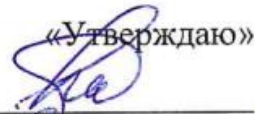


ФЕДЕРАЛЬНОЕ ГОСУДАРСТВЕННОЕ БЮДЖЕТНОЕ ОБРАЗОВАТЕЛЬНОЕ
УЧРЕЖДЕНИЕ
ИНКЛЮЗИВНОГО ВЫСШЕГО ОБРАЗОВАНИЯ
«МОСКОВСКИЙ ГОСУДАРСТВЕННЫЙ ГУМАНИТАРНО ЭКОНОМИЧЕСКИЙ
УНИВЕРСИТЕТ»

КАФЕДРА романо-германских языков

«Утверждаю»
Зав. кафедрой 
«00» август 2021

**ФОНД ОЦЕНОЧНЫХ СРЕДСТВ ПО ДИСЦИПЛИНЕ
«ПЕРЕВОДЧЕСКАЯ ЭТИКА И ЭТИКЕТ»**

наименование

45.05.01 Перевод и переводоведение

шифр и наименование специальности

Специализация

Лингвистическое обеспечение межгосударственных отношений

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



Репко С.И.

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

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«30» августа 2021 г.

Дополнения и изменения, внесенные в фонд оценочных средств, утверждены на заседании кафедры романо-германских языков,

протокол № ____ от « ____ » _____ 202__ г.

Заведующий кафедрой _____ / Ф.И.О/

1. ПАСПОРТ ФОНДА ОЦЕНОЧНЫХ СРЕДСТВ

по дисциплине «Актуальные проблемы межкультурной коммуникации»

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

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

Таблица 1 - Перечень компетенций, формируемых в процессе освоения дисциплины

Код компет енции	Содержание компетенции	Индикаторы достижения компетенции
УК-1	Способен осуществлять критический анализ проблемных ситуаций на основе системного подхода, выработать стратегию действий	<i>Знает</i> принципы сбора, отбора и обобщения информации, методик системного подхода для решения профессиональных задач. <i>Умеет</i> анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности. <i>Владеет</i> навыками научного поиска и практической работы с информационными источниками; методами принятия решений.
УК-2	Способен управлять проектом на всех этапах его жизненного цикла	<i>Знает</i> необходимые для осуществления профессиональной деятельности правовые нормы и методологические основы принятия управленческого решения. <i>Умеет</i> анализировать альтернативные варианты решений для достижения намеченных результатов; разрабатывать план, определять целевые этапы и основные направления работ. <i>Владеет</i> методиками разработки цели и задач проекта; методами оценки продолжительности и стоимости проекта, а также потребности в ресурсах.
УК-3	Способен организовывать и руководить работой команды, выработывая командную стратегию для достижения	<i>Знает</i> типологию и факторы формирования команд, способы социального взаимодействия. <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

	поставленной цели	<p>личностного, образовательного и профессионального роста.</p> <p><i>Владеет</i> навыками распределения ролей в условиях командного взаимодействия; методами оценки своих действий, планирования и управления временем</p>
УК-5	Способен анализировать и учитывать разнообразие культур в процессе межкультурного взаимодействия	<p><i>Знает</i> основные категории философии, законы исторического развития, основы межкультурной коммуникации.</p> <p><i>Умеет</i> вести коммуникацию в мире культурного многообразия и демонстрировать взаимопонимание между обучающимися – представителями различных культур с соблюдением этических и межкультурных норм.</p> <p><i>Владеет</i> практическими навыками анализа философских и исторических фактов, оценки явлений культуры; способами анализа и пересмотра своих взглядов в случае разногласий и конфликтов в межкультурной коммуникации.</p>
ПК-5	Способен проявлять психологическую устойчивость в сложных и экстремальных условиях, в том числе быстро переключаясь с одного рабочего языка на другой	<p><i>Знает</i> правила поведения в сложных и экстремальных условиях.</p> <p><i>Умеет</i> проявлять психологическую устойчивость в сложных и экстремальных условиях, в том числе быстро переключаясь с одного рабочего языка на другой.</p> <p><i>Владеет</i> способностью проявлять психологическую устойчивость в сложных и экстремальных условиях, в том числе быстро переключаясь с одного рабочего языка на другой.</p>
ПК-6	Способен оценивать качество и содержание информации, выделять наиболее существенные факты и концепции, давать им собственную оценку и интерпретацию	<p><i>Знает</i> критерии оценивания качества и содержания информации.</p> <p><i>Умеет</i> оценивать качество и содержание информации, выделять наиболее существенные факты и концепции, давать им собственную оценку и интерпретацию при сборе, анализе и обобщении материала.</p> <p><i>Владеет</i> способностью оценивать качество и содержание информации, выделять наиболее существенные факты и концепции, давать им собственную оценку и интерпретацию.</p>

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

Таблица 2. Формирование компетенций в процессе освоения заданий практики:

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

¹ Лекции, практические занятия, самостоятельная работа

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

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

⁴ Оценочное средство должно выбираться с учетом запланированных результатов освоения дисциплины, например:

«Знать» – собеседование, коллоквиум, тест

«Уметь», «Владеть» – индивидуальный или групповой проект, кейс-задача, деловая (ролевая) игра, портфолио.

<p>Способен осуществлять критический анализ проблемных ситуаций на основе системного подхода, вырабатывать стратегию действий</p>	<p>Недостаточный уровень</p>	<p>УК-1.1-3 Не знает принципы сбора, отбора и обобщения информации, методики системного подхода для решения профессиональных задач.</p> <p>УК-2.1-3 Не знает необходимые для осуществления профессиональной деятельности правовые нормы и методологические основы принятия управленческого решения.</p>	<p>Практические занятия, самостоятельная работа</p>	<p>Unit 1. Multiculturalism: concept and essence.</p> <p>«Multiculturalism» problem</p> <p>«Chinatown» phenomenon</p> <p>«Bangladeshi town» in London`s Tower Hamlets</p> <p>«Arab town» in Paris` suburbs</p> <p>«Turkey town» in Hamburg</p>	<p>Выполнение практических заданий, решение разноуровневых задач</p>
<p>УК-2</p> <p>Способен управлять проектом на всех этапах его жизненного цикла</p>		<p>УК-3.1-3 Не знает типологию и факторы формирования команд, способы социального взаимодействия.</p>		<p>Unit 2. Intercultural communication theory in human sciences system</p> <p>Nonverbal communication.</p> <p>Body language.</p>	
<p>УК-3</p> <p>Способен организовывать и руководить работой</p>	<p>Базовый уровень</p>	<p>УК-5.1-3. Не знает основные категории философии, законы исторического развития, основы межкультурной коммуникации.</p> <p>ПК-5.1-3 Не знает правила поведения в сложных и экстремальных условиях.</p> <p>ПК-6.1-3 Не знает критерии оценивания качества и содержания информации.</p> <p>УК-1.1-3 В некоторой степени знает принципы сбора, отбора и обобщения информации,</p>		<p>Unit 3. National conceptosphere</p> <p>Culture`s "key words".</p> <p>Taboo themes and words.</p> <p>«American Dream» concept</p> <p>«Political correctness» concept</p> <p>«Multiculturalism» concept</p>	

команды,
вырабатывая
командную
стратегию для
достижения
поставленной
цели

УК-5

Способен
анализировать
и учитывать
разнообразие
культур в
процессе
межкультурног
о
взаимодействи
я

ПК-5

Способен
проявлять
психологическу
ю устойчивость
в сложных и
экстремальных
условиях, в том
числе быстро

методикисистемного подхода
для решения профессиональных
задач.

УК-5.1-3 В некоторой степени
знает основные категории
философии, законы исторического
развития, основы межкультурной
коммуникации.

ОПК-3.1-3 В некоторой степени знает
языковые и страноведческие реалии;
языковые и культурные параметры
определения лингвострановедческой
специфики языка и текста.

УК-1.1-3 В некоторой степени
знает принципы сбора, отбора и
обобщения информации,
методикисистемного подхода
для решения профессиональных
задач.

УК-2.1-3 В некоторой степени
знает необходимые для
осуществления профессиональной
деятельности правовые нормы и
методологические основы принятия
управленческого решения.

УК-3.1-3 В некоторой степени
знает типологию и факторы

Выполнение
практических
заданий,
решение
разноуровневы
х задач

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.

Средний уровень

формирования команд, способы социального взаимодействия.

УК-5.1-3. В некоторой степени знает основные категории философии, законы исторического развития, основы межкультурной коммуникации.

ПК-5.1-3 В некоторой степени знает правила поведения в сложных и экстремальных условиях.

ПК-6.1-3 В некоторой степени знает критерии оценивания качества и содержания информации.

УК-1.1-3 В достаточной степени знает принципы сбора, отбора и обобщения информации, методик системного подхода для решения профессиональных задач.

УК-2.1-3 В достаточной степени знает необходимые для осуществления профессиональной деятельности правовые нормы и методологические основы принятия управленческого решения.

УК-3.1-3 В достаточной степени знает типологию и факторы формирования команд, способы социального взаимодействия.

УК-5.1-3. В достаточной степени знает основные категории философии, законы исторического развития, основы межкультурной коммуникации.

ПК-5.1-3 В достаточной степени знает правила поведения в сложных и экстремальных условиях.

ПК-6.1-3 В достаточной степени знает критерии оценивания качества и содержания информации.

Высокий уровень

УК-1.1-3 Полностью знает принципы сбора, отбора и обобщения информации, методик системного подхода для решения профессиональных задач.

УК-2.1-3 Полностью знает необходимые для осуществления профессиональной деятельности

правовые нормы и методологические основы принятия управленческого решения.

УК-3.1-3 Полностью знает типологию и факторы формирования команд, способы социального взаимодействия.

УК-5.1-3. Полностью знает основные категории философии, законы исторического развития, основы межкультурной коммуникации.

ПК-5.1-3 Полностью знает правила поведения в сложных и экстремальных условиях.

ПК-6.1-3 Полностью знает критерии оценивания качества и содержания информации.

Умеет

Недостаточный уровень

УК-1.1-3 Не умеет анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности.

Практические занятия
Самостоятельная работа

Выполнение практических заданий, решение разноуровневых задач

УК-2.1-3 Не умеет анализировать

альтернативные варианты решений для достижения намеченных результатов; разрабатывать план, определять целевые этапы и основные направления работ.

УК-3.1-3 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 роста.

УК-5.1-3 Не умеет анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности.

ПК-5.1-3 Не умеет проявлять психологическую устойчивость в сложных и экстремальных условиях, в том числе быстро переключаясь с одного рабочего языка на другой.

ПК-6.1-3 Не умеет оценивать качество и содержание информации, выделять наиболее существенные факты и концепции,

Базовый
уровень

давать им собственную оценку и интерпретацию при сборе, анализе и обобщении материала.

УК-1.1-3 В основном умеет анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности.

УК-2.1-3 В основном умеет анализировать альтернативные варианты решений для достижения намеченных результатов; разрабатывать план, определять целевые этапы и основные направления работ.

УК-3.1-3 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 личного, образовательного и профессионального роста.

УК-5.1-3 В основном умеет анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и

принятия решений в профессиональной деятельности.

ПК-5.1-3 В основном умеет проявлять психологическую устойчивость в сложных и экстремальных условиях, в том числе быстро переключаясь с одного рабочего языка на другой.

ПК-6.1-3 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.

Средний уровень Умеет анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности.

УК-2.1-3 Умеет анализировать альтернативные варианты решений для достижения намеченных результатов; разрабатывать план, определять целевые этапы и основные направления работ.

УК-3.1-3 Умеет действовать в духе сотрудничества; принимать решения с соблюдением этических принципов их реализации; проявлять уважение к

Выполнение практических заданий, решение разноуровневых задач

мнению и культуре других;
определять цели и работать в
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образовательного и
профессионального роста.

УК-5.1-3 Умеет анализировать и
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и содержание информации,
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интерпретацию при сборе, анализе
и обобщении материала.

Высокий
уровень

УК-1.1-3 В совершенстве умеет
анализировать и
систематизировать разнородные
данные, оценивать эффективность
процедур анализа проблем и
принятия решений в

профессиональной деятельности.

УК-2.1-3 В совершенстве умеет анализировать альтернативные варианты решений для достижения намеченных результатов; разрабатывать план, определять целевые этапы и основные направления работ.

УК-3.1-3 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 личного, образовательного и профессионального роста.

УК-5.1-3 В совершенстве умеет анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности.

ПК-5.1-3 В совершенстве умеет проявлять психологическую устойчивость в сложных и экстремальных условиях, в том числе быстро переключаясь с одного рабочего языка на другой.

ПК-6.1-3 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.

Владеет

Недостаточный уровень

УК-1.1-3 Не владеет навыками научного поиска и практической работы с информационными источниками; методами принятия решений.

УК-2.1-3 Не владеет методиками разработки цели и задач проекта; методами оценки продолжительности и стоимости проекта, а также потребности в ресурсах.

