестации

Индивидуальные творческие задания (проекты):

1. Межкультурная коммуникация в системе наук о человеке.
2. Общее понятие о культуре и цивилизации.
3. Смысл в культуре.
4. Системный подход.

5. Толерантность и коммуникация.
6. Коммуникация в культуре.
7. Основные модели коммуникации.
8. Межкультурная коммуникация, синергетический подход.
9. Межкультурная коммуникация и когнитивная лингвистика, концепт.
10. Общее понятие о культуре и цивилизации.
11. Социальный аспект смысла в культуре.
12. Системный подход к изучению культуры.
13. Коммуникация в культуре.
14. Основные модели коммуникации.
15. Межкультурная коммуникация.
16. Синергетический подход к межкультурной коммуникации
17. Невербальные приветствия и прощания в европейских странах.
18. Концепт «Свое».
19. Концепт «Чужое».

Контролируемые компетенции: УК-1, УК-2, УК-3, УК-5, ПК-5, ПК-6
Оценка компетенций осуществляется в соответствии с таблицей 3.

Тестовые задания

1. Examples of people that was considered great at verbal communication.
a. Joe Biden b. Ronald Reagan c. Jimmy Carter d. Barak Obama
2. _____ is a non-verbal form of communication.
a. Internet b. radio c. smile d. music
3. _____ customarily kiss a business associate on both cheeks in greeting instead of shaking hands.
a. Chinese b. Germans c. Americans d. Swedes
4. To walk arm in arm for female colleagues in _____ signify a personal business relationship.
a. Britain b. America c. Germany d. Russia
5. Korean business conglomerate like Samsung and Hyundai are referred to as _____.
a. giants b. pyramids c. enigma d. Chaebols
6. Samsung has formed its corporate _____ and the management styles.
a. business b. management c. culture d. style
7. Does the lack of _____ understanding matter for foreign staff turnover in Samsung?
a. business b. management c. effective d. cultural
9. Foreign employees in Korean chaebols have difficult time due to _____ differences.
a. age b. education level c. culture d. ethnic
9. Foreign staffs would take double burdens from both national culture differences and unique corporate _____ when working for Korean chaebols.
a. management b. peculiarity c. cultures d. style
10. Hofstede defines culture as «mental programming» corresponds to a much broader use of the word that is common among sociologists and _____.
a. historians b. managers c. professors d. anthropologists
11. Working under an American supervisor you should:
a. Be polite and not interrupt his instructions.
b. Not let him know that you did not understand.
c. Hide your mistakes until he discovers them.
d. Maintain ongoing honest communication about work problems and progress.

12. If you are having family problems, your American supervisor is probably expected to:
- Listen to you just as he would to a friend.
 - Discuss it with you and make a plan of action to solve the problem.
 - Give you a week's vacation to solve the problem.
 - Visit your home and discuss the problems.
13. Your American co-worker has invited you to play tennis with him for the second time in a month. This could mean that:
- You are now his close friend.
 - You can talk with him about your problems with your family.
 - He expects you to solve the technical problem he has at work.
 - He just enjoys playing tennis with you.
14. You are working hard to finish your project. Your American coworker is sitting down reading the newspaper. He might:
- Come very close and look at what you are doing.
 - Bring you a cup of coffee to keep you awake.
 - Try to help you only if you asked him.
 - Ask you to stop working and join him to go to the movies.
15. Most American companies will start marketing a product when it:
- Is in a prototype stage.
 - Is on the drawing board.
 - Is on the shelf ready for the customers.
 - Has passed the quality control test.
16. An American leaves the office telling his foreign co-worker, "Let's get together this week". The foreign worker should:
- Invite the American to his house for a homemade dinner.
 - Expect the American to invite him for dinner at his house.
 - Expect the American to invite him to play tennis with him.
 - Accept it as a friendly comment.
17. Many Americans are inclined to feel confident that they can accomplish many tasks because:
- They possess a strong infrastructure to complete the task.
 - They like to work hard day and night.
 - They believe nature and God will help them.
 - They can depend on other people to help them.
18. During his performance appraisal, an American employee might:
- Agree fully with his manager's evaluation.
 - Defend his performance and justify his actions.
 - Ask his managers to write down his future goals.
 - Not ask questions about his next promotion or salary increase.
19. An American will almost always arrive on time for business appointments because:
- He will want to relax for a while.
 - He wants to get the sale.
 - He shows respect for the host's time.
 - He has a lot of spare time.
20. You are travelling on an American bus. Beside you is an American. You should:
- Greet him.
 - Ask where he is going.
 - Introduce yourself.
 - Just sit quietly.
21. You meet an American friend in the hallway who says, "How are you?" You should:
- Stop and shake hands with him.
 - Tell him, "Just fine", and continue walking.
 - Tell him about problems you have with your family.
 - Look at him and keep going.
22. Your co-worker called you on the phone and asked, "How are you doing?" You should:

- a. Say, "OK, thank you".
 - b. Explain to him how hard it is to work under pressure.
 - c. Discuss with him your family problems.
 - d. Ask him if he has time to listen to a detailed reply.
23. You have completed a business transaction with an American firm. You expect your American businessman will:
- a. Write you to thank you for the business.
 - b. Become your friend and invite you to play tennis or golf.
 - c. Send you a New Year's card every year.
 - d. Call again for more business.
24. You are at a business luncheon. You have been approached by an American businessman. He introduces himself and exchanges cards with you. He will probably:
- a. Give a detailed presentation of his company.
 - b. Keep talking with you until lunch time.
 - c. Excuse himself to meet more people.
 - d. Ask about your family.
25. Frequently major decisions in American companies are made based on:
- a. Employee services and interests.
 - b. Middle line managers' recommendations.
 - c. First line management.
 - d. Top executives' vision and market data.
26. You are on a training assignment in a US company. You should:
- a. Introduce yourself to all department personnel
 - b. Get permission from your supervisor every time you leave the office
 - c. Learn to depend on yourself to solve your problems
 - d. Try to establish harmony within your group.
27. This is your first week of training in an American company. Your department secretary seems very friendly and helpful. She may be:
- a. Expecting you to invite her to the restaurant to dinner with you.
 - b. Doing her job
 - c. Interested to start relations with you.
 - d. Expecting you to bring her some flowers or a small present.
28. Americans tend to value _____ more than spiritual enlightenment.
- a. money b. private house c. material possessions d. private yacht
29. Most Americans like _____ in daily interactions.
- a. energy and honesty b. frankness c. formality and ritual d. informality
30. Americans usually rely on _____ for help rather than asking people.
- a. Internet d. themselves c. others d. foreigners
31. Americans value time and its control and are _____.
- a. money-oriented b. dollar-oriented c. future-oriented d. family-oriented
32. Americans customarily collect evidence and make decisions based on their _____
- a. calculations b. prognosis c. feelings d. findings
33. The majority of Americans use _____ to refuse an offer.
- a. letters b. direct messages c. indirect messages 4. code words
34. Many Americans are open and share their _____.
- a. money b. wealth c. optimism d. space.
35. Most Americans are a _____ oriented society.
- a. present b. money c. future d. past
36. Americans tend to see themselves as confident and _____.
- a. pessimistic b. optimistic c. money oriented d. hard-working
37. Americans are inclined to believe in _____
- a. fate d. future hardships c. free competition d. free elections

38. Americans usually believe being on time for an appointment shows _____.
a. contempt b. respect c. doubts d. unpertainty
39. Most Americans believe they can control their destiny by their
a. army b. NAVY c. special operations d. own actions.
40. Shaking hands is important when you meet _____.
a. a gentleman b. a professional c. a Chinese d. an American.
41. Many Americans like to deal with _____ directly and frankly.
a. money issues b. foreigners c. local population d. problems
42. Americans use _____ to avoid conflict and loss of face.
a. special operations b. ambiguity c. color revolutions d. credit cards
43. Physical _____ is important but we must not neglect the culture of the mind.
a. strength b. exercises c. abilities d. culture
44. Americans believe that universities should be centers of _____.
a. information b. knowledge c. intellectual power d. culture
45. The culture of Eskimos is studied by _____.
a. historians b. culturologists c. socioloigists d. anthropologists.
46. The European invaders used to say that their mission was to disseminate _____ among aborigines.
a. religion b. information c. law d. culture
47. A cultured person would never criticize other nation's _____.
a. habits b. traditions c. way of life d. political system
48. Corporate culture is especially important for companies operating _____.
a. in China b. in Germany c. in Italy d. on the international arena.
49. While speculating on world issues, we mustn't leave behind _____.
a. geopolitics b. cultural differences c. geostrategy d. money issues
50. Song Liehua found life in London a bit of _____ at first.
a. a culture shock b. enigmatic problem c. interesting code d. corrupt experience
51. Culturally, the city has a lot _____.
a. to offer b. to loan c. give d. divide
52. Culture means the acquainting of ourselves with the best that has been known and thought
a. in America b. in Britain c. in the West d. in the world.
53. Australia has its own cultural identity, which is very different from that of
a. the rest of the world b. Britain c. Europe d. South East Asia.
54. Britain is known to be a _____ society.
a. sophisticated b. culturally diverse c. normal d. nice
55. This country has a rich _____ heritage.
a. cultural b. historical c. ancient d. modern
56. Cross cultural communication course studies the Greek _____.
a. culture b. history c. phenomenon d. peculiarities
57. Cross cultural communication course is a good opportunity for students to learn about other _____.
a. territories b. countries c. cultures d. cities
58. The USA is often accused of cultural _____.
a. aggression b. imperialism c. dominance d. diversity
59. A _____ person knows a lot about music, art, theatre, etc.
a. modern b. cultural c. vise d. normal
60. You won't find much _____ in this sleepy little town, I am afraid.
a. wealth b. money c. culture d. time
61. They enjoy _____ activities like going to the theatre and the opera.
a. energetic b. cultural c. sophisticated d. rare
62. The French are _____ sophisticated people.
a. historically b. very c. not d. culturally

63. Working late hours for very little money seems part of the company_____.
- a. way of life b. tradition c. style d. culture
64. Culture shock is a _____ phenomenon.
- a. abnormal b. rare c. usual d. psychological
65. When asked to describe yourself, do you think of yourself as belonging to a particular group?
- a. ethnic b. cultural c. religious d. age
66. What experiences have you had that increased your sense of belonging to a particular group?
67. How has a person`s background influenced:
- a. the way a person spends his holidays
- b. the way a person express himself, verbally and non-verbally
- c. the way a person thinks about and relate to other groups
- d. the way a person chooses his friends?
68. What makes a person`s cultural backgrounds different from his previous stereotypes?
- a. friendships b. social relationships c. travel contacts d. Internet, films, TV, newspapers
69. Globalization means that there is now one _____culture everywhere in the world.
- a. English b. American c. business d. Chinese
70. If they want to do business with me, then they'll have to adapt to my _____.
- a. habits b. traditions c. timetable d. culture
71. "When in Rome, do as the _____ do."
- a. locals b. Romans c. Italians d. Latin`s
72. It's _____ to generalize about cultures.
- a. possible b. natural c. impossible d. abnormal
73. Intercultural training just confirms _____.
- a. cultural differences b. stereotypes c. traditions d. psychological peculiarities
74. Today I'm dealing with the Americans, tomorrow with a group from Japan. I can't possibly learn all I need to know about all the _____ I have to deal with.
- a. customs b. traditions c. ethnic stereotypes d. cultures
75. What I need when I go abroad is a list of _____.
- a. dos and don'ts b. ethnic stereotypes c. national traditions d. national holidays
76. Problems in international business relationships are not always caused by _____.
- a. traditions d. culture peculiarities c. business models d. language difficulties
77. Doing business with people of other nationalities involves more than learning foreign languages. There are often _____.
- a. religious differences b. cultural differences c. different national backgrounds d. different business models.
78. During business negotiations we need to be aware of _____.
- a. customs b. attitudes c. socializing d. body language
79. The _____ shake hands less often than other European people.
- a. French b. Spanish c. Germans d. Englishmen
80. Americans use first names more often than many other nationalities.
- a. Russians b. Chinese c. Japanese d. Americans
81. The _____ consider that harmony and consensus in business communications are very important.
- a. Americans b. Englishmen c. Spanish d. Japanese
81. When we visit other countries, it is important to _____ good observers and listeners.
- a. use information of
- b. use business models of
- c. use manuals on cross cultural communications of
- d. use textbooks of

82. We should avoid criticizing other cultures and realize that we all have similar problems but different _____ of dealing with them.
- Customs
 - traditions
 - habits
 - ways
83. Name an example of high context culture.
- American
 - Japanese
 - Latin
 - Korean
84. Name the example of low context culture
- Russian
 - British
 - German
 - Greek
85. All of the information can be lost in translation using basic English except:
- cultural sensitivity
 - nuances
 - codified rules
 - style
86. Cross cultural communication deals with exchange information between people belonging to different _____.
- classes
 - professions
 - backgrounds
 - cultures
87. The same gestures used by the Americans mean different things to _____.
- English
 - German
 - Swiss
 - Japanese
88. _____ consider punctuality very important.
- Arabs
 - English
 - Spanish
 - Japanese
89. Time is not of great importance in _____.
- Britain
 - Japan
 - Latin America
 - USA
90. _____ use hand to point on an object and don't use finger.
- Japanese
 - Americans
 - Englishmen
 - Spanish
91. In general, Americans value most:
- Social recognition.
 - Happiness.
 - Equality.
 - Money.
92. Many Americans see themselves as:
- Modest and shy.
 - Family members.
 - Formal and ritualistic.
 - Created equal to others.
93. Other cultures may see Americans as:
- Victimized by economic crisis.
 - Reliant on their families for help.
 - Group-oriented.
 - Ignorant about other cultures.
94. When writing to an American company, it is very important to:
- Reference your source.
 - Start your letter with a flattering introduction about your company president.
 - Have your letter signed by your company director and president.
 - Be specific on the purpose of the letter.
95. In a business introduction to an American he may ask you to call him by his first name because:
- He is not interested in business.
 - He likes harmony in discussion.
 - His last name may be hard to pronounce,
 - He wants to be comfortable and move into an informal stage of business discussion.
96. When talking with an American business partner on the phone, it is common for him to ask you first about:
- Your family health.
 - Your financial situation.
 - When you are planning to visit him.
 - How you are doing.
97. Mr. Saito, from Japan, is leaving the office of an American businessman who says to him, "We should get together sometime". Mr Saito should:
- Invite his American friend for dinner.
 - Expect that his American friend will invite him to the bar.
 - Consider it as just a friendly comment.
 - Stop by his house to have a drink.

98. American business meetings usually start with:
- Discussion of the past weekend's baseball game.
 - Formal agenda and tasks to be accomplished.
 - Period of harmony.
 - Introduction about everyone's past work experience.
99. In American business meetings you are expected to:
- Wait until the end and state firmly your position.
 - Talk about how it is difficult to get to the meeting.
 - Maintain group harmony and do not ask embarrassing questions.
 - Express your ideas openly and rationalize them aggressively.
100. At the end of an American business meeting the participants may:
- All go to the cafeteria to have a drink.
 - Write a conclusion and/or action plan with specific responsibilities and dates.
 - Conduct behind-the-scene discussions to change the conclusion.
 - Apologize to each other for any confrontations they had during the meeting.

Контролируемые компетенции: УК-1, УК-2, УК-3, УК-5, ПК-5, ПК-6
Оценка компетенций осуществляется в соответствии с таблицей 3.

Разноуровневые задачи

Выполнение разноуровневых заданий по переводу, анализу, реферированию 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;
- выделение основной мысли, основной проблемы текста;
- написание краткой аннотации текста.

Тема 1. Становление культур: этносы, пути взаимодействия.

<https://www.parador.es/en/blog/10-spanish-customs-will-surprise-you>

1. Double cheek kissing. In Spain, people greet each other and say goodbye with a kiss on each cheek. Don't be mistaken – these aren't wet, sloppy kisses! In fact, these aren't really proper kisses at all. People usually touch their right cheeks together and make a kissing sound, then repeat the process on the left side. People don't do this every morning when they come into work, but if you meet a friend for drinks or are introduced to someone new, the double cheek kiss is given to say hello and goodbye. Women are always greeted this way, but two men shake hands with each other unless they are relatives.

2. Coffee. Spain has a strong coffee culture, and it is not uncommon to drink four or five cups of coffee a day at all hours of the day. Café con leche, which is half strong black coffee and half milk, is by far the most popular way to drink java in Spain. You might be asked how you want your milk – caliente (hot), templada (warm), or fría (cold). If a café con leche is too big for you, you can try a café cortado instead, which is a smaller version with only a touch of milk. Or if you're craving something stronger, try a café solo, which is a small glass of nothing but strong black coffee. Beer and wine If you pop into a bar during your visit to Spain, don't be surprised if you only see one or two options for draught beer. Unlike bars in other parts of the world, many establishments in Spain have very few beers on tap. Often, thirsty patrons simply ask the waiter for una caña, which is a small glass of beer, or una doble, which is a larger glass, without specifying the brand or type.

3. The same goes for Spanish wine. Even though Spain is known for its excellent wine culture, it is common in many Spanish bars and restaurants to simply order vino tinto (red wine) or vino blanco (white wine) without specifying further. At Paradores hotels, however, guests can choose which type of wine they want to try from a carefully selected wine menu.

4. Bar litter In some bars, it is okay to throw used napkins and toothpicks on the ground. Especially in a packed bar where everyone is standing up, it is fine to drop those two items on the floor. Staff come around to sweep them up regularly.

5. Late lunches and dinners Spanish lunch and dinner times are later than in many other countries. Lunch is normally eaten at two or three in the afternoon, and dinner around ten at night. Lunch is typically a large meal, with a starter, a main dish and dessert. Dinner is normally very light. Parador de Gredos Book now at Parador de Gredos

6. Nightlife Nightlife in Spain is as good as you've heard. Bars and clubs are open all night, and many people party until six in the morning, sometimes stopping for some churros and hot chocolate at sunrise before finally going to bed.

7. Siesta The Spanish siesta is one of the country's most well-known traditions. Nowadays, few Spaniards are able to commute all the way home to have a midday nap, but many shops still close at lunchtime – usually from 2 pm to 4 or 5 pm. Major chains, however, are normally open all day without interruption.

8. Personal space People in Spain make more physical contact during conversations, so don't be alarmed if someone touches you on the shoulder or stands very close while having a chat. The concept of personal space is not as strong as it is in other countries.

9. Unlucky day In Spain, Tuesday the 13th, not Friday the 13th, is considered to be an unlucky day. A common saying warns against doing anything important on this day: ni te cases, ni te embarques (don't get married or embark [on a voyage by ship or plane]).

10. Surnames Everyone has two surnames, which they take from their father (first surname) and their mother (second surname). A woman keeps her surnames when she gets married instead of adopting the surnames of her husband.