УК-3.1-3 Не владеет навыками распределения ролей в условиях командного взаимодействия; методами оценки своих действий, планирования и управления временем

УК-5.1-3 Не владеет практическими навыками анализа философских и исторических фактов, оценки явлений культуры; способами

Выполнение практических заданий, решение разноуровневых задач

анализа и пересмотра своих взглядов в случае разногласий и конфликтов в межкультурной коммуникации.

ПК-5.1-3 Не владеет способностью проявлять психологическую устойчивость в сложных и экстремальных условиях, в том числе быстро переключаясь с одного рабочего языка на другой.

ПК-6.1-3 Не владеет способностью оценивать качество и содержание информации, выделять наиболее существенные факты и концепции, давать им собственную оценку и интерпретацию.

Базовый
уровень

УК-1.1-3 В основном владеет навыками научного поиска и практической работы с информационными источниками; методами принятия решений.

УК-2.1-3 В основном владеет методиками разработки цели и задач проекта; методами оценки продолжительности и стоимости проекта, а также потребности в ресурсах.

УК-3.1-3 В основном владеет

навыками распределения ролей в условиях командного взаимодействия; методами оценки своих действий, планирования и управления временем

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

ПК-5.1-3 В основном владеет способностью проявлять психологическую устойчивость в сложных и экстремальных условиях, в том числе быстро переключаясь с одного рабочего языка на другой.

ПК-6.1-3 В основном владеет способностью оценивать качество и содержание информации, выделять наиболее существенные факты и концепции, давать им собственную оценку и интерпретацию.

Средний
уровень

УК-1.1-3 Владеет навыками научного поиска и практической работы с информационными источниками; методами принятия решений.

УК-2.1-3 Владеет методиками разработки цели и задач проекта; методами оценки продолжительности и стоимости проекта, а также потребности в ресурсах.

УК-3.1-3 Владеет навыками распределения ролей в условиях командного взаимодействия; методами оценки своих действий, планирования и управления временем

УК-5.1-3 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.

ПК-5.1-3 Владеет способностью проявлять психологическую устойчивость в сложных и экстремальных условиях, в том числе быстро переключаясь с

одного рабочего языка на другой.

ПК-6.1-3 Владеет способностью оценивать качество и содержание информации, выделять наиболее существенные факты и концепции, давать им собственную оценку и интерпретацию.

Высокий
уровень

УК-1.1-3 Эффективно владеет навыками научного поиска и практической работы с информационными источниками; методами принятия решений.

УК-2.1-3 Эффективно владеет методиками разработки цели и задач проекта; методами оценки продолжительности и стоимости проекта, а также потребности в ресурсах.

УК-3.1-3 Эффективно владеет навыками распределения ролей в условиях командного взаимодействия; методами оценки своих действий, планирования и управления временем

УК-5.1-3 Эффективно владеет практическими навыками анализа философских и исторических фактов, оценки явлений культуры;

способами анализа и пересмотра своих взглядов в случае разногласий и конфликтов в межкультурной коммуникации.

ПК-5.1-3 Эффективно владеет способностью проявлять психологическую устойчивость в сложных и экстремальных условиях, в том числе быстро переключаясь с одного рабочего языка на другой.

ПК-6.1-3 Эффективно владеет способностью оценивать качество и содержание информации, выделять наиболее существенные факты и концепции, давать им собственную оценку и интерпретацию.

ПЕРЕЧЕНЬ ОЦЕНОЧНЫХ СРЕДСТВ

Таблица 3

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

ОПИСАНИЕ ПОКАЗАТЕЛЕЙ И КРИТЕРИЕВ ОЦЕНИВАНИЯ КОМПЕТЕНЦИЙ

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

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

Таблица 4.

Код компетенции	Уровень освоения компетенции	Индикаторы достижения компетенции	Критерии оценивания результатов обучения
УК-1		Знает	
Способен осуществлять критический анализ проблемных ситуаций на основе системного подхода, вырабатывать стратегию действий.	Недостаточный уровень Оценка «незачтено», «неудовлетворительно»	УК-1.1-3 Не знает принципы сбора, отбора и обобщения информации, методики системного подхода для решения профессиональных задач. УК-2.1-3 Не знает необходимые для осуществления профессиональной деятельности правовые нормы и методологические основы принятия управленческого решения.	УК-1.1-3 Слабо знает принципы сбора, отбора и обобщения информации, методикисистемного подхода для решения профессиональных задач. УК-2.1-3 Слабо знает необходимые для осуществления профессиональной деятельности правовые нормы и методологические основы принятия управленческого решения.
УК-2			
Способен управлять проектом на всех этапах его жизненного цикла.		УК-3.1-3 Не знает типологию и факторы формирования команд, способы социального взаимодействия.	УК-3.1-3 Слабо знает типологию и факторы формирования команд, способы социального взаимодействия.
УК-3			
Способен организовывать и руководить работой команды, вырабатывая командную стратегию для достижения поставленной цели.		УК-5.1-3. Не знает основные категории философии, законы исторического развития, основы межкультурной коммуникации.	УК-5.1-3. Слабо знает основные категории философии, законы исторического развития, основы межкультурной коммуникации.
УК-5			
Способен анализировать и учитывать разнообразие культур в процессе		ПК-5.1-3 Не знает правила поведения в сложных и экстремальных условиях. ПК-6.1-3 Не знает	ПК-5.1-3 Слабо знает правила поведения в сложных и экстремальных условиях. ПК-6.1-3 Слабо знает критерии оценивания качества и содержания информации.

межкультурного взаимодействия.

ПК-5

Способен проявлять психологическую устойчивость в сложных и экстремальных условиях, в том числе быстро переключаясь с одного рабочего языка на другой.

Базовый уровень
Оценка, «зачтено», «удовлетворительно»

критерии оценивания качества и содержания информации.

УК-1.1-3 В некоторой степени знает принципы сбора, отбора и обобщения информации, методики системного подхода для решения профессиональных задач.

УК-1.1-3 В основном знает принципы сбора, отбора и обобщения информации, методик системного подхода для решения профессиональных задач.

УК-2.1-3 В основном знает необходимые для осуществления профессиональной деятельности правовые нормы и методологические основы принятия управленческого решения.

УК-2.1-3 В некоторой степени знает необходимые для осуществления профессиональной деятельности правовые нормы и методологические основы принятия управленческого решения.

УК-3.1-3 В основном знает типологию и факторы формирования команд, способы социального взаимодействия.

УК-3.1-3 В некоторой степени знает типологию и факторы формирования команд, способы социального взаимодействия.

УК-5.1-3. В основном знает основные категории философии, законы исторического развития, основы межкультурной коммуникации.

УК-5.1-3. В некоторой степени знает основные категории философии, законы исторического развития, основы межкультурной коммуникации.

ПК-6.1-3 В основном знает критерии оценивания качества и содержания информации.

ПК-6

Способен оценивать качество и содержание информации, выделять наиболее существенные факты и концепции, давать им собственную оценку и интерпретацию.

ПК-5.1-3 В некоторой степени знает правила поведения в сложных и экстремальных условиях.

ПК-6.1-3 В некоторой степени знает критерии оценивания качества и содержания информации.

Средний уровень

Оценка «зачтено», «хорошо»

УК-1.1-3 Знает принципы сбора, отбора и обобщения информации, методики системного подхода для решения профессиональных задач.

УК-2.1-3 Знает необходимые для осуществления профессиональной деятельности правовые нормы и методологические основы принятия управленческого решения.

УК-3.1-3 Знает типологию и факторы формирования команд, способы социального взаимодействия.

УК-5.1-3. Знает основные категории философии, законы исторического

УК-1.1-3 Полностью знает принципы сбора, отбора и обобщения информации, методикисистемного подхода для решения профессиональных задач.

УК-2.1- Полностью знает необходимые для осуществления профессиональной деятельности правовые нормы и методологические основы принятия управленческого решения.

УК-3.1-3 Полностью знает типологию и факторы формирования команд, способы социального взаимодействия.

УК-5.1-3. Полностью знает основные категории философии, законы исторического развития, основы межкультурной коммуникации.

Высокий уровень Оценка «зачтено», «отлично»	развития, основы межкультурной коммуникации.	ПК-5.1-3 Полностью знает правила поведения в сложных и экстремальных условиях.
	ПК-5.1-3 Знает правила поведения в сложных и экстремальных условиях.	ПК-6.1-3 Полностью знает критерии оценивания качества и содержания информации.
	ПК-6.1-3 Знает критерии оценивания качества и содержания информации.	УК-1.1-3 В совершенстве знает принципы сбора, отбора и обобщения информации, методики системного подхода для решения профессиональных задач.
	УК-1.1-3 В совершенстве знает принципы сбора, отбора и обобщения информации, методики системного подхода для решения профессиональных задач.	УК-2.1-3 Системно знает необходимые для осуществления профессиональной деятельности правовые нормы и методологические основы принятия управленческого решения.
	УК-2.1-3 В совершенстве знает необходимые для осуществления профессиональной деятельности правовые нормы и методологические основы принятия управленческого решения.	УК-3.1-3 Системно знает типологию и факторы формирования команд, способы социального взаимодействия.
УК-3.1-3 В совершенстве знает типологию и факторы формирования команд, способы социального взаимодействия.	УК-5.1-3. Системно знает основные категории философии, законы исторического развития, основы межкультурной	
УК-5.1-3. В совершенстве знает		

	основные категории философии, законы исторического развития, основы межкультурной коммуникации.	коммуникации. ПК-5.1-3 Системно знает правила поведения в сложных и экстремальных условиях.
	ПК-5.1-3 В совершенстве знает правила поведения в сложных и экстремальных условиях.	ПК-6.1-3 Системно знает критерии оценивания качества и содержания информации.
	ПК-6.1-3 В совершенстве знает критерии оценивания качества и содержания информации. Умеет	
Недостаточный уровень Оценка «незачтено», «неудовлетворительно»	УК-1.1-3 Не умеет анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности.	УК-1.1-3 Демонстрирует неумение анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности.
	УК-5.1-3 Не умеет анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности.	УК-5.1-3 Демонстрирует неумение анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности.
	ОПК-3.1-3 Не умеет определять параметры	ОПК-3.1-3 Демонстрирует неумение

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

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

	процедур анализа проблем и принятия решений в профессиональной деятельности.	процедур анализа проблем и принятия решений в профессиональной деятельности.
	УК-5.1-3 В совершенстве умеет анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности.	УК-5.1-3 Демонстрирует полное умение анализировать и систематизировать разнородные данные, оценивать эффективность процедур анализа проблем и принятия решений в профессиональной деятельности.
	ОПК-3.1-3 В совершенстве умеет определять параметры межкультурности, роль и основные особенности межкультурного диалога, идентифицировать условия возникновения межкультурных коммуникативных конфликтов и предотвращать и / или разрешать их.	ОПК-3.1-3 Демонстрирует полное умение определять параметры межкультурности, роль и основные особенности межкультурного диалога, идентифицировать условия возникновения межкультурных коммуникативных конфликтов и предотвращать и / или разрешать их.
Недостаточный уровень	УК-1.1-3 Не владеет навыками научного поиска и практической работы с информационными источниками; методами принятия решений.	УК-1.1-3 Демонстрирует неумение владения навыками научного поиска и практической работы с информационными источниками; методами принятия решений.
Оценка «незачтено», «неудовлетворительно»	УК-2.1-3 Не владеет методиками разработки цели и задач проекта; методами оценки	УК-2.1-3 Демонстрирует неумение владения методиками разработки цели и задач проекта; методами оценки

продолжительности и стоимости проекта, а также потребности в ресурсах.

УК-3.1-3 Не владеет навыками распределения ролей в условиях командного взаимодействия; методами оценки своих действий, планирования и управления временем

продолжительности и стоимости проекта, а также потребности в ресурсах.

УК-3.1-3 Демонстрирует неумение владения навыками распределения ролей в условиях командного взаимодействия; методами оценки своих действий, планирования и управления временем

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

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

ПК-5.1-3 Не владеет способностью проявлять психологическую устойчивость в сложных и экстремальных условиях, в том числе быстро переключаясь с одного рабочего языка на другой.

ПК-5.1-3 Демонстрирует неумение владения способностью проявлять психологическую устойчивость в сложных и экстремальных условиях, в том числе быстро переключаясь с одного рабочего языка на другой.

ПК-6.1-3 Не владеет способностью оценивать качество и содержание информации,

ПК-6.1-3 Демонстрирует неумение владения способностью оценивать качество и содержание информации, выделять

	выделять наиболее существенные факты и концепции, давать им собственную оценку и интерпретацию.	наиболее существенные факты и концепции, давать им собственную оценку и интерпретацию.
Базовый уровень	УК-1.1-3 Владеет некоторыми навыками научного поиска и практической работы с информационными источниками; методами принятия решений.	УК-1.1-3 Демонстрирует владение основными навыками научного поиска и практической работы с информационными источниками; методами принятия решений.
Оценка, «зачтено», «удовлетворительно»	УК-2.1-3 Владеет некоторыми методиками разработки цели и задач проекта; методами оценки продолжительности и стоимости проекта, а также потребности в ресурсах.	УК-2.1-3 Демонстрирует владение основными методиками разработки цели и задач проекта; методами оценки продолжительности и стоимости проекта, а также потребности в ресурсах.
	УК-3.1-3 Владеет некоторыми навыками распределения ролей в условиях командного взаимодействия; методами оценки своих действий, планирования и управления временем	УК-3.1-3 Демонстрирует владение основными навыками распределения ролей в условиях командного взаимодействия; методами оценки своих действий, планирования и управления временем
	УК-5.1-3 Владеет некоторыми практическими навыками анализа философских и исторических фактов, оценки явлений культуры; способами анализа и пересмотра своих взглядов в случае	УК-5.1-3 Демонстрирует владение основными практическими навыками анализа философских и исторических фактов, оценки явлений культуры; способами анализа и пересмотра своих взглядов в случае

	разногласий и конфликтов в межкультурной коммуникации.	и коммуникации.
	ПК-5.1-3 Владеет некоторыми способами проявлять психологическую устойчивость в сложных и экстремальных условиях, в том числе быстро переключаясь с одного рабочего языка на другой.	ПК-5.1-3 Демонстрирует владение основными способами проявлять психологическую устойчивость в сложных и экстремальных условиях, в том числе быстро переключаясь с одного рабочего языка на другой.
	ПК-6.1-3 Владеет частью способов оценивать качество и содержание информации, выделять наиболее существенные факты и концепции, давать им собственную оценку и интерпретацию.	ПК-6.1-3 Демонстрирует владение основными методами оценивать качество и содержание информации, выделять наиболее существенные факты и концепции, давать им собственную оценку и интерпретацию.
Средний уровень	УК-1.1-3 Владеет навыками научного поиска и практической работы с информационными источниками; методами принятия решений.	УК-1.1-3 Демонстрирует владение навыками научного поиска и практической работы с информационными источниками; методами принятия решений.
Оценка «зачтено», «хорошо»	УК-2.1-3 Владеет методиками разработки цели и задач проекта; методами оценки продолжительности и стоимости проекта, а также потребности в ресурсах.	УК-2.1-3 Демонстрирует владение методиками разработки цели и задач проекта; методами оценки продолжительности и стоимости проекта, а также потребности в ресурсах.
	УК-3.1-3 Владеет	УК-3.1-3 Демонстрирует

<p>навыками распределения ролей в условиях командного взаимодействия; методами оценки своих действий, планирования и управления временем</p>	<p>владение навыками распределения ролей в условиях командного взаимодействия; методами оценки своих действий, планирования и управления временем</p>
<p>УК-5.1-3 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.</p>	<p>УК-5.1-3 Демонстрирует владение практическими навыками анализа философских и исторических фактов, оценки явлений культуры; способами анализа и пересмотра своих взглядов в случае разногласий и конфликтов в межкультурной коммуникации.</p>
<p>ПК-5.1-3 Владеет способностью проявлять психологическую устойчивость в сложных и экстремальных условиях, в том числе быстро переключаясь с одного рабочего языка на другой.</p>	<p>ПК-5.1-3 Демонстрирует владение способностью проявлять психологическую устойчивость в сложных и экстремальных условиях, в том числе быстро переключаясь с одного рабочего языка на другой.</p>
<p>ПК-6.1-3 Владеет способностью оценивать качество и содержание информации, выделять наиболее существенные факты и концепции, давать им собственную оценку и</p>	<p>ПК-6.1-3 Демонстрирует владение способностью оценивать качество и содержание информации, выделять наиболее существенные факты и концепции, давать им собственную оценку и интерпретацию.</p>

интерпретацию.

Высокий уровень Оценка «зачтено», «отлично»	УК-1.1-3 Эффективно владеет навыками научного поиска и практической работы с информационными источниками; методами принятия решений.	УК-1.1-3 Демонстрирует полное владение навыками научного поиска и практической работы с информационными источниками; методами принятия решений.
	УК-2.1-3 Эффективно владеет методиками разработки цели и задач проекта; методами оценки продолжительности и стоимости проекта, а также потребности в ресурсах.	УК-2.1-3 Демонстрирует полное владение методиками разработки цели и задач проекта; методами оценки продолжительности и стоимости проекта, а также потребности в ресурсах.
	УК-3.1-3 Эффективно владеет навыками распределения ролей в условиях командного взаимодействия; методами оценки своих действий, планирования и управления временем	УК-3.1-3 Демонстрирует полное владение навыками распределения ролей в условиях командного взаимодействия; методами оценки своих действий, планирования и управления временем
	УК-5.1-3 Эффективно владеет практическими навыками анализа философских и исторических фактов, оценки явлений культуры; способами анализа и пересмотра своих взглядов в случае разногласий и конфликтов в межкультурной коммуникации.	УК-5.1-3 Демонстрирует полное владение практическими навыками анализа философских и исторических фактов, оценки явлений культуры; способами анализа и пересмотра своих взглядов в случае разногласий и конфликтов в межкультурной коммуникации.
	ПК-5.1-3 Эффективно владеет способностью проявлять	ПК-5.1-3 Демонстрирует полное владение способностью проявлять психологическую

психологическую	устойчивость	в
устойчивость	в сложных	и
сложных	и экстремальных	
экстремальных	условиях, в том числе	
условиях, в том	быстро переключаясь с	
числе	быстро	одного рабочего языка
переключаясь	с	на другой.
одного рабочего		
языка на другой.	ПК-6.1-3	Демонстрирует
	полное	владение
ПК-6.1-3	Эффективно	способностью
владеет способностью	оценивать	качество и
оценивать качество и	содержание	
содержание	информации,	выделять
информации,	выделять наиболее	наиболее существенные
выделять наиболее	существенные факты	и концепции,
существенные факты	и концепции, давать	им собственную
и концепции, давать	им собственную	оценку
им собственную	оценку	и
оценку	и интерпретацию.	
интерпретацию.		

4. Методические материалы, определяющие процедуры оценивания результатов обучения

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

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

5. Материалы для проведения текущего контроля и промежуточной аттестации

Комплект заданий по дисциплине « Актуальные проблемы межкультурной коммуникации» для перевода, объяснения примененных переводческих решений, обсуждения проблематики текстов.

По теме 1 студентам необходимо прочитать и перевести следующие тесты:

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

London is a socially rich and diverse place, with 44% of the city's population representing various ethnicities and over 300 languages spoken. Many areas of the city are inhabited by immigrants and their descendants from all over the world. These neighborhoods have a history and culture that gives their residents a sense of community while also making London a truly international city. If you're looking for a good place to experience another nationality's food, culture, and history, you can visit one of the neighborhoods mentioned below and learn more about what makes these communities and their people a valuable part of London.

CHINATOWN – CHINESE. Chinese immigrants began settling in London in the 18th Century, and today Chinatown is a thriving community center located right off of Leicester Square. Entrances to this part of the city are marked by ornate Chinese gates, and Chinese art and architecture permeate the shops, restaurants, and businesses here. The neighborhood is also home to the Chinese New Year and other festivals throughout the year.

CAMDEN – LATIN AMERICAN. Latino culture in London gravitates to Camden, which has the most Central and South American restaurants per square mile as well as a number of Latin clubs and cultural centers. It's not unusual to hear salsa music reverberate through the neighborhood and a number of Spanish translation services can be found here for tourists from Spain and the Americas.

BRIXTON – JAMAICAN. Sometimes referred to as Little Jamaica, Brixton became an enclave for Jamaicans following World War II as nearly half a million Jamaicans and Caribbean natives moved to the United Kingdom. The culture of these immigrants colors every street of the neighborhood as Jamaican restaurants, record shops, clothing stores and more great visitors and residents alike.

WALTHAM FOREST – PAKISTANI. Pakistani Londoners have largely settled in the neighborhoods of Waltham Forest, Redbridge, and Newham, filling the air with the sounds of Punjabi and Urdu as well as English. The area is also home every year to the Waltham Forest Mela, a celebration of Pakistani and Indian fashion, music, and art. The Pak Cultural Society is also headquartered here, supporting Pakistani cultural awareness and events.

TOOTING – INDIAN. Another group

that came to the UK in waves following World War II, London's Indian community has contributed much to the city's culture as well as its culinary tastes. Tooting represents one of the largest collections of Indian residents and restaurants, so much that it is sometimes referred to as a "curry corridor" and the indoor markets are as likely to sell spices and saris as they are antique furniture and old records. NEW MALDEN – KOREAN. New Malden has held the nickname "Little Korea" since the 1980s, and roughly 20,000 British-Koreans live here today. The area has more than 20 Korean restaurants and 100 Korean shops from barbers and hair salons to supermarkets and real estate offices. The company Korea Food is headquartered here, and the neighborhood hosts Korean festivals all-year-round. TOWER HAMLETS – BANGLADESHI. The Bangladeshi community is one of London's largest ethnic groups and its community center can be found in Tower Hamlets. A Bengali presence has existed here since the 1920s and with 36% of the area population being Muslim, it is home to over 40 mosques. This includes the well-known Brick Lane Mosque, and Brick Lane is where you will find many of London's most popular Bangladeshi restaurants. ENFIELD – TURKISH AND GREEK. A large presence of both the Turkish and Greek communities exists in Enfield, which is home to both ethnic groups as well as Turkish and Greek Cypriots. Within Enfield, you'll find a large number of mosques and Greek Orthodox churches as well as restaurants, festivals, and supportive organizations. Palmers Green's high concentration of Greek Cypriots has earned it nicknames such as "Palmers Greek" and "Little Cyprus." GREENWICH – NIGERIAN. A large number of British Nigerians have made their home in Greenwich, which has some 14,000 residents of Nigerian origin and descent compared to 11,000 in Southwark and 9,000 in Barking and Dagenham. Peckham is one of the largest concentrations in the borough and many Nigerian churches, mosques, restaurants, and shops can be found here. WEST ACTON – JAPANESE. West Acton is home to a Japanese community some 1,000 residents strong and boasts a great number of businesses and educational institutions. Sushi restaurants, Japanese grocery stores, and even bookstores that sell Japanese novels and manga can be found in the neighborhood. This and other Japanese neighborhoods in London often also include Japanese primary schools to teach language and culture to the children of Japanese immigrants.

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

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

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

location, you'll also find yourself close to several other attractions in the area. A few hundred feet to the northeast, you'll find Piccadilly Gardens. The Central Retail District is due north of Chinatown, with a selection of standard and quirky malls if you're longing for a spot of shopping. Additionally, you can head southeast for a few blocks to reach the canal and the Alan Turing Memorial on the other side of it.

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

New York isn't known as a melting pot for nothing. It's one of the most culturally diverse cities in the world, boasting dozens of under the radar ethnic enclaves that go far beyond a basic Chinatown. From Brooklyn's Little Odessa to Queens' Little Guyana, here are our favorite ethnic neighborhoods in NYC. Little Guyana, Richmond Hill, Queens. You might not be able to place Guyana on a map, but it's taken over Richmond Hill. The small country on South America's Caribbean coast, east of Venezuela, has a population that's a colorful mix of South Asian (mostly from east India) and Afro-Caribbean. New York is home to around 140,000 Guyanese, making them the fifth-largest group of immigrants in the city. Liberty Avenue is Little Guyana's nucleus, featuring saris and spices, roti and rum, as well as businesses like the Little Guyana Bake Shop and The Hibiscus Restaurant & Bar.

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

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

smell of curries and spices, and the streets are lined with sweet shops, curry houses, and eateries selling fresh curry leaves and chutneys.

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

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

Little Australia, Nolita, Manhattan. Maybe only Aussies call the area around Mulberry Street in downtown Manhattan "Little Australia" but hey, with more Australian-owned businesses than anywhere else in the city (around 10 on only six blocks) and flat whites and Vegemite aplenty, we dig the Down Under vibe of this little sub-hood.

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

Little Italy, Manhattan. Back in the day, Little Italy was a Neapolitan village whose primary language was Italian. Immigrants from Naples and Sicily flocked to it in the 1880s, and the area peaked in 1910, with a population of over 10,000 Italians and an area spanning 50 blocks. It has since shrunk (it's now around 14 blocks between Broome and Canal, Lafayette and Bowery),

deteriorating into an enclave that can often feel like a souvenir slinging tourist trap. However, it's a vibrant and fun neighborhood with narrow, European-feeling cobblestone streets full of gelaterias and bakeries, and real foodie gems, like Parm and Rubirosa. Don't miss September's Feast of San Gennaro, a colorful street festival and foodie fave.