<https://theculturetrip.com/europe/turkey/articles/7-traditions-only-locals-in-turkey-can-understand/>

The Most Interesting Turkish Traditions

1. Reading Coffee Cups as Fortunes. ...
2. Celebration of Hidrellez. ...
3. Spilling Water After a Passenger Leaves. ...
4. Writing Names Under the Wedding Shoes of the Bride. ...

5. Wearing Evil Eyes. ...
6. Making a Wish Through Wish Trees. ...
7. Having Nature-Based Names. ...
8. Inviting a Guest to Your Home.

1. Reading Coffee Cups as Fortunes

Some people may know that Turkish coffee is extremely famous. It has a delicious taste with sugar or without. Most Turkish people drink at least one cup per day, and many drink more than one cup. Until this part, it seems pretty ordinary, but the story begins now! After we drink it, we cover the cup with the coffee plate and wait for it to get colder. Then, we open the cup, look at the coffee grounds, and determine our futures! If you drink coffee with your friends, you can choose one of them to be a fortuneteller of the group. In my case, I am this person most of the time because my friends think I interpret the coffee grounds very well. As you see, you do not need a fortuneteller. A family member or a friend can do this duty perfectly if they are Turkish. Believe it or not, we love drinking coffee and hearing about the details of our futures! It is such a fun activity.

2. Celebration of Hıdırellez

This celebration is also known as Hıdırellez (pronounced by /h/w/d/w/r/e/l/e/z). In Hıdırellez, Turkish people celebrate the Prophets Hıdır and İlyas meet each other on earth on the night of May 5th. It also symbolizes the beginning of the spring and waking up in nature. In the celebration, most people draw their wishes on paper. They then bury their papers under a rose tree in the evening. Some people prefer to draw their wishes on the soil with small rocks. At night, people light a fire, make a wish, and jump on the fire one by one in the neighborhood as small groups. The next morning, before sunrise, you can pick your paper from the soil and throw it into the sea or river. If you want, you can burn it or just let it stay under the ground. It is not a religious holiday, even if the celebration is related to the Prophets. If you search more, you can see Turkish has the same tradition even before Islam. I love it so much and feel so happy when I draw my wishes on paper. Thinking about my wishes will come true affects my mood so positively. We all need hope, regardless if you are Turkish or not.

3. Spilling Water After a Passenger Leaves

If you are ready for a trip and some Turkish are there to send you off, you may wonder why they have a small cup of water in their hands. According to our traditions, we spill water after the passengers leave. It is like having a good wish for them. It means “like water, go and come back easy and fast.” These days, older people still do it, but younger ones often don’t. It is sad because it is a nice tradition with such a positive wish. I remember when we went on a vacation with my family, my grandmother spilled the water behind us. When I watched her from inside of the car, I felt so safe. It has had a special meaning for me since then.

4. Writing Names Under the Wedding Shoes of the Bride.

Here is another funny tradition of Turkish! When someone is getting married, the bride has an important responsibility: writing the names of her single friends and relatives under her wedding shoe! It may look weird, but it is exciting for the name owners who want to be written. Our weddings include lots of dance. When the wedding party is over, the bride looks under her shoe and checks which names seem almost deleted! If she can still read your name, bad luck; you will keep being single for a long time. But if she can hardly read your name or can't read it at all, we can consider you will get married soon! It also means you need to be ready to do it for your single friends if you are a woman!

5. Wearing Evil Eyes.

Evil eye is a little bit of a bad translation, but this is the best translation available. We have a bead named *Nazar Boncuğu* (pronounced by /n/a/z/a/t/ /b/o/n/dz/u/y/lu/). It is a blue glass shaped like an eye, and it is actually combats negativity. That is why when I read the “evil eye” translation, it seems wrong to me. Wearing evil eyes is so common in Turkey. Not only it looks nice, but we also believe it protects us from the negative energies of bad people. It is pretty common to present an evil eye to newborn babies, children, or simply to the people you love. You can wear it as an accessory, or you can use it as a decorative object in your home. I have an ankle bracelet and a wristlet with evil eyes as accessories, for example. I don’t think it protects me. It just looks cool, and it is an interesting part of our traditions.

6. Making a Wish Through Wish Trees

Here is another tradition related to good wishes. In some specific places, we have Wish Trees. In there, people tie a piece of colorful fabric to the branches. While you are doing it, you need to focus on your wishes. It is not so common these days, but still, it is a tradition that Turkish people like. When I saw some Wish Trees as a child, I thought they looked so mystical with lots of moving fabrics with the wind. As I stated in section two (“Celebration of Hidrellez”) having hope and making wishes are the essence of being people, so I support all the traditions that give us the courage to achieve our dreams.

7. Having Nature-Based Names

I know some cultures have nature-based names like Rose. But if you are not Turkish, you cannot believe how common this is here. In fact, even[1] some men and women have the name *Doğa*, and it means “Nature.” Here are some nature-based names and their Turkish versions: Like all big city cultures around the world, Istanbul has its fair share of strange traditions due to the endless intermixing between traditional Turkish culture and a more modern urban lifestyle. Whether it’s a religious belief that has adapted itself to city life or a westernised notion that has adapted itself to Turkey, these traditions are always amusing for someone who is not living in or from the country.

8. Ramadan Drummer

Ramadan is one of the biggest religious holidays in the year celebrated not only by Muslims in Turkey but all over the world. After fasting from sunrise to sunset, the holy month is celebrated with a feast on the last day. Of course, back in the day when alarm clocks didn’t exist, people needed to know exactly when they were to wake up in the morning to eat their meal. And so, every neighbourhood had a Ramadan drummer who walked around beating his drum like a holy alarm clock. Nowadays, these drummers still exist and wander around every neighbourhood beating the life out of their drums so that everyone wakes up. The drummers also expect tips and some people let them into their homes, showing gratitude with some money or a hot meal

9. Fortunetellers

A very popular tradition among young Turkish girls who are in love or heartbroken, fortunetellers are everyone’s favourite therapist because they tell you all the things you need to hear. Fortunetellers can be found all around Istanbul in certain cafés such as *Melekler Kahvesi* in *Beyoğlu*, but if you want a really good *falcı*, then you’ll have to ask a local who probably knows someone amazing and only works by appointment.

10. The Circumcision Party

Getting circumcised is a big deal for any Turkish boy and when the day arrives he can look forward to a big family party with presents and a pretty ostentatious costume. Of course, the procedure itself is anything but exciting, but it does mark the transition from boyhood to

manhood, and that is a cause for celebration in any Turkish household. The circumcision costume comes with a cape, hat, and sceptre.

11. Keşkek Festivals

Keşkek is a traditional stew made of wheat and barley that is first beaten for a long time before being boiled. In Istanbul, the Keşkek Festival is a very common collective event in conservative neighbourhoods as a celebration of a religious holiday or a special event like a wedding. Since the festival is a communal celebration, a lot of keşkek needs to be made, which means large cauldrons of stew are a common sight. You'll always come across newspaper articles that boast how one tonne of keşkek was consumed in an hour, so you can only imagine how popular these keşkek celebrations really are.

12. Expressive Car Honking

For a city that is beleaguered by traffic, we can say that car honking is the official soundtrack of Istanbul, and most natives have become immune to the incessant sound. However, sometimes the car honking is especially loud and annoying and performed by not one, but a cacophony of cars. If you've been living in Istanbul for a while you'll recognise this sound as a tradition that either means that someone is getting married, or that someone is taking off soon to complete their military service. The rule is that if there is white tulle tied to the car mirrors, it's a wedding, and if there are young guys hanging out the windows or the roof, it's a military service send off.

13. Melting Lead Ceremony

Turkish people are obsessed with the evil eye, or the belief that the negative energy of other people (usually due to jealousy) travels from their eyeballs into your life, causing bad luck. Apart from the glass evil eye that is sold everywhere in all shapes and sizes, there's also a very traditional ceremony that involves the melting of lead. What happens is that an expert comes to your house and makes you sit under a tablecloth. She then melts lead and violently plunges it into cold water with a ladle, so that the hot lead explodes and disperses the negative energy that surrounds you. You can keep the little bits of lead that form evil eyes when they hit the water.

14. Christmas Decorations for the New Year

So there's something very peculiar about New Year's in Istanbul because there are Christmas decorations everywhere even though Turks do not celebrate Christmas at all. We're not sure when it happened, but Christmas decorations (including Santa Claus and Christmas trees) became symbols for the New Year rather than the Christian holiday of Christmas. It's always a bit strange to see giant Santa Clauses staring down at you at malls as well as Christmas trees and lights everywhere that have Christmas appropriate colours and shapes, even though nothing happens on December 24th.

There are many customs in Japan that foreigners find mysterious. Generally, Japanese people are very tolerant of foreigners and will rarely criticize them if they don't abide by Japan's unique customs, but if you know how to act before you come to Japan then it will be to your advantage. Here are five customs that you may not be aware of.

1. When you send off your companion, you wait until you can't see them anymore before you leave. In Japan, often restaurants, ryokan inns, and other such service sector businesses will bow to their customers and watch them go until they're no longer visible. Even in a business setting, often people will bow and wait at the elevator even after the other party has gotten on and the doors have shut. Also, with their friends or classmates, they may not bow but people often wait until their companion can no longer be seen. Even though it's until you can't see your companion,

why do people wait for so long? First, according to Japanese people's sensibilities, sending them off for so long is a sign of respect and decorum, and it also feels hospitable. On the other hand, if you leave right away without seeing them out, it may even feel like you are looking down upon them. In the first place, according to Japan's spiritual culture, once-in-a-lifetime meetings are cherished and are only reluctantly parted with. You can say that seeing them off until they are no longer visible is a way to express your feelings of regret at the parting as well as hospitality. In any case, it seems like long goodbyes are not a custom in most countries, so it's one of the customs foreigners find mysterious.

2. When you greet people, you bow your head to each person and say "sumimasen" (excuse me) In Japan, on occasions of greetings or thanks, people definitely bow their heads. Even when you just pass by an acquaintance, it's normal to give a light nod. Also, it's not just when you greet someone, but you also say "sumimasen" also when you are expressing gratitude or calling someone to stop. Since "sumimasen" by itself is a word of apology, people may think 'why are they apologizing even though they're not doing anything wrong?' However, Japanese people highly value humility. Lowering yourself is a sign of respect to your companion and has been a part of the Japanese culture for centuries. That's why Japanese has respectful and humble forms that may baffle foreigners studying the language. Lowering your head and saying "sumimasen" is showing that you respect the other party. When people take humility too far and erase themselves completely, it's seen as negative, but a moderate level of humility is considered a virtue by the Japanese people. If you get the chance to come to Japan, please take note.

3. It's rude to cross your legs when you sit. In Japan, crossing your legs in formal or business situations is considered rude because it makes you look like you have an attitude or like you're self-important. In Japan, sitting with your back straight and your legs together with one hand on each knee is taught from childhood. This posture reads as 'I am humbly listening to your conversation.' It doesn't seem like crossing your legs is considered rude in most other countries. Rather, it seems like crossing your legs means that you're relaxed and that you're confident and enjoying the way things are progressing. So why is it rude in Japan? Because Japan historically is a country of tatami, the straw flooring, sitting in a kneeling position was the official way to sit. Because of the phrase "if you point your feet at someone, they won't be able to sleep," it was considered rude to show your feet to the other party. In Japan, if you find yourself in a formal or business setting, please take note of your sitting posture. Also, it is custom for people to pour drinks for their bosses or superiors, and it's necessary to top it up once it's empty. New employees are thoroughly trained in this etiquette (this happens quite often in old, traditional companies). The basis of this is the characteristic of village societies to find 'following the crowd' to be good. It might be the influence of Confucianism on a vertically structured society where superiors are respected. Of course, in more recent years it's not demanded the way it was before, but if you come to Japan, it would be good if you knew these customs.

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

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

uncomfortable. Because Japanese society is set up this way, you'll rarely hear yelling in public. It might be good if you refrain from talking on your cell phone while you're out.

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

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

Тема 2. Культуры разных народов, пути развития.

<https://www.theintrepidguide.com/italian-superstitions/>

The Italian culture has many beliefs passed down from generation to generation and even though many of them may seem absurd to an outsider, they are taken more or less seriously by natives! There are plenty of strange Italian superstitions, irrational beliefs and practices that all aim to ward off bad luck. In fact, despite a long and deep Catholic tradition, certain pagan rituals in Italy have persisted over time, shaping well-known customs that all Italians, whether they believe in them or not, recognize. That's why, if you're taking a trip to Italy and don't want to be cursed by the "malocchio" (evil eye), there are a few common Italian superstitions that you need to know or at least be aware of! But what exactly is a superstition and where does this term come from? The first use of the Latin word "superstitio" is traced back to the 1st century and it was found in the writing of the historians Livy and Ovid. This term carried a negative meaning and it indicated the unreasonable and excessive fear of the gods as opposed to the good and reasonable worship, the "religio". Later in time, the term "superstitio" was applied to the outlawed religious cults in the Roman Empire. Nowadays many superstitions have lost (almost) any contact with religion but they've become a significant part of the culture and form the basis of many Italian life rules. Whether it comes to things to avoid doing, or practices to do "per scaramanzia" (to ward off bad luck), or jinxes to ensure that good fortune comes your way, in this guide you'll discover 17 strange Italian superstitions that are taken very seriously, particularly in the south of Italy and among older generations.

1. Friday 17. While in some countries Friday the 13th is considered a bad omen, Italy has its own date that you should be fearful of, it's Friday the 17th. This means you'll very rarely find the number 17 on Italian planes, streets, or in hotels, just to give a few examples. If you're wondering, why number 17? Well, you should know that the Roman number of 17, XVII, is an anagram of VIXI, meaning "I have lived". Some consider this a bad omen as the use of the past tense implies that death is just around the corner, and therefore it stands for bad luck.

2. Spilling oil and salt. When you're in Italy, you should be careful when pouring olive oil on your salad, you don't want to be cursed by spilling it! This superstition comes from the fact that as far back as the days of the Ancient Roman Empire, oil was considered a luxury so if you spilled some, it would be money wasted. That's why nowadays the act of spilling oil is considered to bring bad luck. A similar superstition is spilling salt on the table. In ancient times, salt was invaluable. The word "salario", meaning "salary", is derived from "sale", meaning "salt". The rarity and the consequently high cost of salt gave rise to a number of beliefs in the

ancient world. Among the ancient Romans, sprinkling salt on the ruins of conquered cities meant preventing them from flourishing again (as salt makes the soil infertile).

3. Careful when you sweep the floor! So many times have Italian mothers (while cleaning the house) told their daughters: “Pick up your feet, I’m passing the broom, otherwise you’ll never get married!”. If you are a single woman with hopes of meeting your Principe Azzurro (Prince Charming), be careful around brooms! It is believed that if you or someone else accidentally brushes your feet with a broom while sweeping the floor, you will never get married! This belief originated in the olden days when a woman who inadvertently touched her feet with a broom was considered to be bad at housework and, consequently, a bad future wife.

4. Starting the year with lentils. Another Italian tradition is to eat lentils (**lenticchie**, in Italian) on New Year’s Eve and January 1st. While lentils might not look like a typical Italian dish, they carry a powerful meaning! Their coin-like shape represents money and is, therefore, a symbol of richness and wealth that you wish for the coming year. It is said that the more you eat the richer you’ll become, so eat up! Mangia! (Eat!)

5. “Toccare ferro” (Touch iron) Just as with the story of numbers that bring bad luck (17 in Italy vs. 13 in other countries), Italians also like to differentiate themselves with regard to another kind of superstition! In the UK, Australia, or the US, after saying something that might attract bad luck, you would typically say “Touch wood!”. In Italy, however, you should say “**Tocca ferro!**” and touch some iron instead! The “**ferro**” in the saying stands for “**ferro di cavallo**” (horseshoe) which in the past was believed to ward off the devil, witches, and evil spirits. This symbol can still be found nowadays as a lucky charm that Italians carry around to protect themselves.

6. The evil eye. All cultures attribute great power to the human eye. The fear that the eye could carry negative influences has been associated from time to time over the centuries with cross-eyed people, gypsies, red-haired people, men who wore dark glasses, etc., often creating discrimination and racist prejudices. The “**malocchio**” (evil eye) is the Italian superstition that even just a look, especially if caused by jealousy and envy, can bring harm to those it is aimed at. To ward off the evil eye Italians often use a gesture called “**le corna**”, horns (to do so, outstretch your pinkie and index fingers with your hand facing downwards to look like horns), or wear a lucky amulet shaped like a horn (“**u’ curnicell**” or “**cornetto**”).

7. Breaking a mirror. Dropping a mirror and breaking it, no matter how tiny it is, is said to bring you seven years of bad luck. If the mirror cracks by itself, on the other hand, it means that the owner may lose a close friend. If the broken mirror is near the portrait of a living person, it means that person could die. This superstition is linked to an old belief that since a mirror reflects one’s own image, it could therefore also trap their soul. So when a mirror breaks, it breaks you as well. This superstition is still very much alive today, even among theatre actors, who never bring a real mirror on stage to prevent it from breaking.

8. Never open an umbrella indoors. For Italians, it is essential to keep an umbrella holder on the doorstep, outside the house. That’s because they don’t want the umbrella to accidentally pop open inside the house! As a matter of fact, opening an umbrella indoors may bring financial bad luck: it’s a sign that you may soon no longer have a warm and cosy roof to live under, or you will be hit by some sort of tragedy such as losing your job or experiencing a natural calamity. There are two origins of this superstition. The first comes from ancient Rome, where umbrellas were used to protect against rain and sun. Whoever opened an umbrella in the house did not pay respect to the Sun God and so would risk bringing misfortune to their family. In the present day, however, umbrellas were often used to plug holes in the houses of poor people, hence the belief that opening them will bring a good deal of financial misfortune.

9. Don’t walk under a ladder Whatever you do, never walk underneath a ladder! Walk around it, in front of it, behind it, but not under. This popular belief has a very ancient origin and has to do with the shape of an open ladder, the triangle. For the Egyptian people, the triangle was a sacred figure. Walking underneath a ladder meant breaking that sacred figure and attracting

misfortune upon oneself. For the Christians the triangle represented the concept of the Holy Trinity and crossing a ladder meant breaking the sacredness of the Holy Trinity.

10. Black cats. One of the most popular and perhaps most feared superstitions is the black cat. The roots of this superstition go back to the Middle Ages, when the black cat was associated with evil and witchcraft and therefore seen as bad luck. In Italy, this is true especially when it crosses your path! So if a black cat crosses the street right in front of you and you don't want to be cursed, slow down, stop and wait for the next car to drive on – jinx will hit those other poor drivers! This belief is also linked to horses which were frightened by the devil-like eyes of cats while travelling at night.

11. Making a toast. “**Cin cin!**” or “**(alla) salute!**”, is what you say in Italian when making a toast. Be careful though! Make sure to follow some important rules or you might attract some misfortune! According to Italian superstition, you should never raise a toast with a glass full of water, as it is considered bad luck. It's also bad luck to cross arms with anyone as you clink glasses. Before you take the first sip after the toast, don't forget to tap the bottom of your glass on the table!