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

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

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

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

As a Canadian who was born and raised in an ethnic enclave, I think I'm credible enough to answer a question about ethnic enclaves. Let's start with the upsides. Hearing about successful ethnic enclaves outside of the West encourages more people to work/study hard and immigrate

here, escaping dire conditions back home like poverty, violence and conflict. More *skilled immigrants* can only mean good for our economy. More immigrants is a double-edged sword to some, but that's not the point here. For newcomers, ethnic enclaves are a great way to get settled and comfortable in a foreign country. Most newcomers tend to move to ethnic enclaves in which their ethnicity makes up a good percentage of the population (e.g. South Asian immigrants moving to the Peel Region, ON). The reason why ethnic enclaves help newcomers feel at ease in their new home is because they are surrounded by people of their own background. Hearing the same languages, eating the same food as back home. Easy to find help and support in accordance to your needs and abilities. Feels like a second home already, huh? Ethnic enclaves also give more political representation (especially on the municipal level) to minority groups who make up a fair percentage of the enclave's population. In other words, more minority voices can be heard on the municipal, provincial and federal stages. Ethnic enclaves with prominent minority communities, especially here in Canada, help contribute to a much more diverse Parliament in the end. There are, of course, some downsides. How about the *unskilled immigrants*? How are they supposed to be tied into the economy properly? In *some* (emphasis on 'some') places, ethnic enclaves are not exactly the wealthiest neighbourhoods of all. While there are many skilled immigrants coming to the West, there are also many unskilled immigrants making their way too. Some of these unskilled immigrants work odd jobs and involve themselves in sketchy business, leading me to my next point. Ethnic enclaves tend to have higher crime rates, especially among the youth who form the prevalent ethnicities of the region (see Surrey, B.C. or perhaps Scarborough, ON). I can personally attest to that. I currently reside in an ethnic enclave myself and some individuals from the prominent community here are involved in organized crime such as the construction mafia. In addition, when new immigrants choose to move to an ethnic enclave that comprises a majority of their own ethnic background, the immigrants sometimes don't assimilate into general society as well as they would if they live somewhere diverse. Like I previously mentioned, ethnic enclaves allow immigrants to easily feel at home in their chosen country. But what if they encounter a typically normal situation they haven't seen before outside of their enclave? You get my point, right? All in all, ethnic enclaves have their fair share of pros and cons. This should not discourage you from moving to one, however. The pros likely outweigh the cons in most cases and as long as you're not confined to just one area, you're as good as perfect here.

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

Ron Scott KBE Retired Professor, DPhil Law Oxford

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

Points For

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

Points Against

1. The US has both people who don't want foreigners settling here and a strong tradition of being polite and welcoming to new Americans -- especially through church organizations. But you must be present in their spaces to meet this sort of citizen. Civically engaged middle Americans of that tradition don't tend to live in ethnic enclaves.
2. Resources can run thin in areas that are not economically vertically integrated. Low skilled labor/entry level jobs limit the variety possible in some of these enclaves. They certainly mature over time but suffer from a level of disconnection from the larger economy. This is not a firm rule and exceptions are many.
3. Often these districts can only grow with outside investment and settlement. This is destabilizing to those who need the support of their own and may lead to their being priced out.

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

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

I think they absolutely DISCOURAGE integration. Let's use Britain as an example. Nearly every town in Britain has Chinese and Indian people living in them. Their kids go to the local school, they shop in the local shops, work in the local hospitals, learn the language and fit in. The same is true for anybody of any nationality or

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

https://en.wikipedia.org/wiki/Criticism_of_multiculturalism

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

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

https://en.wikipedia.org/wiki/Criticism_of_multiculturalism

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

between the ages of 18 and 60. In January 2007 the Howard Government removed the word "multicultural" from the name of the Department of Immigration and Multicultural Affairs, changing its name to the Department of Immigration and Citizenship.

The earliest academic critics of multiculturalism in Australia were the philosophers Lachlan Chipman and Frank Knopfmacher, sociologist Tanya Birrell and the political scientist Raymond Sestito. Chipman and Knopfmacher were concerned with threats to social cohesion, while Birrell's concern was that multiculturalism obscures the social costs associated with large scale immigration that fall most heavily on the most recently arrived and unskilled immigrants. Sestito's arguments were based on the role of political parties. He argued that political parties were instrumental in pursuing multicultural policies, and that these policies would put strain on the political system and would not promote better understanding in the Australian community. It was the high-profile historian Geoffrey Blainey, however, who first achieved mainstream recognition for the anti-multiculturalist cause when he wrote that multiculturalism threatened to transform Australia into a "cluster of tribes". In his 1984 book *All for Australia*, Blainey criticised multiculturalism for tending to "emphasise the rights of ethnic minorities at the expense of the majority of Australians" and also for tending to be "anti-British", even though "people from the United Kingdom and Ireland form the dominant class of pre-war immigrants and the largest single group of post-war immigrants." According to Blainey, such a policy, with its "emphasis on what is different and on the rights of the new minority rather than the old majority," was unnecessarily creating division and threatened national cohesion. He argued that "the evidence is clear that many multicultural societies have failed and that the human cost of the failure has been high" and warned that "we should think very carefully about the perils of converting Australia into a giant multicultural laboratory for the assumed benefit of the peoples of the world." In one of his numerous criticisms of multiculturalism, Blainey wrote: For the millions of Australians who have no other nation to fall back upon, multiculturalism is almost an insult. It is divisive. It threatens social cohesion. It could, in the long-term, also endanger Australia's military security because it sets up enclaves which in a crisis could appeal to their own homelands for help. Blainey remained a persistent critic of multiculturalism into the 1990s, denouncing multiculturalism as "morally, intellectually and economically ... a sham". The late historian John Hirst was another intellectual critic of multiculturalism. He has argued that while multiculturalism might serve the needs of ethnic politics and the demands of certain ethnic groups for government funding for the promotion of their separate ethnic identity, it was a perilous concept on which to base national policy. Critics associated with the Centre for

Population and Urban Research at Monash University have argued that both Right and Left factions in the Australian Labor Party have adopted a multicultural stance for the purposes of increasing their support within the party. A manifestation of this embrace of multiculturalism has been the creation of ethnic branches within the Labor Party and ethnic branch stacking. Following the upsurge of support for the One Nation Party in 1996, Lebanese-born Australian anthropologist Ghassan Hage published a critique in 1997 of Australian multiculturalism in the book *White Nation*.

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

<https://www.chinese101.com/blog/2019/08/16/chinese-body-gestures/>

When you're engaged in a conversation, body gestures play a great role in conveying your message. A lot can be integrated into your body language. With well-performed body gestures along with verbal language, individuals' communication can be way more efficient and delightful. Due to the differences between cultures, the rules for body gestures can vary. China, with a rich and strong history, refers to this as 礼仪之邦 (lǐ yí zhī bāng), meaning a state of ceremonies. As the very crutch of Chinese language, Chinese gestures and body language in Chinese culture hold much importance. If you want to communicate and express yourself more vividly and properly, here's a guide to open your eyes to Chinese culture and its body gestures! Start with a bonus, and download your FREE cheat sheet – How to Improve Your Chinese Skills! Body Gestures for Greeting. In China, body language and gestures are commonly used to express friendly greetings in both formal and casual environments. Here's a quick guide, though these are mostly self-explanatory and common in other cultures and regions. 1- Nod. Nodding is one of the easiest ways to greet someone. It's often used with people you're not very familiar with, in formal business occasions, or when you don't have time to talk. You can just simply nod with a smile to the person you wish to greet. 2- Shake Hands. Shaking hands is a vital body gesture for showing courtesy and friendliness in Chinese culture. It shows a good measure of politeness and respect. You can use this gesture either in a formal business occasion or at a casual party to make some new friends. 3 - Wave Hands. How to Express Numbers. Similar to

Western culture, waving hands when saying goodbye or hello is very common in China as well. It's more likely to be used between close friends or people your age. 2. How to Express Numbers. Similar to in other cultures, Chinese body signs and hand movements are often used to express numbers. Learn more about this aspect of Chinese body language and gestures here.

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

Now, are you ready for more of a number challenge? 2- Six through Ten In Chinese: 六 Pinyin: *liù* In English: Six. For numbers from six to nine, the explanations for the gestures are controversial. Some say that the gestures mimic the writing. Six and eight mimic their Chinese characters, 六 and 八 respectively. If you do the gesture and then keep it upside down, can you see that the shape looks just like the character? And gestures for seven and nine mimic the shape of 7 and 9. There are various ways of doing ten. One common way is to use index fingers from both hands to form a cross. This is a way to mimic its Chinese character 十, which looks like a cross. Another way is to hold a fist, which looks like a rock, and it means 石 (*shí*) in Chinese. This pronunciation is the same as 十 (*shí*), so when a Chinese person sees a fist, it's not hard to imagine the number ten. Feel free to choose whatever that makes you feel comfortable. These Chinese hand gestures are probably quite different from what you know (sometimes they can even be different between various regions in China!). It might take some time for you to memorize it all, but don't worry! Just try to understand how they're represented, as this will help you absorb the gestures more quickly!

3. Special Body Gestures. Chinese gesturing also includes a few special body gestures that you should know before your trip to China! Here are a few of them. 1- How to Point to Yourself. In Chinese culture, when you're relating something to yourself, you may point to your own nose with your index finger. The meaning of this is completely different from its meaning in Western culture, where it may be considered rude to do so. However, remember to avoid pointing your finger to other people's nose. It's perfectly fine for yourself, but when referring to others, you

may want to use your whole palm instead to show full respect. 2- Hug People Carefully. When it comes to hugging, Chinese people might be a bit reserved. In Western culture, it's perfectly normal to hug someone when greeting, even someone you barely know. As for Chinese greetings, Chinese people cannot accept such closeness. If it's not someone you're extremely close with or it's not a very special occasion on which to show affection, remember to avoid hugging! This Chinese gesture may be considered rude. You may just want to offer a handshake instead. 3 - "Come Here" Gesture. When you want to summon someone to come to you, as commonly known in Western culture, you usually make this sign with your palm facing up. This is slightly different in China. Chinese people are accustomed to making their palm face down while summoning people. Anyhow, this is usually for people who are younger than you, kids, your employees, taxis, or waiters. For peers or your elders, this may be considered inappropriate and perceived as a lack of respect. You may instead want to politely invite them over with your arm suggesting the direction, or with a proper bow. **4.**

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

1- Make a Little Heart. Using your thumb and index finger to form a little heart has recently become an incredibly popular gesture in Asia because of how adorable it looks. Many celebrities are starting to do it as well to show their love for their fans. If you have a close Chinese friend (or are someday able to meet the celebrity of your dreams!) and you want to show how much you appreciate him/her, this is undoubtedly a pleasant way to do so!

2- Make "Okay" with Your Fingers. Similar to in Western culture, you can certainly indicate "OK" with your fingers since the English phrase "Okay" (along with many other simple English phrases) have been integrated internationally and are now a part of Chinese people's daily lives.

3- Fist and Palm Gesture. This is a Chinese tradition meaning "wish you good fortune." It may feel strange at first, but as you practice more and get used to it, it will become very fun and natural to do! Chinese people usually do it during New Years, especially young people; they do it to elders to show their respect and good wishes. If you show this gesture to elders during a Chinese New Year celebration, you might want to add 给您拜年了! (*gěi nín bài nián le*), which is a way to say "wish you a happy new year" in Chinese.

4 - Typical Peace Sign for Taking Pictures. If there's one pose that everyone uses at least once in their life for a picture, it's the "peace" sign. However, Chinese people use it quite differently than some Western people. In Chinese culture, they like to show the side

of their palm to the camera while taking a picture. Further, girls like to put the “peace” sign close to their face or even directly point it to their face.

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

Understanding body language can go a long way toward helping you better communicate with others and interpreting what others might be trying to convey. While it may be tempting to pick apart signals one by one, it's important to look at these nonverbal signals in relation to verbal communication, other nonverbal signals, and the situation. You can also focus on learning more about how to improve your nonverbal communication to become better at letting people know what you are feeling—without even saying a word. Body language refers to the nonverbal signals that we use to communicate. According to experts, these nonverbal signals make up a huge part of daily communication. From our facial expressions to our body movements, the things we don't say can still convey volumes of information. 1 It has been suggested that body language may account for between 60 to 65% of all communication. 2 Understanding body language is important, but it is also essential to pay attention to other cues such as context. In many cases, you should look at signals as a group rather than focusing on a single action. Here's what to look for when you're trying to interpret body language. Think for a moment about how much a person is able to convey with just a facial expression. A smile can indicate approval or happiness. A frown can signal disapproval or unhappiness. In some cases, our facial expressions may reveal our true feelings about a particular situation. While you say that you are feeling fine, the look on your face may tell people otherwise. Just a few examples of emotions that can be expressed via facial expressions include: Happiness. Sadness. Anger. Surprise. Disgust. Fear. Confusion. Excitement. Desire. Contempt. The expression on a person's face can even help determine if we trust or believe what the individual is saying. One study found that the most trustworthy facial expression involved a slight raise of the eyebrows and a slight smile. This expression, the researchers suggested, conveys both friendliness and confidence. 3 Facial expressions are also among the most universal forms of body language. The expressions used to convey fear, anger, sadness, and happiness are similar throughout the world. Researcher Paul Ekman has found support for the universality of a variety of facial expressions tied to particular emotions including joy, anger, fear, surprise, and sadness. 4 Research even suggests that we make judgments about people's intelligence based upon their faces and expressions. One study found that individuals who had narrower faces and more prominent noses were more likely to be perceived as intelligent. People with smiling, joyful expression were also judged as being more

intelligent than those with angry expressions. The eyes are frequently referred to as the "windows to the soul" since they are capable of revealing a great deal about what a person is feeling or thinking. As you engage in conversation with another person, taking note of eye movements is a natural and important part of the communication process. Some common things you may notice include whether people are making direct eye contact or averting their gaze, how much they are blinking, or if their pupils are dilated. When evaluating body language, pay attention to the following eye signals.