12. Thirteen at the table. Another thing to avoid is having thirteen people sitting at a table! Even though in general thirteen isn't an unlucky number in Italy like it is in other countries, at an Italian dinner table it's considered very bad luck. This superstition has its roots in religion and comes from the Last Supper, when Jesus' traitor, Judas Iscariot, was the 13th and final person to be seated. So, if you find yourself at a table of thirteen, watch your back!

13. No hats on the bed. When you're in Italy, don't put a hat on a bed! According to tradition, when priests came to visit the sick on their deathbed to receive their final confessions, they would remove their hat and set it on the bed so that they could put on the vestments. This is how this superstition originated. A hat on the bed is associated with eternal rest and death!

14. Days of glory and days of gloom Want to get married? Make sure you cross off the “unlucky days” from your calendar first! There is a popular Italian proverb that says: “**Di Venere o di Marte non si sposa e non si parte, né si dà principio all'arte**” (*by Venus or Mars, one neither marries nor departs, nor does one begin art*). The origin of this saying is medieval and religious: in the Gospels, Friday is in fact the day of Jesus' crucifixion and it's reserved for penance. Whoever laughed on that day would be punished at the time of Christ's resurrection on Sunday. Tuesday, on the other hand, was already ‘unlucky’ among the Romans because it was dedicated to Mars, the God of war and discord. The division between good and bad days was already known in Ancient Rome, where a distinction was made between “*dies fasti*”, literally glorious or legit days (when justice could be administered) and “**dies nefasti**”, meaning ominous days. This superstition is not taken so seriously anymore as nowadays people get married and go on holiday on any day of the week (unless, of course, it's Friday 17th!).

15. Don't celebrate your birthday before it happens

According to Italian superstition, you should never wish someone “**buon compleanno**” or “**tanti auguri**” (this is how Italians say for “happy birthday”), before their actual birthday. No, not even on the day before! The reason for this is not exactly clear, Italians simply believe that early wishes might jinx them. Same for the birthday celebrations: very rarely do people in Italy organize their birthday party in advance unless it's the night before, which means you'll wait until midnight to get together with your friends!

16. Left foot, right foot. Watch where you put your left foot! An Italian superstition says that when you get out of bed you should always place your right foot first and then your left one. It is no coincidence that the word “**sinistro**” in Italian means not only “left” but also “sinister”, as in shady, or obscure.

As a matter of fact, the left side has always been associated with the devil. This is where the saying “**alzarsi con il piede sbagliato**” (literally: “getting up with the wrong foot”, which is the equivalent of the English idiom “waking up on the wrong side of the bed) originated from.

This also explains why it is common to use the right hand to shake hands, to exchange the sign of peace in church, and why left-handed children in the past were corrected by forcing them to write with their right hand, this is because the left hand was “the devil’s hand”.

17. Wishing someone good luck. Italians sure have an original way to wish you good luck! The expression “**In bocca al lupo**” literally means “into the wolf’s mouth” to which, according to custom, one must always reply with “**Crepi il lupo**” (may the wolf die). This idiomatic expression is as widespread as the most traditional “**Buona fortuna**” (good luck).

<http://webkonspect.com/?room=profile&id=16030&labelid=273161>

There’s always a bunch of stereotypes about every single country and its residents. Some of these stereotypes are very much true. Others less so! We decided to ask the resident Brits about some of the most popular stereotypes about British people, and separate the fact from the fiction!

1. **BRITAIN IS A CAST SOCIETY – FACT.** People in modern Britain are very conscious of class differences. They regard it as difficult to become friends with somebody from a different class. The clearest indication of a person’s class is often his/her accent. Different classes talk about different topics using different styles and accents of English, they enjoy different pastimes and sports, they have different values about what things in life are most important, and different ideas of the correct way to behave. Traditionally there is a stereotyped view of the upper, middle and working classes.

2. **THE POSH BRITISH LIFE – FICTION** When many foreigners picture a British person, they see posh accents, large manor homes, top hats and tails, nanny for children. “Why golly gosh, this is absolute utter incongruous pish posh my dear boy!” That’s only for the very wealthy aristocrats who live in West London and were raised by nannies.

3. **BRITS ARE DRUNCARDS – FACT** The drinking culture in the U.K is huge and most social occasions are centered around alcoholic beverages. Working class Britons have a popular pastime in the pubs. The English don’t drink warm beer. It is not perfectly clear where this stereotype originated from, but even if it once held true, it is very far from the truth nowadays. If you walk into a pub today and order a beer specifically instructing the waiter to bring you a cold one, you would receive the same uncomprehending look that you would get anywhere else in the world!

4. **BRITS LOVE TALKING ABOUT THE WEATHER – FACT.** Brits love small talk and their favorite topic has to be the weather outside. Weather is possibly the most spoken of topic in the country. If you ever find yourself in an awkward situation or have absolutely nothing to say, fear no more as you can get at least 10 minutes worth of quality conversation out of the current weather patterns.

5. **BRITS HAVE SARCASTIC HUMOR – FACT.** Irony and heavy sarcasm are the bedrock of British humour. Being able to tell when your British friends are being sarcastic from when they’re trying to have a serious conversation takes some serious skill and even after years of living in the U.K, it’s likely that you’ll still often get it wrong. At least there are a lot of hilarious and sometimes awkward conversations to be had in the meantime though...

6. **BRITISH TRADITIONS – FICTION** In their private life, the British as individuals are less inclined to follow tradition. There are very few ancient customs that are followed by the majority of families on special occasions.

7. **CONSERVATISM – FACT** The example is the system of measurement. The British government has been trying for years to promote the metric system and to get the British people use it. But it’s had a limited success.

8. **BRITISH FOOD IS TERRIBLE – FICTION.** Different classes have different food. Fish and chips are the English food for the working class. Seafood in the restaurant is a traditional upper class food. The traditional upper class breakfast is a “fry-up” (several items fried together, the most common of which are eggs, bacon, sausage, tomatoes, mushrooms and even bread), preceded by cereal with milk and followed by toasts, butter and marmalade all washed down

with lots of tea. When the “fry-up” is omitted the breakfast is called “continental” (it is usually for working class people).

9. BRITS DRINK TEA - FICTION. “Ooooh, put the kettle on, will you»? Surprising as it may be, however, in 2017, England was only third in the world in its tea consumption, following Turkey and India, and mostly likely China as well. According to statistics, the English drink just as much coffee as they drink tea, so it would be hard to claim tea time as a national trait. Upper class drinks coffee and Italian wine. Working class Britons love a pint in the pub on Thursdays and Fridays. Although they do love tea with milk and drink quite a lot of it during the day. Tea is definitely a key part of British culture. Making tea for other people is the ultimate form of British hospitality. People from abroad tend to think Britons only drink the finest tea leaves from teapots, served in a beautiful cup and saucer. In reality, middle and working class Britons buy bog-standard tea-bags by the kilo and make constant mugs of it throughout the day. It may not be posh, but it’s the quickest way to make a brew! Britons ALWAYS add a dash of milk to black tea (no lemon, are you mad??)” The image of the British as a nation of tea-drinkers is a stereotype, which is somewhat out-of-date. It is true that it is still prepared in certain way (strong and with milk), but more coffee than tea is now bought.

10. BRITS SPEAK ENGLISH – FICTION The most prestigious upper class accent in Britain is known as “Received Pronunciation” or “RP”. It’s a combination of standard English spoken with an RP accent that is usually meant when people talk about “BBC English”, or “Oxford English”, or “Queen’s English”. You can usually tell a lot about a person’s class (background) just by listening to his accent. The average London-born Brit either speaks with a cockney accent or a normal London accent.

<https://www.dailymail.co.uk/news/article-10677879/The-signs-betray-true-class-DETLEV-PILTZ-explains-sound-doorbell-reveals.html>

There are secret signs that betray your true class. Pin-sharp book by DETLEV PILTZ. He fell in love with England while staying with Theresa May's family. He explains what the sound of your doorbell, the colour of your car and how you eat peas reveals about you. His first visit to England, in the summer of 1961, was as a 16-year-old German schoolboy taken in as a paying guest by a vicar and his wife. Their daughter, then a little girl of about five, was called Theresa and later became Prime Minister. Her father, the Reverend Hubert Brasier, was the rector in an idyllic Cotswolds village and the four weeks I spent with them enriched my life. Not only did I improve my English but the family also took me with them on shopping trips in their plush Morris Minor, for picnics in the country, to the motor racing at Silverstone and to Oxford University where the vicar explained about its colleges. On my last Sunday with the Brasiers, my host parents gave me some lessons in good manners before the bishop came for tea. One was the two-cup rule of tea-drinking: a single cup was deemed impolite as not enough; three cups were considered too many. When the tea came, I found it very weak. I did not enjoy it at all and once their guest had left I asked about its strange taste. 'It was China tea,' Mrs Brasier explained, and we were drinking it 'because of the bishop'. Clearly it was thought the Indian tea they normally drank was wrong for someone of the bishop's social standing and so I gained my first insight into that most prominent feature of Englishness — the class system. Those summer holidays were the beginning of a life-long fascination and affection for England that has led to many visits and finally to owning my own place not far from the spot where my English 'career' began. Whenever I am here, I am vividly reminded that the class system still exists, as demonstrated by the public reaction to the BBC's Great British Class Survey in 2013. If it was already remarkable that more than 161,000 people took the trouble to spend 20 minutes of their time answering questions about their economic situation, cultural tastes and leisure interests, the biggest surprise was yet to follow. Within a week of the results being published, seven million people — roughly one in five of the British adult population — clicked on the Class Calculator to find out where they stood socially. What's more, sales of theatre tickets in London that week doubled, the reason apparently

being that the Class Calculator had identified theatre-going as an indicator of belonging to a higher class. As this suggests, there's far more to class than such 'hard' markers as occupation and money. However impoverished, the child of an earl with all the class markers of their elevated station is upper class and not working class. And the National Lottery winner who buys himself a country house in Buckinghamshire, a flat in London's Eaton Square and a Rolls-Royce in no way qualifies as upper class. What matters just as much are the 'soft' markers. Having hair does not reveal which class you belong to, but how you wear it most definitely does. Being a dog-owner does not indicate your class, but the breed you choose speaks volumes. Owning a car is not a class statement, but how often you wash it is. Going on holiday has nothing to do with class, but what you do when you get there certainly does. Naturally, no Englishman would admit to this kind of snobbery and there is an unspoken ban on all overt differentiation on class grounds. The infamous remark about Michael Heseltine attributed to Alan Clark in the House of Commons as the kind of person who 'had to buy his own furniture' would today be regarded as old-fashioned and morally repugnant. In interviews conducted for the Great British Class Survey, people tended to preface their remarks with disclaimers such as, 'I don't mean this in a snobby way, but...' or, 'I know this might sound snobby, but...' Such statements, however, are usually followed by exactly the kind of snobbery that the speaker claims to eschew, such as: 'Given her background, it's hard for her to really get pleasure from opera.' Usefully, in much the same way as modern cars have a Global Positioning System that tells them their location on the Earth at any time, the English have a Class Positioning System that helps them identify their place. Research suggests that around 70 per cent count themselves as middle-class and around 30 per cent as working-class, while next to no one identifies as the upper-class 'U' described by Nancy Mitford in her classic book *Noblesse Oblige*, first published in 1956. Yet the English still fully relate to the dichotomy between 'upper' and 'lower'. Crucially, what really matters is usually left unsaid. It comes across in small signs, a gesture, tiny give-aways, the odd phrase. When you join a group of people or you meet an individual, you recognise the markers at once: the clothes, the style, the voice, the mannerisms. Nobody who knows the code believes otherwise. Class rules, although hazy, most definitely exist. Everyone is measured by them and either passes or fails. Except that they will never be told.

U AND NON-U

Some soft class markers have survived for decades. Much of the behaviour, language and pronunciation Nancy Mitford categorised as 'U' and 'non-U' ('U' being upper class) back in 1956 had the same connotations when anthropologist Kate Fox published her book *Watching The English* in 2014. Language markers considered lower class include 'Pardon?' (instead of 'What?' or 'Sorry?'), 'toilet' ('loo' or 'lavatory'), 'serviette' ('napkin') and 'lounge' ('sitting room' or 'drawing room'): terms whose utterance Fox describes as 'deadly sins' if you want to pass for upper class. As for pronunciation, the upper classes typically pronounce unstressed vowels even less clearly than is otherwise the norm, and sometimes omit them entirely. During a course in Oxford it took me several repetitions to realise *philosophy* meant philosophy.

HOME SWEET HOME

Your address is a hard class marker par excellence and certain counties are classier than others, in particular Gloucestershire, Wiltshire, Oxfordshire, Buckinghamshire, Norfolk, Berkshire, Dorset, Herefordshire, East Sussex and Northumberland. The most exclusive addresses in England are the shortest: no need for house number, street name, town or county. The house name is sufficient, Buckingham Palace being a prime example. In rural England, the country house holds sway. While 1,100 such dwellings disappeared between 1875 and 1975, having been demolished, fallen into ruin or burnt down, these monuments to a bygone era still abound. Being the owner of a country house remains an unambiguous sign of being upper class — buying a stately pile is a priority for those aspiring to join the smart set. The loss of such a house, for whatever reason, deals the owners a heavy blow, as described by one now impoverished former resident of a stately pile: 'The decline of our family began the first time we moved into a house with a number.'

CLOTHING/APPEARANCE

One delight of the English class system is the fascination with the colour of men's shoes. A 2016 study by the Social Mobility Commission found 'some investment bank managers still judge candidates on whether they wear brown shoes with a suit rather than on their skills and potential'. Brown shoes are acceptable only in the country, best kept for tramping the hills and fields or for gardening, fishing and shooting.

THE NAME GAME

Across all classes, calling someone by their first name is more frequent than it used to be. This is not to everyone's liking. When Princess Anne addressed the former Prime Minister Tony Blair's wife as Mrs Blair, the response was, 'Oh, please call me Cherie.' The princess replied: 'I'd rather not. It's not the way I've been brought up.' The first names of the lower classes tend to follow fashion much more than those favoured by the upper. In the same way the rings on a tree indicate when it was planted, some names can reveal the exact year in which someone was born. A stand-out example is Kayleigh and its many iterations that emerged in the years from 2010 onwards, including Demi-Leigh, Chelsea-Leigh, Tia-Leigh, Honey-Leigh, Kaydie-Leigh, Everleigh and Lilleigh: there are no fewer than 128 in total. The philosophy of names is not just imagined. In 2005 it was reported children with middle-class names were eight times more likely to pass their GCSEs than those with names like Wayne and Dwayne. According to Acorn, the data company that segments the UK population into 62 different types of consumer, being named Crispian, Greville, Lysbeth or Penelope means you are about 200 times more likely to be in the 'wealthy executive' top class than in the 'inner-city adversity' bottom one. Seaneen, Terriann, Sammy-Jo, Jamielee, Kayleigh and Codie are the six names most disproportionately skewed towards the 'struggling families' category. When it comes to nicknames, just about anything goes, including among the highest social orders. For example, the Duke of Edinburgh's pet name for the Queen was said to be 'Cabbage'.

THE 'M&S TEST'

If you want to know an Englishwoman's class, don't enquire about her background, income or education; instead, ask her what she buys at M&S. Kate Fox, anthropologist and author of the book *Watching The English*, calls it the 'M&S test'. The upper-middles purchase things that are not instantly identifiable as from M&S: underwear, towels, bed linen and food. They do not buy sofas, curtains or cushions, party dresses or shoes or anything bearing a trademark M&S pattern. The middle-middles buy M&S food (but get their cornflakes and loo paper at Sainsbury's or Tesco), as well as sofas, cushions and certain 'unseen' garments. Lower-middle and upper-working-class customers like M&S clothes, feeling they represent value for money, but not food, cushions, duvets and towels, because of the price.

Тема 3. Мировой опыт взаимодействия культур.

<https://www.spotahome.com/blog/weird-italian-traditions/>

If living in Italy has taught me anything, it's that Italians have some awesome traditions. And I'm here to share them with you! 1. La Befana. La Befana is held on the same day as the "Parade of Three Kings" in Spain, on January 5. You know witches? The kind that fly on broomsticks, wear pointy hats. Right, so, take that image, but smash it together with Christmas. And that, my friends, is Italy's beloved Befana. Yeah, I was just as baffled about this one as you might be. Much like the Reyes Magos of Spain, and in a similar tradition to Santa Claus, La Befana comes on the night of January 5th (Epiphany Eve) to bring all the good little girls and good little boys of Italy candy or little presents. Kids put a sock or a shoe out for her to fill with goodies, and they might even leave her some cookies. And, if you were a bad girl or boy throughout the year, you can expect a nice lump of coal instead. Sound familiar? I have to admit, I didn't really get the whole "witch on Christmas" deal at first. But, Italians reassure me that she's a kindly, good witch. And I'm down with anyone who wants to give me extra presents or candy on January 5th. We don't celebrate that holiday in America, so I'll take it. Add that to the list of reasons to never go back... 2. Ballo della pupa. If the Christmas Witch doesn't seem bizarre or fun enough for you, then you'll love the Ballo della pupa. Typical of southern Italy, *il

Ballo della upa*, or the Dance of the Pupa, is a sight to behold. Participants make a mannequin of a woman (which, I assume, is fire-resistant), which is open on the bottom for a dancer to wear. The dancer gets in this mannequin-costume, and starts dancing. Then they light the whole thing up with tons and tons of fireworks. And they keep dancing while the fireworks are exploding off of the costume. That a person is inside of. I can't exactly say that this is a completely normal thing for one to do, but I can say definitively that it is veryyy bizarrely entertaining. Words can hardly describe it, so I encourage you to see it for yourself.

3. Il volo dell'Angelo. Everybody knows about Venice's famed Carnevale. The masks. The costumes. The lavish parties. The smiling woman jumping off the bell tower in Piazza San Marco with nothing between her and the ground but a harness strapped onto her dress. Wait, what? A staple feature to the Carnevale festivities each year is the iconic Volo dell'Angelo, and it is exactly that: a flying angel. Each year, a different woman is selected to be the "angel", who has the honor of dressing up in a lavish, beautiful costume, being strapped onto a harness, and then flying down across the Piazza San Marco over the heads of thousands of onlooking people. The event dates back to the 1500's, when acrobats used to perform the flight without, well, much protection. Unsurprisingly, this led to tragedy in 1759, when an acrobat didn't so much fly, but...well, Buzz Lightyear. For a while afterwards, il Volo dell'Angelo was prohibited during Carnevale. But, fortunately for us lovers of the bizarre and fun, it came back in the form of its current incarnation. Ah, Carnevale. Great fun.

4. Calcio Fiorentino. Are you a soccer fan? Football fanatic? And, do you love a good hockey fight? Or don't like football at all? Calcio Fiorentino is the bizarre but fun sport that you never knew was missing from your life. Originating in Florence during the Renaissance, Calcio Fiorentino is a 50-minute roller-coaster ride of emotions. The game, which some have referred to as "barbaric" (though I'm not making any judgements), is what you get if you take, like, soccer, rugby, and hockey, mash them all together, and dress it up in Renaissance Fair costumes. Best part? The game is like the Hunger Games of football. Fun times. All the more reason to move Florence up high on your travel bucket list.

5. La coppa dell'amicizia. If pyrotechnics, flying women, and borderline barbarism aren't your thing (WHATEVER, you monster), you could always settle down on a cold winter night with some good friends and drink from la coppa dell'amicizia, or the friendship cup. And every time you drink, you have to do a cheers to something – doesn't matter how random or vulgar it is. You gotta cheer! Originating from the Valle d'Aosta region in northern Italy, this terracotta cup (of sorts), often called "la grolla", normally comes with 4 or more drinking spouts, one for each friend. Typically, different mixtures of coffee and alcohol, or just alcohol, are pretty typical too. After a day out skiing in the alps with friends, who wouldn't like to come back home and get tipsy together? Just remember which spout is yours! Just promise you won't do the ballo della pupa after drinking from the coppa dell'amicizia. And, on your next trip to Italy, be sure to catch at least one of these 5 strange but true Italian traditions!

Тема 4. Межэтнические общности.

<https://www.walksofnewyork.com/blog/ny-chinatown>

Chinatown, New York is its own destination: Great for bargain shopping, food, history, and the chance to soak in Chinese immigrant culture, it's a fantastic neighborhood. But it can also be confusing and chaotic to the first-time visitor... which is why we've written this handy guide to exploring Chinatown! Note that New York City has several Chinatowns, including communities in Flushing, Queens and Sunset Park, Brooklyn. While we'll explore those communities in later posts, this is a tour of New York's oldest and best-known Chinatown: that in lower Manhattan. Chinatown's history. In the 1870s, Chinese immigrants, fleeing persecution while toiling in the American West, began arriving in New York City. A small Chinese community took root on Mott Street. Thanks to outside bigotry and the cultural divide, the immigrant community was fairly separate from the rest of New York. Doyers Street, Chinatown, NYC . In the ensuing

decades, tales of opium dens, prostitution, and murders between warring Tongs led to the notion of Chinatown being a dangerous, mysterious quarter. In the early 20th century, New Yorkers in search of the “exotic” began to visit the neighborhood (particularly its restaurants). Tourism had arrived in Chinatown. In 1965, discriminatory U.S. immigration policies against Asian countries were amended. Chinese immigrants began flooding into New York City. Chinatown expanded into Little Italy and the Lower East Side, becoming home to several Asian cultures, as well as to Puerto Ricans, Dominicans, and hipster New Yorkers. What to see in Chinatown. To get to Chinatown, take the N, Q, or R subway to Canal Street (at Broadway) or the 6 to Canal Street (at Lafayette Street). Note: Before exploring Chinatown, you may want to visit MOCA, the Museum of Chinese in America, at 215 Centre Street (located 1.5 blocks north of the subway stop). The wonderful museum features exhibits on the history of Chinese immigration to the U.S., artifacts from old Chinatown, a recreation of an old Chinatown general store, and rotating exhibits on aspects of current Chinese American culture.

Once you’ve gotten a sense of Chinatown’s history, it’s time to explore the neighborhood on foot!

1. Begin by heading east on teeming Canal Street, which is lined with narrow shops and stalls selling T-shirts, scarves, jewelry, and “luxury” handbags, perfumes, and watches. Canal Street, Chinatown NY

Canal Street shops. Photo by Jeff Dobbins. If you’re looking for the high-end “designer” fakes like Coach, Chanel, Louis Vuitton, or Rolex, you may be lured into a tiny back room—like at Phoenix Mall (246-250 Canal St., between Lafayette and Centre Streets), which is a warren of micro shops. 2. Continue east on Canal until it intersects with Baxter and Walker Streets. There you’ll find the bright red Explore Chinatown Information Kiosk, which distributes maps, brochures, information, and has a handy neighborhood map on its sidewall. The block is lined with small restaurants and food shops selling fresh fish and seafood (including live lobsters and crabs!). Along the sidewalks are food carts offering fruits and vegetables, including dragon fruit, lychee, longan, ginger, bok choy, bean sprouts and bamboo shoots. 3. Take a right on Mulberry Street, where you’ll pass several stores selling imported gifts of jade, pottery, tea ware, an array of Buddhas, and miscellaneous tchotchkes. Lung Moon Bakery (83 Mulberry) bakes sweet and savory pastries that are very inexpensive. Chinatown, NYC Musicians in Columbus Park. Photo by Jeff Dobbins At Bayard Street, you’ll come to Columbus Park, named for the famous explorer—and a sign that, yes, this was once an Italian immigrant community. Columbus Park was created in 1897, when the decrepit tenements of Mulberry Bend (described by Jacob Riis as a “vast human pigsty”) were razed. The park is the town square for the community, and hosts local ensembles performing Chinese opera and traditional music, sports on its southern field, and old-timers gathered for intense games of Chinese Chess and poker. In the pavilion, folks practice Tai Chi and meditate.

For a great snack, head to Tasty Dumpling (54 Mulberry) for dumplings or pork buns (5 for \$1.25!), and munch while enjoying the music in the park. A few doors down, look for Fook on Sing (44 Mulberry), part of Chinatown’s Funeral Row. The tiny store sells cardboard designer handbags, sports cars, flat screen TVs, mansions (complete with paper maids and security guards), plastic bottles of Cognac, even stacks of cash. The items, symbolic gifts for the deceased, are burned in traditional Chinese funeral practices. Ahead at Worth Street (look for the bland concrete towers) once stood the hub of the infamous Five Points, the most dangerous slum in NYC history. Most know it as the seedy setting inspiring the film “Gangs of New York.”

4. Turn left and ascend tiny Mosco Street (one of lower Manhattan’s few remaining hills) to Mott Street, where Chinatown was founded in the 1870s. This block was the site of the first Chinese general store, restaurant, Chinese-owned building, as well as home of the Chinese Consolidated Benevolent Society. On the corner (to your left) is the Church of the Transfiguration, one of the city’s oldest churches. Since 1801, it has served immigrant communities including the Irish, Italian, and currently the Chinese, with services conducted in English, Cantonese, and Mandarin. Heading south, you’ll pass the new Chinatown Community

Center (7-9 Mott St.). This was once the famed Port Arthur Restaurant. Founded in 1897, it was the first spot to draw New Yorkers and tourists with its exotic décor and cuisine (serving “Chinese” delicacies like chop suey, chow mein, and egg foo yung). 5. At the corner, you’ll come to Bowery/Worth Street. The large intersection here is Chatham Square, once a grand marketplace and sordid entertainment center. On the pedestrian island stands the Kim Lau Arch, a memorial to Chinese Americans who fought for the U.S. in WWII. Just behind the island is Dim Sum Go Go, known for excellent, inexpensive dim sum, and the Trans World Buddhist Association, an information center and place of worship. The wide street heading east is East Broadway, the main drag of the newest extension of Chinatown, populated by recent Fujanese immigrants. Wandering East Broadway and the three blocks to its south you’ll encounter a thriving, authentic Chinese immigrant enclave. 6. Back on Bowery, head one block north to Doyers Street, the crooked lane that turns at a 90-degree angle. (Legend has it that Chinese merchants designed its curve to keep straight-flying ghosts from traversing). The green brick building at 5-7 Doyers was the Chinese Theater (1893-1913) where Chinese opera and music were performed, while its upper floors were a flophouse packed with cheap sleeping cubicles. Under this building is a fascinating remnant of old Chinatown: a tunnel leading to the Bowery! Left over from the 18th century Doyers Distillery, which once stood where the (hideous) concrete post office is today, it’s said the Tongs would sometimes use this tunnel to evade the police. In fact, there were so many violent battles and murders here, Doyers was called the “Bloody Angle.” Today, the tunnel is lined with small offices for (ironically) law and enforcement, as well as acupuncture, Chinese medical science, dentistry, a tiny shop for Chinese herbs, and Tin Sun metaphysics, famed masters of Feng Shui. At 13 Doyers Street, you’ll find Nom Wah Tea Parlor, the oldest extant tea parlor/dim sum palace in Chinatown. There are several barbershops lining the street (fancy a \$7 hair cut?) that are holdovers from the era when Chinatown was a “Bachelor Society.” (Laws prohibited immigrants from bringing their wives and children from China.) 7. Doyers Street ends at Pell Street, another of the original locales of historic Chinatown. With its profusion of Chinese-character signs, it’s no surprise that postcards of quintessential Chinatown often are taken on Pell. Turning right, you may find a crowd waiting outside Joe’s Shanghai (9 Pell St.), popular for its soup dumplings. The red brick building on the corner of Bowery is the Edward Mooney House, the oldest house in New York. Built in 1785, the building has been a home, tavern, hotel, pool hall, social club, restaurant, and now a local bank. 8. Take a left on the Bowery. At Bayard Street, take a detour to 65 Bayard for the renowned Chinatown Ice Cream Factory, serving homemade ice cream in distinct flavors like green tea, almond cookie, lychee, black sesame, red bean, and taro. When you reach Bowery and Canal, you’ll find a large intersection leading to the monumental entrance of the Manhattan Bridge. Beside the entrance, to the northeast, sits the Mahayana Buddhist Temple, a peaceful oasis amidst the chaotic streets. Inside, the walls are lined with paper strips bearing prayers and names of the deceased, along with offerings of flowers, fruit, incense and snacks. At the head of the main sanctuary is an enormous golden seated Buddha and, to the right, a huge temple bell. This is an active place of worship, so it’s important to behave with discretion and respect. Be sure to buy a scroll with your fortune for \$1, or head upstairs to the gift shop for some excellent bargains. Return to Canal Street and head west for the five blocks back to the subway. Hungry? There are plenty of great restaurants on Elizabeth and Mott Streets, and the Canal Street food carts serve steamed, grilled, and fried Chinese specialties for as little as \$1 each.

<https://chinatown.co.uk/en/about-us/>

Chinatown’s colourful history stretches back long before the Chinese community of restaurants and businesses popped up in the 1950s. It was the birthplace of the Post Office, Ronnie Scott’s and the playground of the literary elite. In fact, London’s original Chinatown was in the East End where Chinese employees first rocked up in the 18th century, settling in Limehouse. By 1914 a Chinese community was burgeoning with new restaurants and shops catering for sailors. Today’s Chinatown’s story begins with the Great Fire of London. In the panic to rebuild, attention turned

to a military training ground on farmland. The area's owner, Lord Gerrard gave permission for houses to be built. Gerrard Street was completed in 1685, then later a market hall and slaughterhouse. Voila, Soho was born. Within a century it was one of London's hotspots – a haunt for artists, authors and politicians who put the world to rights at the Turk's Head Inn over many-a boozy tipples. Not just popular with London's intelligentsia, the area was a magnet for immigrant communities like the French Huguenots. In the late 1800s new waves of immigrants followed; Italians, then Jewish, then Maltese. Irish proprietor Kate Meyrick ran the notorious roaring twenties 43 Club at 43 Gerrard Street and legendary jazz maverick Ronnie Scott set up his first jazz club in the basement of number 39. Soho was well and truly on fire – culturally this time... Post-war London's Chinese community were short of income and even shorter of a place to live. When they arrived to the area in the 1950s, it'd gained a reputation for great nightlife and cheap commercial rents. Luckily for them, British soldiers returning from the Far East had fallen hard for Chinese cuisine and so up sprung supermarkets and restaurants. Their success attracted more Chinese entrepreneurs away from the East End to seek their fortunes, and the Chinatown of today was born. By the late 1960s, Chinatown was truly established as the epicentre of London's Chinese community – now numbering in the tens of thousands as more and more Chinese workers arrived from the British territory of Hong Kong. By now a Far Eastern travel agency set up shop to cater for the ever-arriving number of restaurant workers. In the 1980s the area got the full Chinatown treatment; Chinese gates, street furniture and a pavilion were added, plus Gerrard Street, parts of Newport Place and Macclesfield Street became pedestrianised. From bakeries to bars and restaurants to reflexology, today Chinatown is a thriving hub of Oriental wonder. Souvenir shops, health clinics, barbers, travel agents – it really does have everything. Lord Gerrard would be proud. No self-respecting household at Lunar New Year is without most or all of these celebratory foods. While tasty of course, each one comes with its own ritualistic meanings and traditional symbolism. Let's take a look at eight of the most traditional foods to celebrate Lunar New Year.

New Year Rice Cake (Nian Gao) As with most Chinese dishes, the north and south have different variations of the iconic *nian gao*, though it's always a sticky-sweet cake prepared from glutinous rice. Nian gao were used in ancient times as offerings to the Gods and whilst it can be eaten all year round, here's what makes the cake so special at this time of the year: '*nian*' translates to 'sticky' but sounds just like 'year' when spoken and '*gao*' means cake but sounds identical to 'high'. Thus, the cake signifies a 'higher year' than the one previous. Genius!

Spring Rolls Deep fried, steamed or baked and variant in shape and size, these little golden parcels are eaten during the Spring Festival to celebrate the coming of Spring. Spring rolls symbolise wealth and good fortune due to the golden colour and shape of each parcel which is said to represent a gold bar. Warm, crispy and full of flavour, these are popular all around the world at any time of the year.

Hot Pot Spending time with family and loved ones is what underpins Lunar New Year, so communal dining where everyone gets stuck in is the order of the day. There's no such dish which does this better than a great cauldron of steaming hot pot, around which families can jostle for prime dipping position. A large simmering pot of tasty stew which can be customised and tailored using your favourite ingredients like seafood, pork or chicken which can be added raw and cooked round the table. Hot Pots can incorporate many different foods which each have their own significant meanings. For example: Roasted pig symbolises peace, Duck represents loyalty and Tofu symbolises happiness and fortune for the whole family. Vegetables such as Seaweed foreshadow wealth and good fortune, Bamboo shoots represent longevity and Muskmelon and grapefruit symbolise family and hope, wealth and prosperity.

Chicken Much like *nian gao*, chicken is a homonym – in Chinese, 'chicken's' pronunciation is the same as 'prosperity'. As such chicken dishes are very popular, it's served on New Year's Eve dinner, one of the most important meals over the fortnight's NY celebrations. The chicken feet are said to help you grasp onto wealth, whilst the wings help you to fly higher and the bones represent achievement, so tuck in...

Kumquat Part of the citrus family, the kumquat is a tiny, olive-shaped fruit resembling something like a micro-orange. Being smaller, the flavour is super concentrated with a zingy sweet-yet-tart tang. Though not as much eaten at

Lunar New Year as displayed in the home, families in China will always place a kumquat plant indoors. The fruit's golden hue signifies the sun and harvest while its round shape represents success. **Dumplings** Fried dumplings, steamed dumplings, boiled dumplings in soup: the dumpling opportunities are endless. Regardless of regions, all Chinese will eat dumplings at New Year. Their shape resembles ancient golden ingots, which signify wealth. Occasionally a family member may hide a coin inside to bless the lucky person who receives it with good luck that year. Every family member helps out with the preparation and wrapping of dumplings as a family bonding activity. **Fish** An indispensable guest at the Lunar New Year dinner table, the fish, represents a whole and healthy family and is popular – like other dishes – because of its lucky homophonics. Fish's homophonic 'yu' sounds like 'surplus/abundance' so it suggests that if there's surplus food at the end of the year it can only be a good thing. Furthermore, the first character of 'crucian carp' sounds like 'gift' so it's considered good luck to eat. Fish motifs and decoration will be everywhere to reign in prosperity for the New Year.

https://chinatownology.com/chinatown_birmingham.html

Birmingham Chinatown is a relatively small Chinatown covering three streets; Hurst Street, Ladywell Walk and Pershore Street. The street signs in the area refer to it as a Chinese quarter. Founded 1950s: Birmingham Chinatown. It was founded in the 1950s by Chinese migrants from Hong Kong, a British Colony at that time. From the original Hurst Street, it slowly spread over to the next few streets and by the 1980s, it was officially recognized as a Chinatown. This Chinatown is immediately recognized by its Chinese style architecture unique to the few streets in the area. In the 1990s, the Arcadian Shopping center was constructed and in some ways, it is the "center" of Birmingham Chinatown. There are Chinese restaurants, supermarkets, cafés and Chinese pastry shops located in the shopping center. Chinese New Year celebrations. The most important event in Birmingham Chinatown is the Chinese New Year celebration. The annual Chinese New Year celebration is hosted in the Arcadian Shopping Center and is the main center for official celebrations. Apart from this official event, there is also Lion dance, dragon dance as well as the less often seen Kirin dance going from door to door bringing good wishes and luck to Chinese businesses around the Chinatown. Chinese New Year celebrations in Birmingham Chinatown. Birmingham Pagoda. While many Chinatowns have an archway, Birmingham Chinatown has a stone pagoda donated by a local Chinese business. It is located a short distance away from the Chinatown at the Holloway Circus roundabout on the Inner Ring Road and considered a major landmark in the area. Small but unique. Although it is the smallest of the official Chinatowns in UK, Birmingham Chinatown is unique in its own right especially the pagoda that is a unique feature not found in other Chinatowns.

<https://www.dailymail.co.uk/news/article-2922491/UK-s-main-worries>

In 2014, the UK was a nation of miseries. The study of 2,000 people, titled the 2015 UK Optimism Audit, found that more than 40 per cent are unhappy with their lives. One in five felt there isn't a future with their current partner. And work life brings little respite - nearly a quarter don't feel they're going anywhere in their job. Just a quarter of people felt their career had gone to plan and were actually able to do the job they originally hoped to do. Just seven per cent described themselves as very happy with their image, while a confidence-lacking 40 per cent of people are actively unhappy with the way they look, results showed. Just three in ten of us were happy with our lives, a study has revealed. Job security, debt and body image are among top 20 worries. Most believe making just one change would improve their happiness levels. Lifestyle niggles, worrying about their image were reasons for feeling worried, with nearly three-quarters succumbing to the winter blues. Top 20 worries for Brits: 1. Getting old in general. 2. Worried about my savings/financial future. 3. Low energy levels. 4. My diet. 5. Financial/credit card debts. 6. Job security. 7. Wrinkles or ageing appearance. 8. Worried about my physique. 9. Paying rent/mortgage. 10. I

seem to be generally unhappy. 11. I need to find a new job. 12. Whether or not I am attractive. 13. Whether my partner still loves me. 14. Whether I'll find the right partner/ whether my current partner is right. 15. A friend or family member I've fallen out with. 16. Whether I'm a good parent/ raising kids right. 17. Meeting work targets or goals. 18. If my dress sense is good. 19. Pet's health. 20. Worried about the area I live in/ crime levels

Тема 5. Стереотипы восприятия межэтнических общностей

<https://www.nationalstereotype.com/the-most-common-stereotypes-about-italians/>

I have no doubt about that the most common stereotypes about Italians are : Spaghetti, mafia, musical accent, gestures, romantic, loud, fashion, chaos – these are all words often used to describe Italians and are in fact short definition of italianity. But are these stereotypes true? In this article we will try to give you some insight into the Italian soul and clarify some common misunderstandings that foreigners have about them. Some of the stereotypes are actually true, but being Italian takes a lot more than that – they are not really pasta and pizza chomping mafiosi. And Italy is a wonderful country that is well worth a visit – you may like it or not, but you will definitely be surprised!