Eye Gaze. When a person looks directly into your eyes while having a conversation, it indicates that they are interested and paying attention. However, prolonged eye contact can feel threatening. On the other hand, breaking eye contact and frequently looking away might indicate that the person is distracted, uncomfortable, or trying to conceal his or her real feelings.

Blinking. Blinking is natural, but you should also pay attention to whether a person is blinking too much or too little. People often blink more rapidly when they are feeling distressed or uncomfortable. Infrequent blinking may indicate that a person is intentionally trying to control his or her eye movements. For example, a poker player might blink less frequently because he is purposely trying to appear unexcited about the hand he was dealt.

Pupil Size. Pupil size can be a very subtle nonverbal communication signal. While light levels in the environment control pupil dilation, sometimes emotions can also cause small changes in pupil size. For example, you may have heard the phrase "bedroom eyes" used to describe the look someone gives when they are attracted to another person. Highly dilated eyes, for example, can indicate that a person is interested or even aroused.

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

Pursed lips. Tightening the lips might be an indicator of distaste, disapproval, or distrust.

Lip biting. People sometimes bite their lips when they are worried, anxious, or stressed.

Covering the mouth. When people want to hide an emotional reaction, they might cover their mouths in order to avoid displaying smiles or smirks.

Turned up or down. Slight changes in the mouth can also be subtle indicators of what a person is feeling. When the mouth is slightly turned up, it might mean that the person is feeling happy or optimistic. On the other hand, a slightly 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.

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

<https://www.investopedia.com/terms/a/american-dream.asp>

American Dream

The term was coined by writer and historian James Adams in his best-selling 1931 book *Epic of America*. He described it as "that dream of a land in which life should be better and richer and fuller for everyone, with opportunity for each according to ability or achievement." Adams went on to explain, "It is a difficult dream for the European upper classes to interpret adequately, and too many of us ourselves have grown weary and mistrustful of it. It is not a dream of motorcars and high wages merely, but a dream of social order in which each man and woman shall be able to attain to the fullest stature of which they are innately capable, and be recognized by others for what they are, regardless of the fortuitous circumstances of birth or position." The idea of the American dream has much deeper roots. Its tenets can be found in the Declaration of Independence, which states: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness." In a society based on these principles, an individual can live life to its fullest as they define it. America also grew mostly as a nation of immigrants who created a nation where becoming an American—and passing that citizenship to your children—didn't require being the child of an American.

Advantages and Disadvantages of the American Dream.

Advantages. Achieving the American dream requires political and economic freedom, as well as rules of law and private property rights. Without them, individuals cannot make the choices that will permit them to attain success, nor can they have confidence that their achievements will not be taken away from them through arbitrary force. The American dream promises freedom and equality. It offers the freedom to make both the large and small decisions that affect one's the freedom to aspire to bigger and better things and the possibility of achieving them, the freedom to accumulate wealth, the opportunity to lead a dignified life, and the freedom to live in accordance with one's values—even if those values are not widely held or accepted. The books of post-Civil War writer Horatio Alger, in which impoverished but hardworking teenage boys rise to success through pluck, determination, and good fortune, came to personify realizing the Dream. ³ As income inequality has increased substantially since the 1970s, the American dream has begun to seem less attainable for those who aren't already affluent or born into affluence. According to U.S. Census family income data, real family income began to grow much more among the top income group than among other segments of American society. ⁴ These realities, however, do not diminish the luster of the American dream as an ideal and a beacon to all nations.

Pros. The American dream promises freedom and equality. The ideals of the American dream are motivating, including the freedom to be in charge of one's own life.

Cons. The reality of the American dream often falls short of the idea itself. As income inequality has increased, the American dream has seemed less attainable.

How to Measure the American Dream. Today, homeownership is frequently cited as an example of

attaining the American dream. It is a symbol of financial success and independence, and it means the ability to control one's own dwelling place instead of The American dream also offers the promise that the circumstances of someone's birth—including whether they were born American citizens or immigrants—do not completely determine their future. Disadvantages. Terming it a "dream" also carries with it the notion that these ideals aren't necessarily what has played out in the lives of many actual Americans and those who hope to become Americans. The criticism that reality falls short of the American dream is at least as old as the idea itself. The spread of settlers into Native American lands, slavery, the limitation of the vote (originally) to white male landowners, and a long list of other injustices and challenges have undermined the realization of the dream for many who live in the United States.

How to Measure the American Dream. Today, homeownership is frequently cited as an example of attaining the American dream. It is a symbol of financial success and independence, and it means the ability to control one's own dwelling place instead of being subject to the whims of a landlord. Owning a business and being one's own boss also represents the American dream fulfillment. In addition, access to education and healthcare have been cited as elements of the Dream. Homeownership has steadily increased over time in the U.S., reflecting a key aspect of owning your own property as a sign of achieving the American Dream. For example, the homeownership rate at the end of 2020 was 65.8%, reflecting an increase of 0.7% higher than the previous year. 5 Entrepreneurship has always been important to the U.S. economy too. In 2019, small businesses created 1.6 million net jobs alone. 6 Owning property, one's own business, and carving a life of one's own making is all part of the American dream, and the U.S. as a first-world country also offers the benefits of pursuing these passions, without having to worry about basics such as accessing good education and healthcare.

<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.)

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

The Oscars are rounding the corner toward its 100th birthday — next year's ceremony, whatever form it takes, will be the 93rd — but the awards show is far from set in its ways. Just in the last year, the Academy of Motion Picture Arts and Sciences, the professional organization that gives out the Oscars, has shifted the rules to rename a category and accommodate a pandemic. Not long ago, the organization was toying with a new "Best Popular Picture" category, although whether it will ever actually be awarded is unclear. And a few short years ago, the membership guidelines changed in order to deal with its diversity problems. And now, the guidelines are changing again. The Academy has announced changes to the Best Picture

category, aimed at the lofty goal of making Hollywood more diverse. That said, movies are usually trying to qualify in a number of different categories, and most films that are aiming for the Oscars at least secretly dream of getting a Best Picture slot. So the rules could have some trickle-down effect on casting choices and on which films get the “buzz” that can help propel individual performers, directors, writers, and others into the individual categories. But that’s far from a given. That’s always the issue with trying to generate massive, industry-wide systemic change, especially in an industry like Hollywood, which pays a lot of lip service to inclusivity but is, fundamentally, conservative, and averse to whatever the people at the top perceive as risks — whether that risk is the perception that “Black films don’t travel” or that “men won’t go see a film about women.” So are the Oscars going to look significantly different in 2024 than they have for the past decade? Submitting a film for Best Picture consideration will require the submission of a confidential form for two years before the guidelines go into effect. That means film companies aiming for awards will have a chance to see if they are lacking in a key area and correct that blind spot before 2024.

The easiest way to ensure that a company’s films will be eligible for Best Picture is to do two things: establish ongoing paid internships, apprenticeships, and career opportunities for people from underrepresented groups; and ensure that people from underrepresented groups are in key audience development positions in the company. Then even the whitest, straightest, most cisgendered-male movie about people with no disabilities, created and directed and produced by the same, would still qualify, provided the company itself was promoting inclusion and diversity. That’s an option more accessible to large film studios because they have the resources to pour into developing talent. And yet, a significant number of low- and mid-budget movies, which may be produced by companies without those resources, generate good buzz at film festivals and are then bought by larger companies. Then they’ll be able to take advantage of their distributors’ investment in diversity and inclusion initiatives. Of course, a company could elect not to focus on those kinds of initiatives, either because they don’t have the resources or for some other reason. But if they produce or distribute a film that is about an underrepresented ethnic or racial group, women, LGBTQ+ people, or people with disabilities, and if people from those groups are also in key artistic positions or comprise at least 30 percent of the crew, then the film will still qualify for Best Picture consideration. Overall, though, it seems clear that the Academy’s new eligibility guidelines are designed mostly to encourage different hiring and development practices, even more than promoting greater diversity in the stories that audiences see on screen. Are there potential issues with this? Absolutely. You can imagine a film company in which tokenism is promoted, with apprenticeship and internship programs that lead nowhere, the minimum number of people from underrepresented groups promoted into key positions, and a lot

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

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

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

1. The unlucky number 17. Have you ever wondered why some hotels in Italy don’t have a 17th floor? It’s because the number is considered unlucky. The Roman numeral for 17 is XVII, but when rearranged to look like VIXI it means “I have lived,” a symbol that’s placed on ancient tombstones and associated with death.
2. Don’t place a loaf of bread up-side-down. According to Italian traditions, a loaf of bread must always be placed facing up. This superstition is based on the religious fact that bread is considered a symbol of life, therefore, its bad luck to turn the bread up-side-down or stick a knife

into it. 3. Watch where you lay your hat. After a long day of sightseeing you might be tempted to toss your hat onto your bed—don't! Putting a hat on a bed is considered unlucky because it's associated with death. According to tradition, when priests visited the dying to give them their last rights, they would remove their hat and put it on the bed. 4. Never seat 13 people at a dinner table. If you find yourself sitting at a dinner table with 12 other people, then consider yourself unlucky. Having 13 people around the table at mealtime is considered bad luck, as there were 13 people at the Last Supper. 5. Single people, avoid brooms. If you're single and you see someone sweeping the floor, make a run for it. If someone brushes over your feet by accident, then you're destined to be single for the rest of your life. 6. Don't toast to bad luck. When it comes to toasting, there are several things that can cause you to have bad luck. For example, never raise a glass that's full of water and don't cross arms with the person next to you when you clink glasses. 7. Stay clear of air conditioners. Wonder why there are no air conditioners in Italy? Italians believe that these evil contraptions blow dangerously cold air in your face, leading to "colpo d'ari" or a "punch of air." 8. Touch iron to avoid back luck. In the U.S., people will knock on wood to avoid tempting fate. In Italy, it's common for people to "tocca ferro" or "touch iron." We just hope they aren't touching a hot iron. 9. Bless a new home. It's common for people moving into a new home—especially newlyweds—to rid evil spirits and bless their home by performing certain rituals, such as sprinkling salt in the corners of all the rooms. 10. Eat plenty of lentils on New Year's Eve. Every culture has its own set of New Year's traditions. According to Italian traditions, it's customary to eat lentils after the clock strikes 12:00. Also, don't forget to wear red undergarments, as this too will bring you luck in the coming year. 11. Beware of a black cat crossing your path. If a cat is crossing the street, don't be the first one to cross its path, as you'll have bad luck. It's believed that black cats are a symbol of witchcraft and the devil. We, however, think they are super cute! 12. Carry a cornicello charm. If you want to protect yourself against the evil-eye, carry a corincello charm around with you at all times. The charm, which resembles a chili pepper or a small horn, represents the horns of the Old European Moon Goddess and will bring you luck. 13. Don't place objects in the shape of an oblique cross (Amen). Never cross objects in the shape of an oblique cross—for example, your fork and knife—as this is considered to be an insult to the religious symbol of the cross (Ra) and will bring you bad luck. 14. Don't spill the salt. This superstition—which states that one must toss a handful of salt over their left shoulder to get rid of bad luck—is also common in the U.S. In Italy, it's also customary when passing the salt to place it on the table first before handing it over. 15. Don't take a bath when you're sick. When you're feeling under the weather, chances are you want to take a nice hot bath to soothe your pain. According to Italian traditions, however, taking a bath when you're sick will only make you sicker as will going outside with wet hair.

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

In the afternoons in Italy, there is a three-hour siesta that allows locals to spend time with family or friends at lunch. The companionship during the meal is an important aspect of Italian culture. Italians are indifferent to fast food. It contradicts their way of life as they are accustomed to enjoying the process of eating. Another important feature of the Italian character is a reverent attitude to family. Family values prevail over many others. Family for the Italian is not only parents, brothers and sisters, but also numerous "distant" relatives: cousins, uncles, aunts and nephews. In families, women occupy a dominant position. They manage not only the household, but also, often manage their men and solve important family issues. Children are pampered. From their childhood they are brought up fond of their parents, especially mothers. You can often meet an Italian 30-year-old man living with his mother so he can take care of her. Children in Italian families generally do not hurry to leave their parents. Italians get married late, carefully choosing a life companion. This is due to a very complex divorce process. A mistake can be very expensive and a divorce can last for several years. Women are treated with special respect. Italian men are able to appreciate beauty, taste in clothes and well-groomed appearance, and so Italians always take care of their appearance. It is customary to admire women as well as compliment them and give flowers, although the feminist movement has slightly changed the historically established practice. Sense of style is in the blood of Italians. They always look great, even the housewives who never go out, not having thought of their outfit and not picking up the purse that is appropriate to their image. An interesting point in the life of Italians is the abundance of laws and legislative acts regulating the most unexpected aspects of life. For example, there is a monopoly on salt in the country, and therefore even sea water can be a prohibited product. Dinner in Italy begins rather late, after 8 pm, and is also accompanied by long conversations and communication. Another national tradition is passeggiata, an evening walk. After a day's work and dinner, Italians like to go out into the streets, where they can chat with neighbors and friends. Italians are incredibly fond of communication, and therefore making friends among locals is very simple. When getting acquainted, they pay much attention to where the person came from and what he does. Italians are happy to look for new friends and constantly expand their social circle. Children in the country are very anxious. All establishments, from restaurants to cinemas, are sensitive to small guests. Owners can give them a free portion of ice cream or just entertain the kid. Italians are accustomed to enjoying life. They are always smiling and sincerely looking forward to any communication. If someone accidentally pushes an Italian

and then apologizes, the incident can develop into an exchange of compliments and full acquaintance. One of the most popular dishes not only in Italy, but all over the world, is pizza. Traditional Italian pizza is cooked on round thin dough using tomatoes and mozzarella. There are numerous different types of pizza - neopolitan, marinara, four cheeses, four seasons, diabola. In Sicily, pizza has a square shape and thicker dough. Another famous Italian dish is the Carbonara pasta, which is cooked in a creamy sauce with the addition of pork cheek (guanciale) and Parmesan cheese. Lasagna is a layered pastry with stuffing from stew and sauce «béchamel », served with a parmesan dish. Another famous Italian dish is risotto, rice fried in olive oil with the addition of broth and seafood or mushrooms.

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

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

someone will take the lead, make a speech, raise his drink, and yell “kampai!” (cheers). You will receive a small wet cloth at most Japanese restaurants. Use this to wash your hands before eating, then carefully fold it and set it aside on the table. Do not use it as a napkin, or to touch any part of your face. Slurping noodles or making loud noises while eating is OK! In fact, slurping hot food like ramen is polite, to show you are enjoying it. You may raise bowls to your mouth to make it easier to eat with chopsticks, especially bowls of rice. Just before digging in, whether it be a seven-course dinner or a sample at a supermarket, it’s polite to say “itadakimasu” (I will receive).

Rabbit Island. You’ve heard of islands that are reserved for nudists. In Japan, there is Okunoshima Island, which is overrun by thousands of rabbits. Guess where you’re spending Easter next year?

Blackface is acceptable. “Ganguro” isn’t supposed to come off as offensive in Japanese culture. Instead, it’s done by teenage girls that like to give a jab to traditional beauty in Japan. Girls will often wear blackface, put on gobs of makeup, and wear ridiculously-colored wigs.

Adopting Adults. Generally, kids will be adopted before they reach their teenage years in the United States, but Japanese people will adopt people in their 20’s and 30’s. Why? It’s the best way to keep the family name going.

They Don’t Really Fire People. Labor laws require employers to give fired people huge severance packages. In order to avoid this, most companies will lock people they want to get rid of in isolation rooms and have them take on horrible tasks that will make them want to quit.

Japanese Eat KFC For Christmas. Fast food chains are often closed during the Christmas holiday in the States, but the Japanese have a tendency to get as close to a big chicken or turkey dinner as possible by going to their local KFC.

100% Literacy Rate. Everyone in Japan can read and write, as it is a custom for everyone to do so regardless of what their situation is. In comparison, the United States is 86% literate.

Many Men Are Introverts. Anime will generally portray men as shy people who will live in their room and don’t know how to talk to girls. This is actually very common to find in Japan, as lots of men suffer from “hikikomori” and don’t like talking to people and have severe cases of anxiety.

Even Bigger Coffee Snobs. You’d think that Americans import the most coffee with how prominent it’s offered in hotels, workplaces, and gas stations. However, Japan accounts for 85% of Jamaica’s coffee.

The “Kancho” Prank. Giving somebody a wet willy — sticking a wet finger in someone’s ear — is a harmless prank when compared to the “Kancho.” That prank is when the Japanese clasp their hands together, point it as a gun, and stick it in someone’s buttole. 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.

Комплект заданий по дисциплине « Актуальные проблемы межкультурной коммуникации» для перевода, обсуждения проблематики текстов.

Текст 1

<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 Lightyeared. 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!

Текст 2

<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.

Текст 3

<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

Текст 4

<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 be 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.

Текст 5

<https://www.chicagotribune.com/opinion/commentary/ct-donald-trump-liar-20171208-story.html>

I spent the first two decades of my career as a social scientist studying liars and their lies. I thought I had developed a sense of what to expect from them. Then along came President Donald Trump. His lies are both more frequent and more malicious than ordinary people's. In research beginning in the mid-1990s, when I was a professor at the University of Virginia, my colleagues and I asked 77 college students and 70 people from the nearby community to keep diaries of all the lies they told every day for a week. They handed them in to us with no names attached. We calculated participants' rates of lying and categorized each lie as either self-serving (told to advantage the liar or protect the liar from embarrassment, blame or other undesired outcomes) or kind (told to advantage, flatter or protect someone else). At The Washington Post, the Fact Checker feature has been tracking every false and misleading claim and flip-flop made by Trump this year. The inclusion of misleading statements and flip-flops is consistent with the definition of lying my colleagues and I gave to our participants: "A lie occurs any time you intentionally try to mislead someone." In the case of Trump's claims, though, it is possible to ascertain only whether they were false or misleading, and not what the president's intentions were. I categorized the most recent 400 lies that The Post had documented through mid-November in the same way my colleagues and I had categorized the lies of the participants in our study. The college students in our research told an average of two lies a day, and the community members told one. (A more recent study of the lies 1,000 U. S. adults told in the previous 24 hours found that people told an average of 1.65 lies per day; the authors noted that 60 percent of the participants said they told no lies at all, while the top 5 percent of liars told nearly half of all the falsehoods in the study.) The most prolific liar among the students told an average of 6.6 lies a day. The biggest liar in the community sample told 4.3 lies in an average day. In Trump's first 298 days in office, however, he made 1,628 false or misleading claims or flip-flops, by The Post's tally. That's about six per day, far higher than the average rate in our studies. And of course, reporters have access to only a subset of Trump's false

statements — the ones he makes publicly — so unless he never stretches the truth in private, his actual rate of lying is almost certainly higher. That rate has been accelerating. Starting in early October, The Post's tracking showed that Trump told a remarkable nine lies a day, outpacing even the biggest liars in our research. But the flood of deceit isn't the most surprising finding about Trump. Both the college students and the community members in our study served their own interests with their lies more often than other people's interests. They told lies to try to advantage themselves in the workplace, the marketplace, their personal relationships and just about every other domain of everyday life. For example, a salesperson told a customer that the jeans she was trying on were not too tight, so she could make the sale. The participants also lied to protect themselves psychologically: One college student told a classmate that he wasn't worried about his grades, so the classmate wouldn't think he was stupid. Less often, the participants lied in kind ways, to help other people get what they wanted, look or feel better, or to spare them from embarrassment or blame. For example, a son told his mother he didn't mind taking her shopping, and a woman took sides with a friend who was divorcing, even though she thought her friend was at fault, too. About half the lies the participants told were self-serving (46 percent for the college students, 57 percent for the community members), compared with about a quarter that were kind (26 percent for the students, 24 percent for the community members). Other lies did not fit either category; they included, for instance, lies told to entertain or to keep conversations running smoothly. One category of lies was so small that when we reported the results, we just tucked them into a footnote. Those were cruel lies, told to hurt or disparage others. For example, one person told a co-worker that the boss wanted to see him when he really didn't, "so he'd look like a fool." Just 0.8 percent of the lies told by the college students and 2.4 percent of the lies told by the community members were mean-spirited. My colleagues and I found it easy to code each of our participants' lies into just one category. This was not the case for Trump. Close to a quarter of his false statements (24 percent) served several purposes simultaneously. Nearly two-thirds of Trump's lies (65 percent) were self-serving. Examples included: "They're big tax cuts — the biggest cuts in the history of our country, actually" and, about the people who came to see him on a presidential visit to Vietnam last month: "They were really lined up in the streets by the tens of thousands." Slightly less than 10 percent of Trump's lies were kind ones, told to advantage, flatter or protect someone else. An example was his statement on Twitter that "it is a 'miracle' how fast the Las Vegas Metropolitan Police were able to find the demented shooter and stop him from even more killing!" In the broadest sense, it is possible to

interpret every lie as ultimately self-serving, but I tried to stick to how statements appeared on the surface. Trump told 6.6 times as many self-serving lies as kind ones. That's a much higher ratio than we found for our study participants, who told about double the number of self-centered lies compared with kind ones. The most stunning way Trump's lies differed from our participants', though, was in their cruelty. An astonishing 50 percent of Trump's lies were hurtful or disparaging. For example, he proclaimed that John Brennan, James Clapper and James Comey, all career intelligence or law enforcement officials, were "political hacks." He said that "the Sloppy Michael Moore Show on Broadway was a TOTAL BOMB and was forced to close." He insisted that other "countries, they don't put their finest in the lottery system. They put people probably in many cases that they don't want." And he claimed that "Ralph Northam, who is running for Governor of Virginia, is fighting for the violent MS-13 killer gangs & sanctuary cities." The Trump lies that could not be coded into just one category were typically told both to belittle others and enhance himself. For example: "Senator Bob Corker 'begged' me to endorse him for reelection in Tennessee. I said 'NO' and he dropped out (said he could not win without my endorsement)." The sheer frequency of Trump's lies appears to be having an effect, and it may not be the one he is going for. A Politico/Morning Consult poll from late October showed that only 35 percent of voters believed that Trump was honest, while 51 percent said he was not honest. (The others said they didn't know or had no opinion.) Results of a Quinnipiac University poll from November were similar: Thirty-seven percent of voters thought Trump was honest, compared with 58 percent who thought he was not. For fewer than 40 percent of American voters to see the president as honest is truly remarkable. Most humans, most of the time, believe other people. That's our default setting. Usually, we need a reason to disbelieve. Research on the detection of deception consistently documents this "truth bias." In the typical study, participants observe people making statements and are asked to indicate, each time, whether they think the person is lying or telling the truth. Measuring whether people believe others should be difficult to do accurately, because simply asking the question disrupts the tendency to assume that other people are telling the truth. It gives participants a reason to wonder. And yet, in our statistical summary of more than 200 studies, Charles F. Bond Jr. and I found that participants still believed other people more often than they should have — 58 percent of the time in studies in which only half of the statements were truthful. People are biased toward believing others, even in studies in which they are told explicitly that only half of the statements they will be judging are truths. By telling so many lies, and so many that are mean-spirited, Trump is violating some of the

most fundamental norms of human social interaction and human decency. Many of the rest of us, in turn, have abandoned a norm of our own — we no longer give Trump the benefit of the doubt that we usually give so readily.

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Текст 6

https://www.salon.com/2010/12/06/america_collapse_2025/

<https://www.salon.com/2020/07/07/ Americas-nervous-breakdown-for-white-folks-who-love-trump-a-descent-into-madness/>