1. Stereotype : Italians love pasta and they eat it every day. Spaghetti and pasta in general are sacred. Is it true?: TRUE! (mostly) Italians do eat pasta every day, sometimes twice a day depending on the phase of the moon and the direction of the wind. Unless it's risotto. And comparing these foods to the strand shaped sludge of the same name in China is like peeing into a hurricane.

2. Stereotype: Italians have amazing coffee culture, exemplified by Starbucks. Is it true?: FALSE (but the coffee is still very, very GOOD) Additional information: Starbucks is NOTHING like Italian coffee. The fact that the place is somehow based on Italian coffee culture is akin to Nazism being based on the Carebears. Italian coffee is espresso, but no one calls it that, they just call it coffee. People don't lounge around and sip on it, they cruise into a coffee bar, order it, talk about last night's soccer match, take it back in one shot and they're out, cruising around in their turbo diesel wagon through the countryside at 200.

3. Stereotype: Pizza was invented in Italy. Is it true?: MAYBE TRUE, MAYBE FALSE Additional information: While many sources indicate to modern pizza being developed in NYC by Italian immigrants, the Pizza in Italy may as well be the same thing, in fact, you could even say that Italian Pizza exists of some kind of 4th dimensional plane where it is actually NYC pizza and NYC pizza is actually Italian pizza. An infinite number of super fresh ingredients are always available, and versions from ultra thin crust to pizza pie are easily acquired at prices that make me sad that the only thing available in QD is made by people who wouldn't know what pizza was if they made sweet love to it in the back of a Ford Taurus. Wagon.

4. Stereotype: Italians are very fashionable. In fact, Italians are fashion victims icon wink Italianity: The cult of Italian stereotypes. Is it true?: TRUE Additional information: Indeed. No sequins, rhinestones, acid wash or flowers embroidered into the jeans here. No dresses that look like garbage bags either. Just pure style! You can recognise Italians by the way they dress from the head to feet (strictly black Dolce & Gabbana sunglasses; Calvin Klein boxers; Levi's jeans; Gucci handbags; tanned skin all year long; perfect make up). They will dress stylishly for every possible occasion. You won't ever see an Italian wearing sporting short pants combined with long socks: it's simply against their fashion rules.

5. Stereotype: Italian people often say: “mamma mia!” “va fan culo!” and “thatsa spicy meataball!” Is it true?: TRUE (mostly) Additional information: Italian people really do say these things, quite often. With the exception of the last one. We made that part up.

6. Stereotype: All Italian girls look smoking hot, as if the stepped straight out of the Vogue and Vanity Fair advertisements. Is it true?: FALSE (mostly) Additional information: There are definitely some attractive girls, but no more or no less than anywhere else in the world. Every single one of them has a boyfriend though. That is confirmed

7. Stereotype: Italian is just like French. Is it true?: FALSE Additional information: Italian is just like Italian. Being fluent in French, I tried adding on O and I to the end of French words hoping for the best, but receiving looks as if I was

speaking Chinese, which I ended up doing anyways out of frustration. Ironically I could read most things without difficulty, with the exception of the most important item you need to read in that country...menus. Yes, the way Italians speak is completely original. The most important element of communication are the gestures: the way we move our hands, hold our heads, move our shoulders, our facial expressions, as well as the way we use our eyes and mouths to make ourselves understood. They simply cannot talk without our hands. Italians speak very loudly in public whether on the bus, in the street or on the phone. Don't worry, they are not all deaf. A lot of foreigners think we are fighting when we talk that way but it's just the way we are. **8. Stereotype: Most Italian men are plumbers, and spend the working day jumping on turtles, eating mushrooms, and saving princesses.** Is it true?: THE POPE SAID IT HIMSELF Additional information: They also all wear overalls, and can increase their productivity 10 fold if they jump to the top right corner of the screen in level 1-2 and get to the warp zone. **9. Stereotype: Mafia is real and dangerous.** Is it true?: TRUE Additional information: The Mafia is real. Italians are not proud of it but it does exist, especially in the South and the island of Sicily. Obviously, not every Italian is a Mafioso and most will feel offended and insulted if you use the term, even when if you mean it as a joke. **10. Stereotype: Italians are very romantic.** Is it true?: TRUE Additional information: Italians do enjoy romance (just like everyone else – more or less) and maybe the stereotype of the Italian romantic lover is not completely dead. An Italian guy will never let a girl go home unescorted. Also, the macho ideal is still alive and well in Italian culture.

<https://theculturetrip.com/asia/japan/articles/15-stereotypes-all-japanese-people>

1. There is no Good Beer or Liquor in Japan, only Sake. This is an outdated belief left over from post-WWII Japan, when a cheap beer substitute called hoppy became popular among ordinary citizens who could not afford to drink real beer. That was nearly eighty years ago, and the Japanese have since become proficient brewers of beer, whisky and wine. Yamazaki single malt whisky was even ranked the #1 whiskey in the world in 2015, much to the chagrin of Scottish distilleries.
2. Everyone Hides Their True Feelings at all Times. Everyone who has Japanese friends knows this is not true.
3. Young Japanese People Have no Interest in Dating or Romance. Recent articles on the nation's declining population and marriage rates have painted the Japanese youth as uninterested in dating or finding a romantic partner. Even the Japanese press have perpetuated the stereotype by giving the phenomenon a name: sekkusu shinai shokogun, or "celibacy syndrome". However, fewer babies does not mean people have stopped having sex – it means they are not having babies, which is more an indicator of a struggling economy than lack of romantic prowess.
4. All Japanese Women are Subservient and Docile While Japan still lags behind most Western countries in terms of gender equality, younger Japanese women have become more empowered and individualistic in recent years, and this trend shows no signs of slowing down.
5. Everyone is Extremely Polite at all Times. On the surface, this seems to be the case; people are quiet on the subway, they don't litter, and friendly bows are exchanged when friends meet up or part ways. However, most Japanese are about as polite or impolite as anyone else in a casual or informal setting.
6. All Japanese People Love Manga, Anime and Cosplay This is like assuming that all Americans love baseball and handguns. While the country is often associated with these things, not every single citizen enjoys them.
7. Japanese hate Americans because of the WWII. This is just flat-out false. In fact, most Japanese people – especially younger ones – share a curiosity and appreciation for the Western world, and if you show respect for their culture they will likely extend the same treatment to you.
7. Japan is the Weirdest Country on Earth. Thanks to a number of sensationalist news outlets, Japan has earned the reputation of being the epicenter for all things weird. This is simply not the case, and most of the bizarre fashions or hobbies you read about online are only appreciated in very small circles.
8. All Japanese Students are Diligent and Hard Working. Enroll in a university course here – or better yet, try teaching one, and then see if your perspective on this matter has changed.
9. Japan is a High-Tech Wonderland. This may have been true during the bubble in the 70's and 80's, but

don't let the bright lights of Shibuya crossing fool you. Japan is now lagging far behind its neighbors in China and Korea, as well as most of the Western world. Diplomats and foreign workers in Japan are usually shocked to find they still need to use a fax machine at the office. 10. Whale, Dolphin, and Horse Meat are Staple Foods at Every Dinner Table. These foods exist in Japan, but they are hardly a staple; if you do come across any of these items, it will be in a specialty restaurant and certainly not in a Japanese family's home. 11. Japanese People are Bad at all Sports That aren't Sumo Wrestling. Baseball is hugely popular in Japan, as is tennis, soccer, swimming, basketball, track and field – the list goes on. Just because they originated here, there is no reason to assume that sumo wrestling and karate are the only athletics Japanese people excel at. 12. There is no Good Beer or Liquor in Japan, only Sake. This is an outdated belief left over from post-WWII Japan, when a cheap beer substitute called hoppy became popular among ordinary citizens who could not afford to drink real beer. That was nearly eighty years ago, and the Japanese have since become proficient brewers of beer, whisky and wine. Yamazaki single malt whisky was even ranked the #1 whiskey in the world in 2015, much to the chagrin of Scottish distilleries. 13. Everyone Hides Their True Feelings at all Times. Everyone who has Japanese friends knows this is not true. 14. Young Japanese People Have no Interest in Dating or Romance. Recent articles on the nation's declining population and marriage rates have painted the Japanese youth as uninterested in dating or finding a romantic partner. Even the Japanese press have perpetuated the stereotype by giving the phenomenon a name: sekkusu shinai shokogun, or "celibacy syndrome". However, fewer babies does not mean people have stopped having sex – it means they are not having babies, which is more an indicator of a struggling economy than lack of romantic prowess.

<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 cliché 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.

Тема 6. Аккультурация.

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

Japanese culture is obviously pretty weird. An uninformed visitor would be quite shocked to see how these people live and what some of their traditions are. Here are some other shocking and interesting traditions and values that Japanese people have. **The bow.** The duration and inclination of the bow is proportionate to the elevation of the person you're addressing. For example, a friend might get a lightning-fast 30-degree bow; an office superior might get a slow, extended, 70-degree bow. It's all about position and circumstance. In addition to bowing, addressing someone properly is key. Just as a "Dr. Smith" might feel a little insulted if you were to refer to him as "Smith", so would a Japanese if you do not attach the suffix "san" to their last name, or "sama" if you are trying to be particularly respectful. Usually children are content with just their first names, but you can add the suffix "chan" for girls and "kun" for boys if you like. **Chopsticks.** Depending on the restaurant you decide upon for that evening, you may be required to use chopsticks. If for some reason you aren't too adept with chopsticks, try to learn before passing through immigration. It's really not that hard. One false assumption among many Japanese that's slowly being dispelled by time is the "uniqueness" of Japan. Japan is an island nation; Japan is the only country that has four seasons; foreigners can't understand Japan; only Japanese can use chopsticks properly. I cannot count the number of times I've been told I use Japanese chopsticks with skill and

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

<https://www.theguardian.com/commentisfree/2012/oct/24/how-snobish-british>

In your experience, how widespread is snobbery of this kind in Britain these days? Are people less likely to judge people on the basis of their appearance, accents or diction than previous generations? Or has little changed? If you don't live in Britain or have travelled widely, do you think of it as a particularly British phenomenon? Snob means "lowly person" or "lowly person imitating a social superior" and finally - "person who despises those considered inferior." Definitions of snobby. Is snob an insult? Snob is a pejorative term for a person who believes there is a correlation between social status (including physical appearance) and human worth. Snob also refers to a person who feels superiority over those from

lower social classes, education levels, or other social areas. Is snob a slang word? It used to be slang for “shoemaker,” then “common person,” and then came to mean “someone who doesn’t have a degree from a fancy university,” and then it started to mean “people who liked to pretend they have degrees and are generally fancy and look down on common people like shoemakers.” How snobbish are the British? A couple who were hoping to hold their wedding at Stoke Park in Buckinghamshire was accidentally sent an email telling them that they were not the “type of people that we would want”. Pauline Bailey, a drug and alcohol counsellor, has speculated that the staff were put off by her future husband's eyebrow piercing and earrings. Why is English considered **snobbish or aristocratic**? Is it due to the British snobbism? The Queen and her son Charles? Or the nob and toff Tony Blair? If you're talking about Received Pronunciation in particular? I'm not sure why it's perceived as snobbish, except that that's what the Royals and the Upper Class speak. Some British accents, particularly but not limited to “posh” ones, do sound snobbish to me, mostly due to U.S. stereotypes. I mean, the worst they got in England is, y'know. An example of snobbish is Good Hotel Guide (2002). What about England's second city, Birmingham - how many properties there get the nod from The Good Hotel Guide? Just the one there: the Hotel du Vin & Bistro. I've heard of this one. England's third largest city, Liverpool, doesn't manage to get a main listing for a hotel. So in terms of good hotels, Liverpool apparently rates below the likes of Great Snoring in Norfolk or Doddiscombsleigh in Devon, which manage to rack up an entry apiece. And in a guide of some 580 pages, just 19 are devoted to London hotels. I don't think I'm being unreasonable to suppose that if you produce a book which is called The Good Hotel Guide, you might trouble to suggest some places to stay in the country's major cities. There's altogether far too much snobbishness attached to hotels and, by association, hotel guides. In the United States, for example, very grand hotels often have their own in-house delis where you can get a takeaway sandwich and a cup of coffee. Many are happy to list the number of the local Pizza Hut, so that you can order in a pizza. Imagine The Good Hotel Guide warming to a charming B&B in Little Dithering that is happy to direct you to the nearby Happy Fryer fish and chip bar for your evening meal. But why not? Charming, family-run hotels are nice to stay in for a weekend in the country, but this isn't all we want to do. It's time The Good Hotel Guide - and the other hotel guides - took the trouble to reflect this.

Тема 7. Виды культурных конфликтов.

file:///D:/Desktop/Allan_JapanConflictResolution.pdf

The Language of Conflict. Specific to the Japanese language, Moriizumi and Takai's (2010) research demonstrated a strong correlation between specific conflict resolution styles and language expressions. The researchers examined the five-style model of conflict styles, which includes integrating, obliging, dominating, avoiding, and compromising, in the context of situational factors and the resulting language expressions. Looking at the social constructs of in-groups (uchi) and out-groups (soto), and the level of acquaintance as intimate in-group (kino okenai kankei), familiar in-group (nakama), or acquaintance out-group (najimi no tanin), Moriizumi and Takai created a matrix of assertive, agreement, and problem-solving expressions, as well as with who and what type of conflict resolution style each correlated. This research possesses particular value due to the inherent differences between Japanese culture and many western cultures. Scholars classify Japan as a high-context culture where language and behavior are adjusted according to the situation, circumstance, and people involved (Black & Mendenhall, 1993). In contrast, most western cultures are considered low-context, and specific to English, the language remains largely the same whether one is speaking to a family member, co-worker, or supervisor. It is difficult for many English-speaking monolinguals to fully comprehend the nuances that these subtle changes to language expressions provide. Using data provided by the study could allow conflict management practitioners to identify and categorize language style and expressions with the specific conflict resolution style employed by a Japanese party during dispute resolution. East versus West One of the most pervasive and persistent misconceptions

that creeps into conflict management, as well as broader areas of social psychology, is the perception that eastern cultures share homogenous cultural traits and attitudes (Onishi & Bliss, 2006). The belief that Asian conflict resolution styles tend toward obliging and avoiding has some roots in the Confucian legacy of several east Asian countries. The reality, however, is far more complex and includes factors that relate – among others – to the country’s colonial past, social hierarchy, and views on masculinity (Onishi & Bliss, 2006; Lee, et al., 2013). Despite widespread beliefs, the conflict resolution preference shared by most Asian cultures is actually integrating, as is evident in Onishi and Bliss’ (2006) research. However, the degree to which that preference is shared shows a much greater amount of variability by country. To that end, Onishi and Bliss focused their research on the fundamental flaw that exists in making “eastern” and “western” conflict management comparisons, and also highlighted the preferred style of conflict resolution style favored by each country in their study. Lee, et al. (2013) pursued a similar objective, but placed the emphasis of their study on dispute resolution by married couples from various Asian cultures. Their research also examined how these cultures differ in relation to each another. Central to these studies is the preferences and attitudes that permeate dispute resolution in Japan and practical examples of conflict resolution. The findings are fascinating in that the results were largely unexpected. Onishi and Bliss (2006) found that although the four countries included in the study (Japan, Vietnam, Thailand, Hong Kong) had the most similarity in their preference for an integrating conflict resolution style, Japan, alone, had a clear and ardent preference for the competing approach to handle business-related disputes. This differed significantly in comparison to Lee, et al.’s (2013) findings, as they pertain to married Japanese couples who were working through disputes. Their data shows that Japanese couples had a far lower level of negative interaction than did other Asian couples. Furthermore, Japanese couples tended to prefer avoiding and compromising styles of conflict resolution for domestic issues. All of the research reviewed for this paper strongly suggests that Asian cultures have differing preferences and attitudes toward conflict resolution styles (Onishi & Bliss, 2006; Brett, Tinsley, Shapiro, & Okumura, 2007; Lee, et al., 2013). From those countries studied, Japan seems to differ the most from its Asian neighbors, with a greater preference for a competing style in business dispute matters, which might emanate from higher scores related to masculinity, and lower scores related to long-term outlook (LTO) (Onishi & Bliss, 2006). Prior to 1980, a large majority of western research tended to presume several homogenous characteristics across most eastern cultures (Onishi & Bliss, 2006). That means that until relatively recently, researchers had not taken into account key aspects of Japanese culture that would have provided further insight into the cross-cultural conflict management process. Japan versus the West A focus of research dating back to the 1960s has been differences between Japan and the West when managing conflict. In the wake of World War II, Japan rebuilt itself as a major financial, industrial, and technological leader with an economy that until recently was second only to the United States (Black & Mendenhall, 1993). As Japan rebuilt, its importance as a strategic trade partner increased. Likewise, its geographic location made it a key Cold War ally to help the US oppose the Soviet-backed expansion of communism in Asia. The United States continued to build business and political links with Japan, and inevitably, conflict resolution became an important element of making those partnerships work. Researchers understood at a fairly early juncture that Japanese and Americans approached conflict resolution in different ways. Often, those incompatible approaches were more likely to lead to additional conflict, instead of actually resolving issues (Black & Mendenhall, 1993). Black and Mendenhall (1993) note that American negotiators often complained that their Japanese counterparts provided vague and unsatisfactory responses, as the Americans tried to confront conflict using a direct approach. Japanese negotiators, however, felt that the progress was appropriate relative to the situation and parties involved. Through the 1980s, each side had adopted decidedly ethnocentric approaches to conflict management, with neither being particularly effective. This situation spurred a new body of research that took a closer look at how Japanese conflict management styles differed from those of western cultures. Four empirical studies examined for this paper looked specifically at