Ordinary Americans, watching their jobs head overseas, have a more realistic view than their cosseted leaders. An opinion poll in August 2010 found that 65 percent of Americans believed the country was now "in a state of decline." July 14-27, 2020, the poll, conducted by AARP surveyed 1,441 people. It has a margin of error of plus or minus 3.4 percentage points. Fifty-seven percent of U.S. adults and 72% of those between 30-49 are not confident about the future of the Social Security system. Significantly, in 2008, the U.S. National Intelligence Council admitted for the first time that America's global power was indeed on a declining trajectory. In one of its periodic futuristic reports, Global Trends 2025, the Council cited "the transfer of global wealth and economic power now under way, roughly from West to East" and "without precedent in modern history," as the primary factor in the decline of the "United States' relative strength -- even in the military realm." Like many in Washington, however, the Council's analysts anticipated a very long, very soft landing for American global preeminence, and harbored the hope that somehow the U.S. would long "retain unique military capabilities... to project military power globally" for decades to come. No such luck. Under current projections, the United States will find itself in second place behind China (already the world's second largest economy) in economic output around 2026, and behind India by 2050. Similarly, Chinese innovation is on a trajectory toward world leadership in applied science and military technology sometime between 2020 and 2030, just as America's current supply of brilliant scientists and engineers retires, without adequate replacement by an ill-educated younger generation. In January 2019, when Americans peered 30 years into the future, they saw a country in decline economically, politically and on the world stage. A Pew Research Center survey focused on

what Americans think the United States will be like in 2050 finds that majorities of Americans foresee a country with a burgeoning national debt, a wider gap between the rich and the poor and a workforce threatened by automation. Majorities predict that the economy will be weaker, health care will be less affordable, the condition of the environment will be worse and older Americans will have a harder time making ends meet than they do now. 70% of the Americans are dissatisfied with the way things are going in the country. They think, that in 2050 the US will be less important in the world (60%). The gap between rich and poor will grow (73%). The US will be more politically divided (65%). The U.S. Census Bureau predicts that, by 2050, blacks, Hispanics, Asians and other minorities will constitute a majority of the population. About 23% believe it will be bad, and 46% of white population think that will change American customs and values. The public views another projected change in the demographic contours of America more ominously. By 2050, people ages 65 and older are predicted to outnumber those younger than 18, a change that a 56% majority of all adults say will be bad for the country. We appear to be experiencing an American nervous breakdown — a societal form of psychological imbalance that's abundantly evident and worsening by the day. It became blindingly noticeable in 2016, but during the course of 2020 in particular, our national freakout has worsened to a point where sound judgment has been dangerously inhibited, while reality and reason have become increasingly rare commodities, largely abandoned by at least 40 percent of us. America is engaged in a transcontinental meltdown and it's not getting better. If you need evidence, take a look around you. Donald Trump existence as president, by the way, is more responsible than anything else for the breakdown. Trump has exploited the bully pulpit to undermine our national sense of right and wrong, of reality and fiction, to the point where his most loyal disciples — again, chronological adults — don't have any idea what's real and what's fake. To wit: there was a video flying around Twitter over the weekend in which a Florida lawyer dressed up like the Grim Reaper was accosted by a possibly-intoxicated beachgoer who insisted that the coronavirus outbreak is a plot by China, via the Bidens, to screw Donald Trump. Another video showed a woman destroying a display rack of N-95 masks at a department store because something-something-QAnon. Likewise, a couple was captured on video painting over the yellow "Black Lives Matter" slogan on the street in the sleepy suburban town of Martinez, California, while blurting pro-Trump non sequiturs at astonished onlookers. It seems like there are new videos like these every hour on the hour, each one showing privileged white Americans in full catastrophic meltdown. Presidents have always set the tone for the rest of the country. Donald Trump's continued insistence on reinforcing his racist, exclusionary, vindictive, obnoxious, necrotic and ultimately self-defeating brand is driving the nation toward a cultural and societal breaking point, and the gravitational pull of this decline seems to be strengthening by the day. Around 30 years

ago, Trump stopped trying to build things and instead chose to build the only thing he's "good" at building: the Trump brand. From the early 1990s onward, he's been all about the things that compose his public persona, and he'll never deviate from that, even if he kills thousands of Americans while destroying the economy in the process. collapse *doesn't* mean that a society falls overnight, goes from a shining city on a hill today to Mad Max tomorrow. Rather, it means that a society degenerates slowly, as vicious feedback cycles begin to bite. The bigger the nation, the longer the fall. It took ancient Rome centuries to collapse, and it is taking modern day Turkey, Russia, and Venezuela decades. So, collapse is *gradual, not sudden*. And collapse is also *multidimensional*. A society can break in many ways, and when it is evidently breaking in most of those ways, then we can reasonably say: it's collapsing. Let's answer the question: is America (really) collapsing? *Political collapse*. America is visibly collapsing *from* a democracy *to* an autocracy, just like Rome. *Social collapse*. What does it mean for a nation to collapse socially? The most basic element *of* a society is trust. Plummeting levels of trust are reflected in daily life: mass shootings, skyrocketing incarceration rates, soft segregation, legitimized hate, and so on. So. in this way, we can visibly say that America is collapsing as a society — going *from* being rich in trust *to* being impoverished of it. *Eudaimonic collapse*. You can simply think of this as personal collapse, if you like. It just means that people's quality of life collapses. What's the most basic indicator of quality of life? It's life *itself*, no? But life expectancy is falling in America now — unprecedented in the history of rich nations. On nearly every other indicator of quality of life, too, American life is getting meaner, nastier, harder. Here's just a smattering. Maternal mortality is rising, leisure time has fallen, there is little social mobility, 20% of Americans are barely functionally literate, the average person experiences profound and constant and severe, insecurity and instability, and there is an epidemic of opioid abuse as people try to self medicate the despair of it all away. America is going *from* a eudaimonic society, one with a rising quality of life, *to* one where it is falling. Eudaimonic collapse, of course, is reflected in the fact that most Americans think their kids will have worse lives — and there is nothing that they can do about it.

Текст 7

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

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

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

group, women, LGBTQ+ people, or people with disabilities, and if people from those groups are also in key artistic positions or comprise at least 30 percent of the crew, then the film will still qualify for Best Picture consideration. Overall, though, it seems clear that the Academy's new eligibility guidelines are designed mostly to encourage different hiring and development practices, even more than promoting greater diversity in the stories that audiences see on screen. Are there potential issues with this? Absolutely. You can imagine a film company in which tokenism is promoted, with apprenticeship and internship programs that lead nowhere, the minimum number of people from underrepresented groups promoted into key positions, and a lot of lip service paid to diversity and inclusion with very few results. You can also easily imagine — because it happens all the time right now — a world in which movies about people of color are made by largely white creative teams (like, for instance, Disney's recent live-action remake of *Mulan*), yet qualify because of the production company's diversity initiatives. Similarly, the guidelines make a lot of equivalences that seem, at best, problematic. Is being gay the "same" as being Black? Is being trans the "same" as being deaf? Is being a woman the "same" as being of Asian descent? Some of the underrepresented categories are more consistently discriminated against than others, explicitly or implicitly, and guidelines such as these could simply lead to even more rigid, unspoken hierarchies in hiring — a proposition that's a bit horrifying to consider. The Academy has given themselves a few years to see whether this produces an effect and perhaps iron out some of the wrinkles, so it's possible we may see tweaks and changes to the guidelines in the future. As of right now, though, it's somewhat hard to think of recent Best Picture nominees that wouldn't qualify under these rules, or wouldn't easily qualify with a few company- or crew-level tweaks. It seems like this won't fix the #OscarsSoWhite problem, though Correct! These rules only apply to films submitted for Best Picture consideration. And given that a movie with an all-white cast, or story focused primarily on men, is still eligible, it doesn't even guarantee that the Best Picture nominees will focus on significantly more diverse stories than they have in the past. e to know, but there's no guarantee that they will. Yet if the goal of these eligibility guidelines is to incentivize investing in a more diverse, inclusive workforce, it may have some impact — even in a limited way.

Текст 8

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

Americans love sensationalism, and their media is happy to give it to them, couched in familiar and impossibly exaggerated language. That's why, for example, every couple of years a new "Trial of the Century" takes place in America. All past "Trial of the Century" court cases are collectively forgotten, as the new one proves to be so much more distasteful, repugnant, abominable (insert appropriate adjective!) than the last. Often these trials involve celebrities themselves -- this is true from Fatty Arbuckle to O.J. Simpson to former President Bill Clinton -- but oftentimes the trials make celebrities (however willing or unwilling) out of ordinary citizens. Casey Anthony's court case is a good example of a recent "Trial of the Century" that launched a regular person into the intense glare of the media spotlight. Her fame brought her mostly public shaming, but the American public also went out of their way to roast her on social media sites. Chances are, though, that a few years from now, the stage will just be set for the next "Trial of the Century" to commence.

Although the definition of the American Dream isn't set in stone and has been recalibrated over the years, there's little denying that Americans in general still teach their kids that this dream is one they, too, can enjoy. Whether or not that's a reality is another matter, but that's a question for different day. At an emotional level, the American Dream evokes feelings of freedom to avenues of opportunity and equal access to paths of prosperity for anyone willing to work hard to achieve it. At a more practical level, many argue that achieving the American Dream has become equated with consumerism and ownership instead of the more purist notions at its core. Regardless of where the truth lies, it's still a national tradition to pass down the idea that the American Dream is achievable in each generation.

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

Thanksgiving in general seems to mystify those not steeped in American traditions, but perhaps no part of that quirky turkey fest seems more bizarre than the annual ceremony during which modern presidents grant an official pardon to a live turkey presented to them by the National Turkey Federation (NTF). Interestingly, there's also been a great deal of confusion among Americans concerning the actual origins of this

strange tradition. Although the NTF has been gifting presidents with turkeys annually since 1947, the whole idea of "pardoning" them by sparing them from the stove didn't occur until years later, and even then, when it did occasionally happen, it certainly wasn't with anything as grandiose as a declaration of an official presidential pardon. The first bird to receive a formal stay of execution in the mode of an expressly stated "presidential pardon" wasn't delivered to the Rose Garden until 1989, when then-President George H. W. Bush started this act of official benevolence that's now become an annual American tradition. Just hours after millions of unpardoned turkeys are devoured in the United States on Thanksgiving each year, armies of shoppers head out to get a start on their annual Christmas gift list. Black Friday sales traditionally launch this national weekend shopping bonanza, which wraps up on Cyber Monday, a more recently minted tradition that's grown in popularity with the rise of online shopping. In 2010, the National Retail Federation conducted a survey, and estimated that more than 200 million shoppers went online and to stores around the nation during the weekend after Thanksgiving, with 106 million Americans planning to make purchases online come the following Monday. Most of those shopping on Black Friday arrive at a civilized time, but many diehards take the tradition a step further and start the day at a gruelingly early hour. In rare cases, riots or deadly stampedes have even broken out among shoppers slaving to get a certain deal or a particular product. When Americans attend sporting events -- and football games in particular -- it's often not enough to simply show up and take their seats. They need to arrive hours in advance to properly prepare for the experience of seeing the game live and in person. Emblazoned in team colors, tailgaters will crowd the stadium's parking lot, grilling food, sipping cold adult beverages, playing lawn games and tossing around footballs. Many tailgaters take their setup very seriously, and will even haul along stereos, TVs and satellite dishes to enhance the event. When it comes to how early fans arrive to start tailgating, the sky's the limit. Some are out there at the crack of dawn to begin the festivities -- or even the night before to claim a spot!

Текст 9

<https://www.businessinsider.com/japanese-customs-that-are-shocking-to-foreign-travelers-2015-2>

11 Japanese customs that are shocking to foreign travelers. Japan has a unique culture with a very strict code of etiquette. There are specific ways to eat noodles, good practices for accepting gifts, and certain rules to follow to avoid insulting a host. This complex web of social rules and

traditions can be overwhelming for those traveling to Japan, so we compiled a list of some of the things foreigners find most shocking when visiting the country. Here are 11 customs you should know before traveling to Japan.

1. No. 4 is avoided at all cost. In Japan, the number "four" is avoided because it sounds very similar to the word for death. In the same vein as No. 13 in Western culture, No. 4 is extremely unlucky and is used as little as possible. You must always avoid giving anyone something in fours because it can be seen as a very ominous gift. Elevator labels will often be missing a fourth floor — and in extreme cases, they will not have floors 40 to 49. No. 49 is especially unlucky, as it sounds similar to the phrase that means "pain until death." The practice of avoiding No. 4 is called "Tetraphobia," and it is common in many East Asian and Southeast Asian regions.
2. Blowing your nose in public is considered rude. Blowing your nose in public is seen as not only rude, but simply disgusting. Instead people will generally sniffle until they find somewhere private. If you simply must blow your nose, it is recommended that you do so as discreetly as possible. The Japanese are also repelled by the idea of a handkerchief.
3. Tipping can be seen as insulting. Tipping is considered rude — and can even be seen as degrading. Tipping will often cause confusion, and many people will chase after you to give you back your money. If someone has been particularly helpful and you feel absolutely compelled to leave a tip, Rough Guides suggests leaving a small present instead.
4. Walking and eating is seen as sloppy. Although walking and eating is often convenient and widely accepted in many Western cultures, the practice is looked down upon in Japan. Many also consider it rude to eat in public or on the trains. There are just a few exceptions to this rule, including the fact that it is OK to eat an ice-cream cone on the street.
5. There are designated people who will push you into a crowded subway car. Oshiya, or "pushers," wear uniforms, white gloves, and hats and literally push people into crowded subway cars during rush hour. They are paid to make sure everybody gets in and doesn't get caught in the doors.
6. People will sleep on the trains with their head on your shoulder. If someone in Japan falls asleep with his or her head on your shoulder, it is common practice to just tolerate it. People have very long commutes and work dreadfully long hours, so many will often fall asleep on the train. "There is a tolerance that if the person next to you falls asleep and their head kind of lands on your shoulder, people just put up with it," Sandra Barron told CNN. "That happens a lot."
7. There are toilet slippers for the bathrooms. It is customary to change into slippers when entering a Japanese home, a traditional restaurant, temples, and sometimes museums and art galleries, according to Rough Guides. Basically, any time you come across a row of slippers in Japan, you should just put them on. There are even special toilet slippers kept inside the bathroom, so you'll take off your house slippers and put on the toilet slippers.
8. You must always bring a host a gift. It is an honor in Japan to be invited to someone's home, and if this happens, you must always bring a gift. The gift should also be

wrapped in the most elaborate way possible, and lots of fancy ribbons are suggested. You should also never refuse a gift once offered — but it is good practice to strongly protest the gift at first. 9. Pouring your own glass is considered rude. It is customary in the US (and many other countries in the world) to serve others before you serve yourself, but in Japan you are never supposed to pour yourself a drink. If you have poured for others, another guest will hopefully see that your drink is empty and pour for you. You must also always wait for someone to say "Kanpai" (cheers) before drinking. 10. Slurping noodles is not only seen as polite — but it also means you have enjoyed your meal. Slurping is considered polite in Japan because it shows that you are enjoying your delicious noodles — in fact, if you don't eat loudly enough, it can be mistaken as you not enjoying your food. Slurping noodles is not entirely for the sake of politeness, but also to avoid having a burnt tongue. Japanese soup and noodles are generally served steaming hot — hot enough to burn — and slurping helps to cool down the food. But unlike in some other Asian nations, it is still considered rude to belch at the table. 11. Sleeping in capsule hotels in rooms barely bigger than a coffin is very common. Capsule hotels are used as cheap accommodations for guests who purely want a place to sleep. They are used most often by businessmen working or by those who have partied too late and have missed the last train home. The sleeping quarters are small capsules that are not much bigger than a coffin, and the beds are stacked side by side and on top of one another. The concept has been around in Japan since the 1970s, but it has begun to spread to a few other countries around the world. The setup is a cheap alternative to a hotel, as a bed costs only \$65 a night, but it should be avoided for anyone who suffers from even slight claustrophobia.