different perspectives of conflict management in Japan, in comparison with the United States and other countries. Tinsley (2001) examined the role that values and strategies play in negotiating conflict within Japan, the United States, and Germany. Tinsley found that managers within each of these respective cultures preferred to emphasize certain values, which had an effect on their conflict resolution styles. For example, managers from the United States put greater importance on individualism, polychronicity, and egalitarianism. This led those managers to use more conflict management strategies that focused on the mutual interests of parties. Conversely, Japanese managers tended to put more emphasis on hierarchy, collectivism, and low-explicit contracting, which culminated in their preferred use of power-oriented conflict strategies that put more importance on the relative social power of the speaker. Brett, et al. (2007) looked at the function of corporate managers in the role of mediator in Japan, the United States, and China. Perhaps most interestingly with this study, instead of differences, researchers found several similarities between the cultures. Across the three countries, managers who were superiors acted far more autocratically when filling the role of mediator. These managers often employed more conservative decision-making and conflict resolution techniques. Likewise, managers who were on a peer level generally sought greater involvement from the conflict parties, and preferred a more integrative style of dispute resolution. Both Kim, et al. (2015) and Murayama, et al. (2015) looked at two related areas within conflict management. Kim et al. examined the issue of self-construal, which is the tendency to personalize conflict, even when that conflict is not of a personal nature. Murayama, et al. studied the interaction of relationship conflict and task conflict, and misattribution of each type. Both of these areas touch on the realm of face management, which is often perceived as more highly valued in Japanese society than in western ones (Iwasa, 2001). In both the United States and Japan, Kim, et al. (2015) found positive correlations between interdependent self and self-construal, as well as negative correlations between independent self and self-construal. These findings demonstrated that both Japanese and Americans are just as likely to take conflict personally and this self-construal can affect conflict management styles. Murayama, et al. (2015) observed how task conflict could be misattributed as relationship conflict, and the likelihood of both Japanese and Americans to make this misattribution. Task conflict, which refers to disagreements about the nature of a task, is expected within many types of group settings and often has positive consequences. Relationship conflict, however, refers to actual incompatibilities of group members and is regarded as having various negative consequences. Aside from the possibility of misattribution, researchers also wanted to understand what type of conflict resolution behavior (active or passive) each group used to address either task or relationship conflict. Murayama, et al. (2015) confirmed their hypothesis that the higher the amount of task conflict, the more likely both Japanese and Americans would be to misattribute it to relationship conflict. Less expected, however, was the fact that Americans were more likely to misattribute task conflict to relationship conflict, leading researchers to believe that Americans might not be able to distinguish each conflict type as succinctly as the Japanese do. In Murayama, et al.'s (2015) research, they also found that Japanese preferred an active conflict resolution style when confronting task conflict, but took a more passive stance regarding relationship conflict. This differed with Americans who were more likely to take an active conflict resolution style to handle relationship conflict regardless of the task conflict involved. All of the reviewed studies provide interesting insights into how Japanese conflict management styles compare and contrast with those of the West, and particularly with the United States. It also seems significant that the majority of these studies, which contrast Japanese conflict management styles with the West at such a granular level, only emerged over the last 15 years. This underscores the fundamental misunderstandings that likely dominated much of the United States' earlier economic and diplomatic relations with Japan over the last century. Perhaps the biggest challenge of utilizing this research is that all of the studies tend to focus on very narrow areas of scope. Conflict management practitioners will need to consume extensive amounts of research to develop a clearer picture of Japanese conflict management styles, in comparison with their western counterparts, if they are to make effective

use of the research. Resolving Conflict with the Japanese Ultimately, conflict management professionals want to understand how to best apply research to the practical realm of cross-cultural negotiation and mediation with their Japanese counterparts. Most of the research reviewed by this paper is concerned with providing social science perspectives to very specific questions about conflict interaction and resolution in Japan. To that end, it tends to be academic in nature. The one piece of literature that looked at an applied perspective of Japanese conflict management was Black and Mendenhall's (1993) piece for the MIT Sloan Management Review journal. Although dated, compared with other studies used for this paper, Black and Mendenhall provide the most comprehensive and practical view of effective conflict management between American and Japanese interests. Black and Mendenhall (1993) begin by highlighting the fact that much of the research that came before the 1990s makes the fundamental mistake of presuming that Asian conflict style is homogenous, and as a result, most Americans expect their Japanese counterparts to prefer an avoiding style of conflict resolution. This has historically led to confusion by American negotiators as their expectations differed with reality, and in turn, resulted in the exacerbation of conflict instead of resolution (Black & Mendenhall, 1993). They also note that since Americans rightly assume that Japanese value harmony that their Japanese counterparts should likewise be naturally skilled conflict resolvers, since harmony and conflict exist at opposite ends of a single spectrum. These myriad misconceptions have acted as an obstacle to greater American success within the realm of negotiation and conflict resolution with the Japanese (Black & Mendenhall, 1993; Tinsley, 2001). Rather than avoiding conflict, Black and Mendenhall (1993) posit that the Japanese prefer to take a more managed approach that allows them to both minimize obligations and provide flexibility in fulfilling obligations. They pointedly note that negotiations in Japan are much more of a give-and-take than is apparent on the surface. Even when one party concedes a point without an obvious immediate benefit, that concession can later become currency within the relationship of the two parties. Japanese are hesitant to put themselves in a position where they incur this obligation, and when they must incur it, seek flexibility in its fulfillment. Black and Mendenhall (1993) go on to explain that Japanese negotiators often correctly perceive that their American counterparts do not understand the nature of this give-and-take responsibility, nor would they fulfill their obligations within the relationship. As a result, Japanese can come across as non-committal and standoffish within dispute resolution, unless the American party changes the nature of their relationship with their Japanese counterpart. In Black and Mendenhall's (1993) model, the relationship with a Japanese party exists in a quadrant that consists of in-group or out-group status combined with public or private setting. Black and Mendenhall's assertions are backed by the work of Azuma (2001) and Iwasa (2001). The least favorable combination for an American negotiator would be out-group/public, and almost invariably result in little to no progress made toward conflict resolution. Conversely, the best combination would find the American within the in-group/private sector of the quadrant, which would allow the Japanese counterpart much greater flexibility and latitude for direct conflict resolution activities. Given the abovementioned, the most effective approach would be for American negotiators to invest more into the nontask time at the front of the conflict resolution interaction to create a certain level of intimacy (Black & Mendenhall, 1993). This intimacy will help move the American party from the out-group to the in-group over time. Likewise, American negotiators should seek to create an accommodating situation that allows for more private conflict resolution to take place. Although Black and Mendenhall's (1993) work does not directly address issues related to conflict management style or preferences, it does provide an important perspective frequently overlooked by other literature. Factors relating to Japan's very rigid social hierarchy and constructs can have a critical influence over conflict resolution efforts. Investment of time into intimacy building at the front side of conflict resolution, as well as creating the proper setting can be effective techniques when combined with other conflict resolution strategies discussed in this paper.

<https://www.nationalstereotype.com/english-stereotypes/>

<http://www.russianwomanjournal.com/English/pages/discussion4.htm>

The most common picture depicting a typical Englishman is a man wearing a bowler hat and reading the Times newspaper. But being honest, when I think of the Englishman Stereotypes (Not British), I think of Beer, Bull dog, Cricket, Tea, Big Ben, Shakespeare, pubs, Mr. Bean, Double Decker bus, Queen, Morris Dancing, Royal family, Union Jack, God Save the Queen, Battle of Britain, Trooping the Colour', Rain. I proceed with the English Stereotype. England is a land of beer, football and bad weather. Englishmen have the perpetual ability to combine a stiff upper lip. Stereotypes about Britain are simply not true, but some stereotypes have grounds in them. 1) English people drink tea all day. The current population of the United Kingdom is estimated at over 67.1 million, as of 2021. In July 2020, it was 67,886,011. The foreign-born population in the UK increased from about 5.3 million in 2004 to nearly 9.3 million in 2018 or 14% of the total population. One in every six Britons is not an Englishman. One in every two Londoners is not an Englishman. Nobody knows what foreign born people drink in Britain. So the stereotype that each Brit consumes 1.89 KG of tea per year, according to 2009 figures, is completely false. Of course, tea is the 2nd most popular drink in the world next to water, so the population of Britain is not alone in love for a cuppa! There are three nations in Britain which are around one million: Indians, Poles, Pakistani. The number of 61 nations in Britain is more than 25.000 people. Although traditional class boundaries have become more blurred in 2020, most Britons do tend to identify with one of the 3 main classes for better or for worse. Some claim that social mobility is greater now than it was for previous generations. Evidence suggests that Britain unfortunately remains divided along class lines. A large number of political commentators insist that the Establishment (the monarchy, Church of England, Oxbridge and the BBC) does not have any say in modern society. This is not true. According to a 2011 poll of 161.000 Britons which was published April 2, 2013, 90 per cent of Britons identify themselves with a particular class, and 53 per cent think that there still exists clear-cut social stratification in the country. The BBC teamed up with sociologists from leading universities analyzed the modern British class system. They surveyed more than 161,000 people and came up with a model made up of seven groups. The first definition is a man`s race. The second definition is a man`s accent, which shows his social status. The third definition is a man`s lifestyle. Englishmen invented racism, apartheid, the planet population division it «Three Worlds», the false Human Development Index. Britons considered themselves belonging to the First World - the elite population on the planet Earth. The British consider themselves to have 0.922 Human Development Index, and consider Russia to be a Third World country with the Human Development Index 0.816 (the average is 0.7). Adding insult to inaccuracy, when used in its modern context, Third World is considered to be a term that degrades countries which are developing and poor. The invention of pseudoscientific Human Development Index classification shows snobbery. Britons believe in the importance of social position and establishing a person`s class. Here is the explanation of snobbery, which was written by R. Doug in 2008. «Snobbery can be either financial or intellectual. An intellectual snob has nothing to be snobbish about. Financial snobbery seems more important for those who have become rich as opposed to those born rich. Some are particularly sensitive about their origins and overcompensate with anxiety to impress. The 'self-made' rich may have started from nothing or poverty. They are proud of their achievement which they demonstrate by ostentatious displays of wealth. Why not? 'If you got it, flaunt it.' These efforts to impress are understandable and natural. Britain is one of the few countries where such achievements are possible and encouraged. But there is more to class than being rich. On its own, money does not guarantee social standing. Here are two extreme examples. A wealthy man`s ancestor had been knighted. This gave the family a title and made this man a Lord by inheritance. I overheard him described as 'only a grocer.' Since the family fortune was built on 100 years of successful trading in groceries this remark was accurate. Although accurate it was also cruel, intended as a 'put

down.' It might be thought to reflect badly on the speaker. From time to time, politicians of the day make such appointments to our House of Lords as a reward for their personal lifetime achievements. Some are virtually a personal reward by the prime minister and are for lifetime only. These are not inherited. This family was not such an example. Theirs was made on the strength of having developed a substantial food distribution company, employing thousands of people, to the benefit of our society. The quoted 'put down' remark may have intended to imply that this was a purchased title. It was wrong. It shows how subtle such matters are. Another example was the attitude of Princess Diana's family towards the Royal family. Diana's ancestors were one of the ruling families instrumental in appointing a Hanoverian German as our King George 1st in 1714. They regard themselves somewhat above the 'newly arrived' Royals. Social position is not only a matter of money. You cannot rise by having money or wealth. Other qualities are required. By comparison American society venerates wealth above all. Most personal and behaviour faults will be ignored if you are rich enough. A strength of British society has always been to permit newcomers to 'rise from the ranks.' It is almost a joke how rich young foreign men and/or their daughters are sought after by children of old British families. This provides funds from the New World to finance the old. Pragmatic is one description. Survival is another. So what are these layers of society? How are they defined? How can someone know which layer a particular person belongs to? How can you tell which class a particular person belongs to? Our basics are the same as everywhere else. How they are paid is an important clue. At the bottom of any pile is the unskilled. This usually means a labourer or someone doing other menial work. Such is the universal 'lower working class.' These are normally paid weekly or by the hour. Next up the scale is a skilled tradesman. A plumber or bricklayer, or any work that uses acquired skill and knowledge but requires manual input, is regarded here as a 'upper working class' drifting into 'lower middle class.' This would include someone who controls a group of such people, such as foreman. These people are normally paid monthly. Lower middle class is the next step up. Factory manager, shopkeeper, salesman, or others who do not do manual work themselves but are 'line management' and closely involved with those who do. These are paid monthly and often enjoy some sort of profit share or bonus, based on their department's performance. Middle class includes architects, accountants, medical doctors and dentists, teachers, university professors, military officers, solicitors and some levels of lawyers. Such people will have undergone higher education combined with some years of practical experience in their chosen profession. Payment will be on a regular basis but without a bonus benefit. Often these professionals are self employed. They may be appointed for one specific purpose relating to their qualification. Payment by a fee follows satisfactory completion of their work. Some are not allowed by their profession to deal directly with customers but must transact via a third party, outside person or organization. For example, lawyers are appointed by a solicitor. They are not financially involved directly with the paying customer. The solicitor is responsible to the lawyer for payment if the customer defaults. The next layer is 'upper middle class.' This covers successful members of the middle class who have attained promotion and recognition of their progress by their peers-contemporaries in their profession or organization. The layer above everyone is our 'upper class.' Most modern family origins seem to be based on the Norman invasion of 1066. The entire land was conquered and ruled by the original supporters of the invading Normans. Many of these families still own that land and still exert influence where it matters. Differences from the new middle classes is where the difficulties of discerning 'who is what' becomes a serious matter, for those who care. These have evolved over hundreds of years and reflect gradual changes in our society. Nothing is written down. We do not have a written constitution for very good reasons. Actual wealth is not a reliable guide. There are many poor members of the British upper class. Displays of wealth are very suspect, as explained above. So how are these differences recognized? There is no one reliable indication. If it was easy everyone could do it and probably try to copy it. A subtle combination of speech, general behaviour, and attitude towards others is involved. How do they treat people such as waiters or chauffeurs or someone

performing a service for them? Is it with respect or intimidating dominance? Members of this class do not need to impress. They don't try. They tend not to shout whatever the provocation. Personal restraint is important. They have been conditioned by schooling which encourages self control. They are educated to be the future rulers. If you can't control yourself why should you expect to control others? Other outwards signs include speech. This is not about correct grammar or construction but the choice of words. Classic indicators are what? or pardon? Either is technically correct and means the same thing. Which one you use establishes your class. A piece of furniture may be called 'settee' or 'sofa'. They both mean something to sit on -ie a seat. But which one is used by which class? Other wordtraps include 'lounge' or 'drawing room', 'napkin' or 'serviette'. As a guide, a word with French origins is usually the wrong one. Sentence construction is another indicator. Absolute precision is often an indicator of a foreign origin or education. Some slang is abhorred by the educated. Some expressions are technically incorrect but useful indicators. For example 'it aint' is a shortened version of 'it isn't'. 'Aint' is incorrect. It may even be disparaged. Those doing so betray themselves. This is called an 'own goal' and is received with glee, by those who care. The English have always got on well with Chinese. They share many attitudes. Both understand the importance of trade and profit. Both share and appreciate oblique speech. An Englishman will look at your garden and comment 'your lawn is growing well or looks healthy' or some such compliment. What he means is 'the grass is too long and needs mowing.' Like the Chinese we don't say what we mean. You need to look behind the words. Someone trying to establish your social position may ask 'Where are you going this weekend? What they are trying to establish is 'do you have a second home in the country?' meaning are you rich enough to have one? Another important marker is our schooling system. We have two completely separate streams; private or public also called 'State.' As if to confuse foreigners we call our private education schools 'public schools.' State education is free, private is very expensive. In private education children stay at the school overnight and therefore away from parental influence. Some boarding schools offer day attendance education, which reduces costs for parents. Which is better is a matter of debate and opinion. The education is the same but subtle differences of behaviour in a boarder which the day pupil does not absorb or even notice. There are subtle methods of establishing someone's religion. The Scottish city of Glasgow has two soccer teams. Glasgow also has two important religious groupings; Catholic and Protestant, fiercely antagonistic towards each other. If you care about religion you don't ask which one your correspondent follows, you ask which football team they support. So how does this apply to someone contemplating a move from east to west?»

Тема 8. Диалог культур как форма межкультурной коммуникации.

<https://www.dailymail.co.uk/news/article-2785900/Posh-charming-Queen-s-English-favourite-accent-Received-pronunciation-comes-nine-ten-traits-looking-humour-try-Geordie.html>

BRITAIN'S FAVOURITE ACCENTS. 1. Received pronunciation (RP) 2. Edinburgh 3. Australian 4. Irish 5. Yorkshire 6. American 7. Geordie 8. Mancunian 9. Glaswegian 10. Welsh. The eHarmony.co.uk experiment involved 750 participants. They listened to sound clips of men and women with 19 different international and regional accents and scored what they believed of the person based on 10 character traits. The poll also identified a phenomenon dubbed the 'Cheryl Cole factor' where celebrities shape our preconceptions about accents. Despite the reputation of French and Italian men, RP is the real language of love - as well as many other things. Edinburgh came second overall ahead of Australian, southern Irish, Yorkshire and American. They were followed by Geordie, Mancunian, Glaswegian and Welsh. French was ranked only 16th for attractiveness and Italian came in only slightly higher at 13th. French performed better in the 'romantic' category but was still only placed third behind RP and Edinburgh. More than one-in-five (22 per cent) admitted the allure of some accents is so strong they have actually gone on a date because of it.

Seven percent have 'played up' how they speak because they believed it sounded attractive. Professor Jane Setter, a phoneticist at Reading University, said: 'RP speakers have been rated highly in terms of intelligence - and the accent itself as attractive - since studies like this began.' Actors with this accent - like Patrick Stewart (Star Trek: The Next Generation), Michelle Dockery (Downton Abbey) and Richard E. Grant (Withnail and I) - come over as urbane, charming, witty and educated and - well - wouldn't everyone want that from a prospective romantic partner? 'The Edinburgh accent is also associated with culture and intelligence - think Sean Connery or David Tennant and you're already swept off your feet. 'However, comedians are rarely RP speakers and so it is no surprise to see it rated less highly in that respect; Sarah Millican (Geordie) and John Bishop (Liverpool) spring to mind as wonderfully funny, articulate people. 'Our preconceptions and love of certain lilt, drawls and tones when it comes to accents is mostly down to experience and stereotyping. 'This helps to explain why RP scores so highly across all categories - it's the accent we associate with trusted newsreaders plus it continues to be used as the model for teaching English as a foreign language. 'In terms of other accents which were rated highly for attractiveness - again stereotyping is at play. Across the pond we see Americans as colourful and international so they're 'interesting', Yorkshire folk are seen as down to earth and honest and the Irish have 'kissed the Blarney stone' and are celebrated as charming and quick witted. 'In terms of French and Italian not faring so well this could simply be down to a lack of familiarity with their unique inflections.' Jemima Wade, spokesperson for eHarmony.co.uk, said: 'After spending time getting to know each other online the first time you meet and say 'hello' on a date is a special, exciting moment. 'Yet while accents may be appealing at first - sparking initial interest and attraction - happy long-term relationships are about far more than that.' Received pronunciation is the unmistakable sound of the Queen and old BBC newsreels. And despite being perceived as a little posh, received pronunciation (RP) is still our favourite accent. A survey has found that the Queen's English is most associated with nine out of ten positive character traits, including attractiveness, intelligence, honesty, charm, sophistication and reliability. The only category where it falls short is in humour where it came only eleventh with the Geordie lilt sounding most fun ahead of Liverpudlian, Irish, Cornish and Essex.

<https://blog.lingoda.com/en/british-accent-posh-not-posh/>

It is very true that Britain is divided by class, by who has money and who doesn't. People can make judgments as soon as a person opens their mouth. An accent gives away where a person is from. The UK has many accents, from northern to southern and everything else in-between. Erin goes through her experience of understanding, as a Canadian, British accents and explains to you what a real posh British accent is. Posh British accents. One of my jobs when I worked in London, involved sitting in an open-plan office between a man from Yorkshire and a woman from Cambridgeshire. They were dating. In true British fashion, this meant they teased each other relentlessly during the work day. One of the subjects of their silliness was making fun of each other's accents. While I would have said they were of equal poshness, he was from the north of England, traditionally an accent associated with the lower classes, and she was from the south. We worked at an arts centre, so we all said the word 'dance' quite a bit. When she said it, it came out 'dAAHnce', but when her boyfriend said it, it came out 'daance', closer to the 'a' sound in the word 'trap'. This is a bit of a giveaway as to whether someone has grown up with a fair bit of money, but it can also just mean they are from the south of England. Dropping 'T's in the middle of words is another flag - saying 'wah-er' with an almost glottal stop in the middle, instead of 'water', for instance. Not so posh British accents. As I mentioned, the northern accents can be associated with lower social classes, without having any relation to a person's actual background. It can be a problem when you're looking for work, to the extent that lots of people I knew from the north would 'smooth out' their accents when interviewing for a job. But littering your speech with slang words like ending sentences with 'innit?' and calling people 'luv' is definitely a lower-class accent flag. Dropping the 'H' at the beginning of words is a classic, if

you've ever watched My Fair Lady you know what I'm talking about. This particular habit of H-dropping is still considered very lower-class and stigmatised accordingly. The Queen's English, Received Pronunciation, or RP for short, is also sometimes called the Queen's English or BBC English. This is the clean, clipped version of the southern English accent heard on the BBC News, and many costume dramas (the fancy costumed characters at least, if it's accurate) The servants wouldn't talk like this. You're likely to hear that long 'dAAHnce' of my Cambridgeshire colleague from someone speaking RP. If you're thinking that to consider one region's accent as 'correct' and everyone else's a bit lacking, you're right. It's definitely a point of controversy in the United Kingdom, for sure. This was one of the reasons Coronation Street was such a huge thing when it was first broadcast in 1960 – audiences hadn't heard people with northern accents on TV before! It's also been a complaint about the show ever since, actors with questionable northern accents are made fun of relentlessly. Of course, in Downton Abbey, the period drama, we get a cross-section of accents from the very poshest of the aristocratic Crawley family down to the very thick accents of Daisy the scullery maid. The Crawley family house is set in Yorkshire, in the north of England. So while the upper class family members have a southern-sounding posh English accent, the servants are more clearly northern. And what happened to my southern and northern colleagues? Oh, they got married and lived happily ever after. **In the north.**

<https://www.antimoon.com/forum/t12112.htm>

What exactly is a "Posh Accent"? I wasn't able to look it up on wikipedia. "Posh" is a Britishism for upper-class. A posh accent would be someone who talks like the public school products who live/frequent Sloane Square in London and use expressions like N-Double-O-C (not of our class). Also, they say: NOCD (Not our class darling). Actually it's Sloane Square.....with an "e".....as soon as you emerge from the bowels of the earth at Sloane Square tube station, on the District and Circle Lines, then you will see Sloane Square itself immediately in front of you in all its arboreal grandeur, with the famous King's Road leading out from it on the opposite side of the square and taking you down into Chelsea proper, the true stomping ground of all the "yah" "yah" Sloanes. Beware of hordes of people milling about around you all saying "yah" instead of "yes" and looking like they can hardly wait for their next Pimms. These are known as Sloane Rangers....the late Diana, Princess of Wales, was a Sloane Ranger, and she used to say "yah". This is proper "posh" speak. Camilla, Duchess of Cornwall, missus of the Prince of Wales, speaks "posh", as does her old man, Charles. The Queen speaks "posh", and so did her old man, grumpy Pip. Her Ladies in Waiting speak "posh". Her Private Secretaries all speak "posh". In fact the whole Establishment all go around speaking "posh". Her chambermaids and footmen and butlers and chefs and under parlourmaids et al are not likely to speak "posh" though.....they no doubt come from all over the UK, and perhaps from further afield now, who knows, in which case they neither speak "posh" nor "regional" - just "foreign". The Commanding Officer in charge of the Troop of Guards and Household Cavalry outside the Queen's windows at Buckingham Palace, down in the courtyard and forecourt, speaks "posh", but not many of the footsoldiers of the Brigade of Guards or Household Cavalry, all resplendent in their colourful uniforms, speak "posh" - in fact, none at all I would say. They too come from all over the UK. Certain sectors of the English populace are very good at "posh" - they perfected it down to a tee, a phenomenon of England....some people think that the word "posh" - meaning smart, refined and elegant - originated from the dandies of former times. A "posh" in Regency times in England (17th/18th centuries) was a stylish, highly affected fop of a man, elegant in dress and manner, and speaking accordingly to suit his bearing. Others say that "posh" is an acronym for Port Out, Starboard Home - meaning those cabins on board ships of the British fleet in the most desirable locations on the vessels, affording the most comfortable facilities for the more affluent and influential people, and port/starboard according to the position of the sun and thus allowing for shade for the privileged elite. The Queen still sounds pretty typical (for the UK, not in the US) to

me, and pretty understandable for someone from the UK. Maybe I'm not all that good at distinguishing UK accents, because they're all so vastly different from mine. I seem to recall that Damian had problems distinguishing most US accents, except the very extreme ones (deep south, eastern New England, traditional Brooklynese, etc.) A posh accent good example would be Jacob Rees-Mogg, a Conservative candidate for the North East Somerset Parliamentary Constituency. He is the son of William Rees-Mogg, the former editor of the Times (1967-1981). His father was High Sheriff of Somerset from 1978 to 1979, and was appointed a Knight Bachelor in the 1981 Birthday Honours and knighted by Elizabeth II in an investiture ceremony at Buckingham Palace on 3 November 1981. In the 1988 Birthday Honours, Rees-Mogg was made a life peer on 8 August that year as Baron Rees-Mogg, of Hinton Blewett in the County of Avon. He sat in the House of Lords as a cross-bencher. The University of Bath awarded him an Honorary Degree (Doctor of Laws) in 1977. His son Jacob Rees-Mogg was often mentioned that his extremely posh accent (which is too posh for his age - he was only 39) might be a disadvantage in establishing a successful political career. Probably it's not just the accent but the attitude as well... referring to non-public / private school-educated people as "potted plants" is far from being a gesture that guarantees widespread popularity... William Rees-Mogg was born in Liverpool and was raised in a middle class family. So his posh accent was a received pronunciation from Oxford university.

Тема 9. Культурный шок в межкультурной коммуникации

<https://horizonunknown.com/experience-culture-shock-in-japan/>

Culture shock in Japan is common. Japan is a country with a rich history and strict traditional values, along with a quirky modern culture. This clash of new age and tradition creates a unique vibe and flavor as you walk the bustling streets of Japan. With such a heavy contrast in values and ways of life, it breeds an interesting culture. Japan's culture is truly unique, and thus a culture shock in Japan is like no other. From the busy streets to overwhelming advertisements, stripping off in public baths to finding everything you could dream of in street-side vending machines. Culture shock and travel in Japan often go hand in hand. Even though there are ways to identify, adapt and overcome a culture shock, escaping from a culture shock in Japan is almost impossible. So, what are some common ways of experiencing culture shock in Japan? 10 WAYS YOU'LL EXPERIENCE CULTURE SHOCK IN JAPAN. Culture shock is different for each and every traveler. How you cope and discover a Japanese cultural shock will vary from one traveler to the next. But these are the 10 common ways you'll encounter differences of culture when traveling Japan. 1. ADVERTISEMENTS EVERYWHERE! Advertisements in Japan can be overwhelming as there are just so many of them! Many streets around Japan's major cities are coated in colorful and eye-catching advertisements. The problem is, there is so much going on that it can be overwhelming. Buildings are plastered with bold hiragana and katakana symbols (two forms of Japanese writing) that there's simply not enough room and they begin to pile on top of one another, going higher and higher. On top of that, to be even more attention-grabbing, some have mesmerizing lights that blink and flash all night long. As if your senses weren't overwhelmed enough by the busy streets, there's no rest for your eyes down a busy street in Japan. This image was taken in Osaka, near Kuromon Ichiba Market – a great place to try plenty of unique Japanese dishes. 2. HIGH-TECH TOILETS THAT SPRAY YOU While other parts of Asia are known the squat-style toilets, Japan takes it to different levels with a toilet with many, many buttons other than the western full and half flush buttons. It sure is a unique thing to experience in Japan. 3. NAKED IN PUBLIC BATHS The traditional Japanese bath, or Onsen, is one of my favorite ways to relax after a long day or stretch out after exhausting my muscles on the ski resorts. But it wasn't always like that. Stripping in front of random strangers isn't a natural aspect of many cultures around the world, but it is when visiting an onsen in Japan.

Locals bare all with confidence, which personally, it took a while to build up that comfortable feeling. I even visited an onsen with the Buddhist monk, Asami, who lives at Taiyoji Temple, a great overnight temple stay just outside of Tokyo. Being from Australia, it wasn't too common to interact with naked people in a public setting. One of the hardest parts of the onsen experience I had to overcome was children in the onsens I visited. But it was all too common in Japan and was only a culture shock of Japan as I had my own set of ingrained cultural guidelines. It wasn't ever natural for me, but it did get much easier time after time.

4. ESCAPING CROWDS ISN'T ALWAYS POSSIBLE. Crowds are common throughout Japan. Japan's capital city, Tokyo, is the biggest city in the world by population. In fact, Japan holds the first and the seventh spot in the top 10 busiest cities in the world – Osaka being 7th. So with so many people going about their daily lives, it's almost impossible to escape the crowds in these metropolitan areas. If you've ever visited Shinjuku JR Train Station at rush hour, you've probably experienced one of the busiest places on earth. But the crowds of Japan are everywhere. Shibuya Crossing is said the busiest intersection in the entire world. Up to 2,500 pedestrians cross the street every time the signal changes. There's no structure, you just politely weave through oncoming bodies until you reach the safety of the opposite sidewalk. Accepting there will be times throughout traveling in Japan where you won't have great amounts of personal space will ensure you're well equipped to handle one of the most difficult culture shocks in Japan.

5. YOU CAN LIVE FROM VENDING MACHINES. If you spend any time wandering the streets of Japan, you'll notice vending machines. Everywhere. You can find pretty much anything you want if you spend the time to search the glass cabinets. Get sushi and sandwiches, to cans of hot coffee and plush Pokemon dolls from these convenient machines. There are even streets in Tokyo filled with these illuminated boxes of food and drink – I was always hesitant to try the warm can of corn kernels, but it wasn't as bad as I made it out be in my head. If you look hard enough, you might find some more adult style vending machines – there's reportedly one that dispenses used underwear. Not too sure why that's a thing, but it sure is unique. Life is sustainable from Japanese vending machines, as strange as that may be, you can survive, and even get some new undergarments if you're in the market for them.

6. PEOPLE WEARING SURGICAL MASKS. Culture shock in Japan can be experienced in many different ways – signs, crowds and surgical masks just to name a few. No, it's not some apocalyptic virus that's sweeping the nation. There are a couple of pretty common reasons why these masks are so common throughout Japan. If you have a common cold or the flu, these masks prevent the spread of your sickness. The winter air in Japan can also be very dry, which is the perfect breeding ground for the contagious viruses that circulate every year. If you're visiting in the springtime, (March to June), you might also see a large number of people wearing them at this time due to the pollen in the air. Japanese Cedar Trees are a common cause for causing sneezes and sniffly noses, and these surgical masks cut down on the irritation. So no, there's no immediate and life-threatening danger, but there is a valid health reason, either for the person wearing the mask, or everyone else around them.

7. THERE ARE SOME INTERESTING FOODS IN JAPAN If warm corn in a can isn't enough for you, there's plenty of other interesting culinary choices. Of course, there is ramen. Basic ramen, while delicious, is pretty similar in many restaurants around Japan. But it is the different types you can find throughout Japan that make it a little more interesting. Curry ramen is a twist of the traditional dish born in Aomori, while black ramen looks a little dark and ominous, but is crafted with soy sauce to give it that color. There's even ramen that's lit on fire right in front of you! That would be Kyoto's Fire Ramen dish – and it's one of a kind. One thing I never expected from Japan is the use of dashi, or dried fish flakes. It's in everything. Dried rice from the supermarket? It can apparently be in there as well. My partner who traveled through Japan is a vegetarian and had a hard time ensuring she was eating nothing of an animal. While Japan's culture shocks associated with food are relatively tame compared to other Asian countries, but adjusting to different flavors and ingredients can still be a challenge for some. Asahikawa Ramen Village is a unique place to get a range of ramen. You can also get a free sake tasting nearby at Otokoyama Brewery.

8. RESTAURANT CUSTOMS IN JAPAN While this common dish

through Japan is easily found, there are a number of variations to it – including one that is set on fire! Restaurants in Japan have a whole set of potentially confusing customs to new visitors to the country. Due to the polite tendencies, you might not ever find out that you caused offense to someone for breaking an unspoken rule. One of the most important rules of Customs in Japan is tipping. It's not only not required, but it can also be taken as offensive by wait staff and chefs. I've even heard many stories about workers chasing down guests from the restaurants to return the extra money left as gratitude. So, to all my North American friends (and anywhere that tipping in restaurants is customary) keep the tip with you, not on the table. If you're ever given a small plate of food that appears free, it might be called "otoshi". This small dish is given as a seating fee. You can say that you would rather not have this little appetizer, but chances are you will be charged the seating fee no matter what. Sometimes a warm towel is given at a table as your meal is served. This towel is expected to clean your hands before you eat. It can also be considered rude to pour your own beer at certain times. Eating out in Japan is a great experience but these customary guidelines are good to know and follow to make the experience for everyone involved.

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

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

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

as you'll have bad luck. It's believed that black cats are a symbol of witchcraft and the devil. We, however, think they are super cute! 12. Carry a cornicello charm. If you want to protect yourself against the evil-eye, carry a corincello charm around with you at all times. The charm, which resembles a chili pepper or a small horn, represents the horns of the Old European Moon Goddess and will bring you luck. 13. Don't place objects in the shape of an oblique cross (Amen). Never cross objects in the shape of an oblique cross—for example, your fork and knife—as this is considered to be an insult to the religious symbol of the cross (Ra) and will bring you bad luck. 14. Don't spill the salt. This superstition—which states that one must toss a handful of salt over their left shoulder to get rid of bad luck—is also common in the U.S. In Italy, it's also customary when passing the salt to place it on the table first before handing it over. 15. Don't take a bath when you're sick. When you're feeling under the weather, chances are you want to take a nice hot bath to soothe your pain. According to Italian traditions, however, taking a bath when you're sick will only make you sicker as will going outside with wet hair.

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

When you're engaged in a conversation, body gestures play a great role in conveying your message. A lot can be integrated into your body language. With well-performed body gestures along with verbal language, individuals' communication can be way more efficient and delightful. Due to the differences between cultures, the rules for body gestures can vary. China, with a rich and strong history, refers to this as 礼仪之邦 (lǐ yí zhī bāng), meaning a state of ceremonies. As the very crutch of Chinese language, Chinese gestures and body language in Chinese culture hold much importance. If you want to communicate and express yourself more vividly and properly, here's a guide to open your eyes to Chinese culture and its body gestures! Start with a bonus, and download your FREE cheat sheet – How to Improve Your Chinese Skills! Body Gestures for Greeting. In China, body language and gestures are commonly used to express friendly greetings in both formal and casual environments. Here's a quick guide, though these are mostly self-explanatory and common in other cultures and regions. 1- Nod. Nodding is one of the easiest ways to greet someone. It's often used with people you're not very familiar with, in formal business occasions, or when you don't have time to talk. You can just simply nod with a smile to the person you wish to greet. 2- Shake Hands. Shaking hands is a vital body gesture for showing courtesy and friendliness in Chinese culture. It shows a good measure of politeness and respect. You can use this gesture either in a formal business occasion or at a casual party to make some new friends. 3 - Wave Hands. How to Express Numbers. Similar to Western culture, waving hands when saying goodbye or hello is very common in China as well. It's more likely to be used between close friends or people your age. 2. How to Express Numbers. Similar to in other cultures, Chinese body signs and hand movements are often used to express numbers. Learn more about this aspect of Chinese body language and gestures here. 1- One through Five. In Chinese: 一 Pinyin: yī. In English: One. n Chinese: 二 Pinyin: èr In English: Two. In Chinese: 三. Pinyin: sān. In English: Three. There are two ways of doing three depending on personal habits. One way looks like an OK gesture where thumb and index finger form a ring, and the other three fingers point up straight. There other is to simply stick out three fingers. n Chinese: 四 Pinyin: sì. In English: Four. In Chinese: 五. Pinyin: wǔ. In English: Five. As you can see, in Chinese number gestures from one to five, the hand gestures are nearly identical to those in western countries. The number of your fingers that you stretch out literally represents the number you're suggesting. These hand gestures aren't difficult to master, right? Now, are you ready for more of a number challenge? 2- Six through Ten mIn Chinese: 六 Pinyin: liù In English: Six. For numbers from six to nine, the explanations for the gestures are controversial. Some say that the gestures mimic the writing. Six and eight mimic their Chinese characters, 六 and 八 respectively. If you do the gesture and then keep it upside down, can you see that the shape looks just like the character? And gestures for seven and nine mimic the shape of 7 and 9. There are various ways of doing ten. One common way is to use index fingers from both hands to form a cross. This is a way to mimic its Chinese character

十, which looks like a cross. Another way is to hold a fist, which looks like a rock, and it means 石 (*shí*) in Chinese. This pronunciation is the same as 十 (*shí*), so when a Chinese person sees a fist, it's not hard to imagine the number ten. Feel free to choose whatever that makes you feel comfortable. These Chinese hand gestures are probably quite different from what you know (sometimes they can even be different between various regions in China!). It might take some time for you to memorize it all, but don't worry! Just try to understand how they're represented, as this will help you absorb the gestures more quickly!

3. Special Body Gestures. Chinese gesturing also includes a few special body gestures that you should know before your trip to China! Here are a few of them. 1- How to Point to Yourself. In Chinese culture, when you're relating something to yourself, you may point to your own nose with your index finger. The meaning of this is completely different from its meaning in Western culture, where it may be considered rude to do so. However, remember to avoid pointing your finger to other people's nose. It's perfectly fine for yourself, but when referring to others, you may want to use your whole palm instead to show full respect. 2- Hug People Carefully. When it comes to hugging, Chinese people might be a bit reserved. In Western culture, it's perfectly normal to hug someone when greeting, even someone you barely know. As for Chinese greetings, Chinese people cannot accept such closeness. If it's not someone you're extremely close with or it's not a very special occasion on which to show affection, remember to avoid hugging! This Chinese gesture may be considered rude. You may just want to offer a handshake instead. 3 - "Come Here" Gesture. When you want to summon someone to come to you, as commonly known in Western culture, you usually make this sign with your palm facing up. This is slightly different in China. Chinese people are accustomed to making their palm face down while summoning people. Anyhow, this is usually for people who are younger than you, kids, your employees, taxis, or waiters. For peers or your elders, this may be considered inappropriate and perceived as a lack of respect. You may instead want to politely invite them over with your arm suggesting the direction, or with a proper bow.