Текст 10

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

There are many customs in Japan that foreigners find mysterious. Generally, Japanese people are very tolerant of foreigners and will rarely criticize them if they don't abide by Japan's unique customs, but if you know how to act before you come to Japan then it will be to your advantage. Here are several customs that you may not be aware of. 1. **When you send off your companion, you wait until you can't see them anymore before you leave.** In Japan, often restaurants, ryokan inns, and other such service sector businesses will bow to their customers and watch them go until they're no longer visible. Even in a business setting, often people will bow and wait at the elevator even after the other party has gotten on and the doors have shut. Also, with

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

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

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

4. Mystifying drinking party etiquette. Also, it is custom for people to pour drinks for their bosses or superiors, and it's necessary to top it up once it's empty. New employees are thoroughly trained in this etiquette (this happens quite often in old, traditional companies). The basis of this is the characteristic of

village societies to find 'following the crowd' to be good. It might be the influence of Confucianism on a vertically structured society where superiors are respected. Of course, in more recent years it's not demanded the way it was before, but if you come to Japan, it would be good if you knew these customs. **5. No speaking on your cell phone when using public transportation.** In Japan, etiquette states that you do not talk on the phone while on the train or bus. With the exception of emergencies, almost no one speaks on the phone on the train. (While sometimes people do this, usually they get stared at coldly.) In elevators as well, people don't generally speak on the phone or have conversation so the car is wrapped in silence. It's thought that the basis for this is that it's good to not bring your private business into a public area. Japan is a country where everyone thinks about the community and the world and how to act thoughtfully. If you bring in your private life into the public, then the world and community will narrow and will make everyone uncomfortable. Because Japanese society is set up this way, you'll rarely hear yelling in public. It might be good if you refrain from talking on your cell phone while you're out. **6. No eating and walking.** It is considered impolite - even rude - to eat and walk at the same time, because eating in Japan is considered an activity that deserves the effort and time of one to sit and have a proper meal. When McDonald's first opened in Japan in the 1970s and the notion of fast food ingrained itself in Japanese society, it was seen as an inappropriate fad as the food was easy enough to hold in your hands and consume while out and about. Not only is it considered inappropriate, but eating while walking in Japan is inconvenient because of the sheer lack of garbage bins in public. If you're lucky, you'll pass a combini or a park while trash receptacles, but more often than not you'll be forced to carry around your trash for most of the day. **7. Carrying around a hand towel .** Most of the public restrooms in Japan don't have paper towels or air dryers. If you go to a department store or a newer public restroom such as one in a mall, then there will probably be an automatic hand dryer. It is also more common to see hand dryers in busy areas throughout Tokyo than in other parts of the country. Otherwise, most restrooms in stations and older public restrooms won't have anything to dry your hands with. To remedy this, you should carry around a small hand towel so that you don't have to wring your hands dry. They are also handy for hot days when you have to run around the city and end up a sweaty mess!

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

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

American women – promiscuous, 性观念开放 (xìng guān niàn kāi fàng) This is something I've just started to hear recently, sort of the flipside of the "开放 (kāi fàng)" thing I suppose.

I think it stems from American movies, specifically the ones that see release and are popular in China, which tend to be action-focused blockbusters or other fare that doesn't exactly avoid the young blonde bimbo stereotypes. The fact that a lot of the Americans living in Chinese cities

these days tend to be university students who like to indulge in the party scene probably contributes to the stereotype as well.

Germans – punctual, hard working, meticulous. (punctual - 守时 (shǒu shí) | hardworking - 努力工作 (gōng zuò nǚ lì) 严谨 (yánjǐn) I've worked for a handful of German companies in Shanghai and seen this first-hand – many of my Chinese coworkers were really proud of working there, reasoning that being accepted into a German firm meant they had a strong work ethic or were otherwise more capable than their peers at other companies. For whatever reason the Chinese impression of Germany is that everything is very precise and happens right on time, so I always hated to burst the bubble by pointing out that Germans were usually just trying to get through the day without pissing off their boss, just like everyone else. Canadians – polite, 有礼貌 (yǒu lǐ mào) Let's face it – this is kind of true (I have two Albertan roommates, apologies abound), but is still taken to an extreme here in China. Canada is a popular study and work destination for Mainland Chinese people. And you'll sometimes hear aspirants describe Canada's clean air, good healthcare system and, yes, polite citizenry as the perfect cure for the China blues. My Chinese-Canadian roommate often gets asked why he came to China in the first place, since Canada is 挺好 (tǐng hǎo) - quite good. Rob Ford is single-handedly undoing this stereotype though! Russian women – pale and beautiful, 很白很美 (hěn bái hěn měi) Despite having a tremendous number of (hilarious and dubiously accurate) possible stereotypes of Russians to choose from, almost every Chinese will tell you "很白很美 (hěn bái hěn měi)" when you bring up the topic of Russian women. I think the archetypical Russian big blue eyes and pale skin are such a polar opposite of the average Chinese appearance that they're considered very desirable and beautiful – almost like the epitome of Western-ness, if that makes sense. Here's the irony, though: I dated a Russian girl for a long time who grew up in Russia's Far East, just 30 km from the Chinese border, and though she is technically Asian and started learning Chinese in kindergarten, she was still always seen as about as "un-Chinese" as it gets. Basically, stereotypes are weird. Jewish people – Jews have money, 犹太人很有钱 (yóu tài rén hěn yǒu qián) In my book this is like the king of all Chinese stereotypes, perhaps just because I (a Jew) hear it with unflinching consistency. Many Chinese feel there is a sort of kinship between the two cultures because of common values (e.g. an emphasis on education, close familial relations and, yes, conservative spending habits), and they admire the Jewish people greatly for their intelligence and financial acumen. An old student of mine showed me all the self-help books in China

dedicated to “thinking like a Jew” and “saving money in the Jewish way,” and there is a popular Weibo account called 犹太人智慧启示录 (yóu tài rén zhì huì qǐ shì lù) , translated as “Revelations of Jewish People’s Wisdom”. My favorite item, though, is that in some stores the Talmud, the ancient book of Jewish law, is sold as a business guide. That’d be like perusing Barnes & Noble and seeing the Analects of Confucius as a guide to making the perfect dumpling! Though I’m hardly one to refute these beliefs openly, I do very frequently have to point out that not all Jews are smart and wealthy...though if anyone wanted to start perpetuating an “all Jews are handsome” stereotype I suppose I could get on board with that!

Текст 12

<https://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.

Текст 13

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

There are some Japanese customs that may confuse foreigners. There are many customs and behaviors that are natural for Japanese people, either because they are historically accepted,

imposed by society or because they are part of the Japanese psyche. To foreign visitors, some of these customs can be a bit confusing. Madame RiRi offers a few examples.

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

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

Текст 14

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

What draws customers, and employees, to maid cafes? There are a lot things that are, well, confusing about Japan. Especially the first time you encounter them. Take for example the abundance of oddly specific mascots representing everything from bridges to accounting services and menstrual cycles. There are other oddities in the country like a poop museum and common appreciation of Boj Jovi. Shudder. And the list keeps going. Along these lines, we at grape Japan have covered the Akihabara-based phenomenon of maid cafes time and time again. Increasingly a staple of otaku (geek) culture, they began in the Akihabara district of Tokyo renown for its

celebration of anime culture. Since their inception in 2001, maid cafes have spread across the country and become a common site in nearly every metropolitan center. The phenomenon has even spread abroad to countries like China, Thailand, and the Czech Republic. Despite growing numbers, such cosplay-inspired cafes are not cheap, typically costing customers 5,000 yen or more per visit. Furthermore, it certainly wouldn't be challenging to suggest these places of business objectify the women they employ—dolled-up maids who refer to clients as "master." So, what keeps customers—and employees—coming back and this burgeoning industry afloat throughout trying times? Maid Cafes. Indeed, maid cafes aren't something you likely find back home. Seeing young maids soliciting customers in the same downtown areas as kyabakura clubs, you could easily get the wrong impression. Of course, maid cafes are cafes that employ mostly young women who cosplay as French maids or variants thereof. Cafes serve basic beverages and dishes like omelet rice. Cafe attendants are renowned for their hospitality and are essentially employed to provide quality conversation and companionship. Drawing from the long history of geisha and maiko, employees also entertain clients by playing games and singing and dancing. Performances rely on pop music and seem similar to pop idol concerts. Compared to hostesses, maids receive a much lower salary. Many maids are college students working part-time, and as such, are paid a typical part-time wage of about 1,100 yen/hour. While hostess clubs are known to "bend the rules" when it comes to intimacy, maid cafes are strictly hands-off. Rules are posted throughout the cafe, and managers reportedly assure safe working environments for their young employees. Photos are also limited and typically cost extra. Working at a Maid Cafe. Fortunately, maid cafes seem to provide a structured environment for mostly male customers (although some women enjoy them too) to interact with primarily female maids. Nevertheless, this type of interaction isn't entirely free from incidents and uncomfortable situations. YouTuber Mikan and maid Naomi talk in-depth about what it's like to work at these cafes. Fortunately, Naomi enjoys her work. She was drawn to maid work through her interest in anime, particularly Maid Sama! Although she struggled to learn the menu initially, she quickly learned to enjoy performing and entertaining. Naomi hated karaoke originally, but she now likes singing on the job. Unfortunately, her line of work attracts some undesirable clients. One particularly creepy customer pressured her for a kiss and later harassed other maids. Fortunately, the management forced the customer to leave, and likewise deals with similar problems when they occur. While Naomi seems to be a natural fit for the profession, YouTuber Akidearest had a different experience: Despite being a fellow anime fan, Akidearest had a terrible time working at a maid cafe. The YouTuber finds the cafes to be poorly designed and wholly cringy. The "activities" she had to perform were awkward and uncomfortable for her and her customers. Furthermore, there were often communication problems between customers and staff, making everything all the

more awkward. All in all, the job isn't for everyone. Customers. Finally, what about the customers? What do they get from the experience? Despite misconceptions, customers are likely not seeking eroticism to an exaggerated degree. The plentiful hostess clubs in Japan offer more intimacy, and the country supports a thriving adult industry. According to psychologist Ryuen Hiramatsu, customers are more likely seeking a platonic connection with the maids that serve them. Contrasted to hostess clubs that emphasize "sexiness," maid cafes rely on "cuteness" to attract customers. Furthermore, a maid's interactions with clients emphasize friendliness while downplaying intimacy. Maids chat with customers from across the table and engage in "play" activities together. While customers may be drawn to hostesses through a sense of romantic conquest, they are likely attracted to maids for a sense of companionship. Therefore, a friendly connection is probably the selling point that keeps regulars coming back.

Вопросы зачета.

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

1. Культурный шок.
2. Автостереотпы.
3. Гетеростереотпы.
12. Предрассудки в межкультурной коммуникации.
13. Типы предрассудков.
13. Влияние межкультурной компетенции на эффективность межкультурной коммуникации.
14. Толерантность как результат межкультурной коммуникации.
15. Личность как продукт и носитель лингвокультуры.
16. Концептосфера языковой личности.
17. Понятие национальной идентичности.
18. Параметры сопоставления физиологической и психологической идентичности.
19. Параметры социальной идентичности: гендер, возраст, расовая и этническая принадлежность; географическая, классовая, имущественная принадлежность и статус.
20. Межкультурная трансформация языковой личности.

21. Понятие языковой картины мира.
22. Соотношение языковой и концептуальной картин мира.
23. Роль языка в освоении действительности, в создании когнитивных моделей.
24. Понятие и структура концепта.
24. Методы исследования концепта.
25. Факторы, влияющие на способ общения.
26. Приемы налаживание деловых связей в США, Корее, Китае.
27. Особенности делового этикета в США и Китае.
28. Ведение деловых встреч и переговоров в США и Китае.
29. Стиль работы и характерные черты английского менеджмента.
30. Стиль и смена стиля жизни.
31. Характерные черты стиля жизни.

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

Оценка компетенций осуществляется в соответствии с Таблицей 4.