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

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

Understanding body language can go a long way toward helping you better communicate with others and interpreting what others might be trying to convey. While it may be tempting to pick

apart signals one by one, it's important to look at these nonverbal signals in relation to verbal communication, other nonverbal signals, and the situation. You can also focus on learning more about how to improve your nonverbal communication to become better at letting people know what you are feeling—without even saying a word. Body language refers to the nonverbal signals that we use to communicate. According to experts, these nonverbal signals make up a huge part of daily communication. From our facial expressions to our body movements, the things we don't say can still convey volumes of information. 1 It has been suggested that body language may account for between 60 to 65% of all communication. 2 Understanding body language is important, but it is also essential to pay attention to other cues such as context. In many cases, you should look at signals as a group rather than focusing on a single action. Here's what to look for when you're trying to interpret body language. Think for a moment about how much a person is able to convey with just a facial expression. A smile can indicate approval or happiness. A frown can signal disapproval or unhappiness. In some cases, our facial expressions may reveal our true feelings about a particular situation. While you say that you are feeling fine, the look on your face may tell people otherwise. Just a few examples of emotions that can be expressed via facial expressions include: Happiness. Sadness. Anger. Surprise. Disgust. Fear. Confusion. Excitement. Desire. Contempt. The expression on a person's face can even help determine if we trust or believe what the individual is saying. One study found that the most trustworthy facial expression involved a slight raise of the eyebrows and a slight smile. This expression, the researchers suggested, conveys both friendliness and confidence. 3 Facial expressions are also among the most universal forms of body language. The expressions used to convey fear, anger, sadness, and happiness are similar throughout the world. Researcher Paul Ekman has found support for the universality of a variety of facial expressions tied to particular emotions including joy, anger, fear, surprise, and sadness. 4 Research even suggests that we make judgments about people's intelligence based upon their faces and expressions. One study found that individuals who had narrower faces and more prominent noses were more likely to be perceived as intelligent. People with smiling, joyful expression were also judged as being more intelligent than those with angry expressions. The eyes are frequently referred to as the "windows to the soul" since they are capable of revealing a great deal about what a person is feeling or thinking. As you engage in conversation with another person, taking note of eye movements is a natural and important part of the communication process. Some common things you may notice include whether people are making direct eye contact or averting their gaze, how much they are blinking, or if their pupils are dilated. When evaluating body language, pay attention to the following eye signals. **Eye Gaze.** When a person looks directly into your eyes while having a conversation, it indicates that they are interested and paying attention. However, prolonged eye contact can feel threatening. On the other hand, breaking eye contact and frequently looking away might indicate that the person is distracted, uncomfortable, or trying to conceal his or her real feelings. **Blinking.** Blinking is natural, but you should also pay attention to whether a person is blinking too much or too little. People often blink more rapidly when they are feeling distressed or uncomfortable. Infrequent blinking may indicate that a person is intentionally trying to control his or her eye movements. For example, a poker player might blink less frequently because he is purposely trying to appear unexcited about the hand he was dealt. **Pupil Size.** Pupil size can be a very subtle nonverbal communication signal. While light levels in the environment control pupil dilation, sometimes emotions can also cause small changes in pupil size. For example, you may have heard the phrase "bedroom eyes" used to describe the look someone gives when they are attracted to another person. Highly dilated eyes, for example, can indicate that a person is interested or even aroused. **The Mouth.** Mouth expressions and movements can also be essential in reading body language. For example, chewing on the bottom lip may indicate that the individual is experiencing feelings of worry, fear, or insecurity. Covering the mouth may be an effort to be polite if the person is yawning or coughing, but it may also be an attempt to cover up a frown of disapproval. Smiling is perhaps one of the greatest body language signals, but smiles can also be interpreted in many ways. A smile may be

genuine, or it may be used to express false happiness, sarcasm, or even cynicism. When evaluating body language, pay attention to the following mouth and lip signals: **Pursed lips.** Tightening the lips might be an indicator of distaste, disapproval, or distrust. **Lip biting.** People sometimes bite their lips when they are worried, anxious, or stressed. **Covering the mouth.** When people want to hide an emotional reaction, they might cover their mouths in order to avoid displaying smiles or smirks. **Turned up or down.** Slight changes in the mouth can also be subtle indicators of what a person is feeling. When the mouth is slightly turned up, it might mean that the person is feeling happy or optimistic. On the other hand, a slightly downturned mouth can be an indicator of sadness, disapproval, or even an outright grimace.

Gestures can be some of the most direct and obvious body language signals. Waving, pointing, and using the fingers to indicate numerical amounts are all very common and easy to understand gestures. Some gestures may be cultural, however, so giving a thumbs-up or a peace sign in another country might have a completely different meaning than it does in the United States. The following examples are just a few common gestures and their possible meanings: **A clenched fist** can indicate anger in some situations or solidarity in others. **A thumbs up and thumbs down** are often used as gestures of approval and disapproval. **The "okay" gesture**, made by touching together the thumb and index finger in a circle while extending the other three fingers can be used to mean "okay" or "all right."¹⁰ In some parts of Europe, however, the same signal is used to imply you are nothing. In some South American countries, the symbol is actually a vulgar gesture. **The V sign**, created by lifting the index and middle finger and separating them to create a V-shape, means peace or victory in some countries. In the United Kingdom and Australia, the symbol takes on an offensive meaning when the back of the hand is facing outward. The arms and legs can also be useful in conveying nonverbal information. Crossing the arms can indicate defensiveness. Crossing legs away from another person may indicate dislike or discomfort with that individual. Other subtle signals such as expanding the arms widely may be an attempt to seem larger or more commanding while keeping the arms close to the body may be an effort to minimize oneself or withdraw from attention. When you are evaluating body language, pay attention to some of the following signals that the arms and legs may convey: **Crossed arms** might indicate that a person feels defensive, self-protective, or closed-off. **Standing with hands placed on the hips** can be an indication that a person is ready and in control, or it can also possibly be a sign of aggression. **Clasping the hands behind the back** might indicate that a person is feeling bored, anxious, or even angry. **Rapidly tapping fingers or fidgeting** can be a sign that a person is bored, impatient, or frustrated. **Crossed legs** can indicate that a person is feeling closed off or in need of privacy. **Posture.** How we hold our bodies can also serve as an important part of body language. The term posture refers to how we hold our bodies as well as the overall physical form of an individual. Posture can convey a wealth of information about how a person is feeling as well as hints about personality characteristics, such as whether a person is confident, open, or submissive. Sitting up straight, for example, may indicate that a person is focused and paying attention to what's going on. Sitting with the body hunched forward, on the other hand, can imply that the person is bored or indifferent. When you are trying to read body language, try to notice some of the signals that a person's posture can send. Open posture involves keeping the trunk of the body open and exposed. This type of posture indicates friendliness, openness, and willingness.¹¹ Closed posture involves hiding the trunk of the body often by hunching forward and keeping the arms and legs crossed. This type of posture can be an indicator of hostility, unfriendliness, and anxiety. **Personal Space.** Have you ever heard someone refer to their need for personal space? Have you ever started to feel uncomfortable when someone stands just a little too close to you? The term *proxemics*, coined by anthropologist Edward T. Hall, refers to the distance between people as they interact. Just as body movements and facial expressions can communicate a great deal of nonverbal information, so can the physical space between individuals. Hall described four levels of social distance that occur in different situations. **Intimate Distance: 6 to 18 inches.** This level of physical distance often indicates a closer relationship or greater comfort

between individuals. It usually occurs during intimate contact such as hugging, whispering, or touching. **Personal Distance: 1.5 to 4 feet.** Physical distance at this level usually occurs between people who are family members or close friends. The closer the people can comfortably stand while interacting can be an indicator of the level of intimacy in their relationship. **Social Distance: 4 to 12 feet.** This level of physical distance is often used with individuals who are acquaintances. With someone you know fairly well, such as a co-worker you see several times a week, you might feel more comfortable interacting at a closer distance. In cases where you do not know the other person well, such as a postal delivery driver you only see once a month, a distance of 10 to 12 feet may feel more comfortable. **Public Distance: 12 to 25 feet.** Physical distance at this level is often used in public speaking situations. Talking in front of a class full of students or giving a presentation at work are good examples of such situations. It is also important to note that the level of personal distance that individuals need to feel comfortable can vary from culture to culture. One oft-cited example is the difference between people from Latin cultures and those from North America. People from Latin countries tend to feel more comfortable standing closer to one another as they interact while those from North America need more personal distance.

<https://hbr.org/2006/09/rethinking-political-correctness>

<https://hbr.org/2006/09/rethinking-political-correctness>

A white manager fears she will be perceived as racist if she gives critical feedback to her Latino subordinate. A black engineer passed over for promotion wonders whether his race has anything to do with it, but he's reluctant to raise this concern lest he be seen as "playing the race card." A woman associate who wants to make partner in an accounting firm resists seeking coaching on her leadership style; she worries that doing so would confirm the notion that women don't have what it takes to make partner. These types of events occur daily in politically correct (PC) cultures, where unspoken canons of propriety govern behavior in cross-cultural interactions—that is, interactions among people of different races, genders, religions, and other potentially charged social identity groups. We embrace the commitment to equity that underlies political correctness, and we applaud the shifts in norms wrought by that commitment. We are troubled, however, by the barriers that political correctness can pose to developing constructive, engaged relationships at work. In cultures regulated by political correctness, people feel judged and fear being blamed. They worry about how others view them as representatives of their social identity groups. They feel inhibited and afraid to address even the most banal issues directly. People draw private conclusions; untested, their conclusions become immutable. Resentments build, relationships fray, and performance suffers. Legal and cultural changes over the past 40 years ushered unprecedented numbers of women and people of color into companies' professional and managerial ranks. Overt prejudice and discrimination in the workplace, historically sanctioned by society, are far less acceptable today. Laws now protect traditionally underrepresented groups from blatant discrimination in hiring and promotion, and political correctness has reset the standards for civility and respect in people's day-to-day interactions. Despite this obvious progress, we believe that political correctness is a double-edged sword. While it has helped many traditionally underrepresented employees to experience their workplace as more inclusive, the PC rule book can hinder employees' ability to develop effective relationships across potentially divisive group differences. Companies need to equip workers with skills—not rules—for building these relationships. Our work suggests that high-quality relationships cannot be mandated. Sensitivity training and zero-tolerance policies at best impart some useful cultural knowledge or indicate that a company is serious about eliminating bias. At worst, such practices undermine relationships by reinforcing a restrictive and fearful atmosphere. Those to whom corrective actions are directed—men and whites, for example—walk on eggshells for fear of unwittingly transgressing the rules of political correctness. We have found that political correctness does not only pose problems for those in the "majority." When majority members cannot speak candidly, *members of under-represented groups also suffer*: "Minorities" can't

discuss their concerns about fairness and fears about feeding into negative stereotypes, and that adds to an atmosphere in which people tiptoe around the issues and one another. These dynamics breed misunderstanding, conflict, and mistrust, corroding both managerial and team effectiveness. Constructive engagement of differences—and, therefore, effective leadership in culturally diverse contexts—requires majority and minority individuals to develop a mind-set and skills that all parties currently lack. This article proposes how managers and employees can engage with one another to reap the benefits cultural diversity has to offer. It represents our collective insights from research, teaching, and consulting over the past 15 years in the areas of race and gender relations, diversity, and organizational change. It also incorporates findings from our research with Learning as Leadership, a San Rafael, California-based leadership development organization, in whose seminars we have observed dozens of managers and executives grappling with unproductive behavior patterns and experimenting with new ones. Applying our insights about these processes to classic diversity-related dilemmas, we have developed the principles to guide people seeking a healthy approach to the tensions that commonly arise over difference:

Identity Abrasions. Assaults to people's identities occur daily in most organizations: A white person confuses the names of two Asian-American coworkers; a black executive is addressed less formally than her white male counterparts; a woman's idea is misattributed to a male colleague. Repeated experiences of this kind can diminish people's sense of how much others value and respect them. Offense at a perceived slight may or may not be well-founded, but an attempt to discuss the possible insult risks, for example, the charge that one is overly sensitive. Such assaults occur on the flip side as well, as when members of majority groups are accused of being prejudiced or of treating others unfairly. Because they often have meant no harm, they tend to respond defensively, upset by any suggestion that their moral goodness is being questioned. These experiences produce what we call identity abrasions for people on both sides of the interaction. Identity abrasions cause people to burrow into their own camps, attend only to information that confirms their positions, and demonize the other side. The overall result is a number of negative dynamics, with costs both to individuals and to organizations. Below, we offer several classic examples; these and others throughout the article are real cases, but with the names changed.

Divisiveness. While participating in a large meeting, Tom, a white vice president of manufacturing in a household appliances company, describes his ordeal with the union as akin to "oriental torture." The VP of HR passes him a note and tells him that his reference is offensive to some people in the room, so before he finishes his address, Tom apologizes for the insensitive remark. As the meeting is coming to a close, a white regional manager, who is married to a Japanese-American woman, openly voices his distress at the remark, though expresses his appreciation that the VP recognized his gaffe and apologized. The following day, everyone in the firm knows about the incident. Some people feel that the regional manager has inappropriately shamed Tom. Others feel that Tom's boss needs to call him onto the carpet for his insensitive remark. That evening, more employees gather to recount numerous similar incidents from the past. The next day, some staff members call for the company to create a forum for educating employees; others conclude that race is too hot to touch in any company forum and vow to assiduously avoid the topic.

Self-doubt. Sophia, an African-American, is a newly appointed member of the board of a regional bank. In the first few meetings, she is relatively silent, but when the agenda during one meeting turns to her area of expertise, she joins the conversation confidently and with a well-informed point of view. The board chair interrupts while Sophia is talking, urging members to be brief so that they can get through the agenda. Sophia notes to herself that the chair never makes such comments when any of her white colleagues are speaking. She wonders, "Is he cutting me off because I'm a black woman?"—but she brushes off her worry. She thinks: "I can't go there. It takes too much out of me. I just need to move on." In subsequent meetings, she becomes increasingly reluctant to share her perspective; ultimately, she comes to dread the meetings

because she feels marginal. She begins to wonder, “Do I have what it takes to be a fully contributing member of this board?”

Overprotection and underdevelopment. Rob, a white partner at a management consultancy, has always been sensitive to the lack of diversity at his firm and would like to do his part to help women and other minorities succeed. He mentors Iris, a young Latina associate who is competent, energetic, and well liked but is not doing enough to generate business. In a promotions committee meeting, a number of partners voice concerns about Iris’s prospects for promotion to partner. Rob thinks these concerns may have some merit but is reluctant to share them with Iris. He fears that hearing the feedback would convince her that the partnership is simply not ready to promote a woman of color. Uncomfortable with his ambivalence, he unconsciously distances himself from Iris, leaving her bewildered about what she’s done to alienate him.

Self-limiting behavior. Julie, an engineer, wants to prove to her overwhelmingly male colleagues that women are as good at engineering as men are. She consciously avoids being seen in gender-stereotypical ways: She doesn’t sit next to other women in meetings, tries to solve problems on her own, avoids asking for help or clarification, shuns opportunities to mentor junior women, and makes sure her personal life is invisible at work. As a result, she isolates herself from potential sources of support, works harder and less efficiently than she needs to, develops skills more slowly, and contributes less to her firm than she otherwise might.

Polarization. A friendship between coworkers—Scott, an American Christian, and Mahmoud, a Muslim émigré from Pakistan—abruptly falls apart after they discuss events in the news. Seconds after Scott makes what he naively intends to be a conciliatory comment, the two become engrossed in a passionate debate in which Scott finds himself arguing for positions that he doesn’t even support. The exchange ends when Scott storms out of Mahmoud’s office while Mahmoud shouts after him. From then on, communication between them is minimal.

Suspicion and withdrawal. Bill, a black associate in a consulting firm, consistently receives mediocre ratings from his white clients. He wonders whether these ratings reflect a racial bias and raises the issue with his white boss. She balks, insisting that their clients are not biased. Bill is not convinced. He searches for evidence to bolster his claim, but the evidence is ambiguous, so he does not share it. He feels increasingly angry, resentful, and hopeless about his prospects at the firm. In his next review, his boss tells him she is concerned about his “bad attitude.” In each of these cases, people’s judgments—and their fears of others’ judgments—drive the negative dynamic. When we feel judged, it cuts to the core of our self-image as being good, competent, and worthy. To counter such identity abrasions, we deny our experiences, avoid difficult conversations, react angrily, and seek advice only to confirm our innocence. These behaviors have only one goal: self-protection. When self-protection becomes more important than the work, the group’s mission, or relationships with others, people lose their connections to one another, making it difficult to take risks, learn, and solve problems creatively together. (While we have outlined these dynamics as they occur in the United States, we believe that the impulse to protect oneself manifests similarly in all interactions among members of groups that are marked by a history of prejudice, discrimination, or misunderstanding.)

Контролируемые компетенции: УК-1, УК-2, УК-3, УК-5, ПК-5, ПК-6

Оценка компетенций осуществляется в соответствии с таблицей 3.

Вопросы к зачету.

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

1. Определение межкультурной коммуникации.
2. Можно ли считать наукой межкультурную коммуникацию.
3. Что объединяет межкультурную и внутрикультурную коммуникации.

4. Какие современные дисциплины изучают коммуникацию этносов.
5. Определение понятия коммуникация.
6. Определение коммуникации, согласно М.М. Бахтину.
7. Сферы коммуникации, согласно М.Б. Бергельсону.
8. Сфера применения теории межкультурной коммуникации.
9. Компоненты структуры коммуникативного акта.
10. Невербальные средства коммуникации.
11. Основные трактовки понятия «культура».
12. Основные характеристики культуры.
13. Структура культуры.
14. Универсальные структурные признаки культуры.
15. Проблема взаимодействия языка и культуры, согласно Д. Хаймсу.
16. Особенности и различия между Россией и западноевропейскими странами.
17. Концепт как единица коммуникации.
18. Актуальные проблемы МК (ведущие теории).
19. Актуализация толерантности в современной России.
20. Межкультурная коммуникация в разные времена .
21. Этнокультурное сообщество.
22. Основные модели коммуникации.
23. Невербальные приветствия и прощания в европейских странах.
24. Коммуникация в культуре.

Контролируемые компетенции: УК-1, УК-2, УК-3, УК-5, ПК-5, ПК-6
Оценка компетенций осуществляется в соответствии с таблицей 3.

